Kangpo is a suburban district of Ningpo and the center of a Christian settlement which in 1910, counted 1900 Christians. The church was erected in 1890, and three years after, a large residence, a catechumenate and parochial schools were constructed.

There are also two other establishments, the one at Ma-Lu directed by the Daughters of Charity and the other near the residence by native Sisters of "Purgatory." This latter was organized in 1899 for the purpose of instructing the daughters of the Christians, and pagan women preparing for Baptism.

The following account of the festivities held in Kangpo appeared in *Le Messager de Ningpo*, 1912.

**FESTIVAL OF THE SIN-TE-HOEI**

The members of the *Sin-te-hoei* or "Society of the Faith" requested Bishop Reynaud to preside at the celebration of the Epiphany, their patronal feast. The end of the association is to group together the Christians of the settlement in order to insure their perseverance in the faith and to assist the Missionaries. Each member contributes his mite proportionate to his means, the rich supplying the fees of the poor. This society, very popular in Kangpo, would probably not thrive so well elsewhere, as the Christians of
the other districts are not as wealthy as those here and they are somewhat more accustomed to receive than to give.

The Bishop was delighted to respond to the invitation as he is desirous of encouraging these zealous workers. The feast itself suggested the subject of his sermon: the Magi bringing their gifts to the Infant Saviour typify the Christians who must also come with suitable offerings to the help of the Mission. Not only is this a duty, but it is also deserving of great reward. The Missionaries give all they have: time, strength, life itself; they do not bargain about these, yet there seems to be something wanting. The European Christians on their part, impose sacrifices upon themselves in order to send plentiful contributions to the Missions. Nevertheless, works increase faster than resources and the Missionaries are unable to meet all demands. As a tree draws its sustenance from the soil in which it is planted, so also must religion. The Christians are the ones benefited thereby.

Addressing the women, the Bishop spoke of the admirable zeal displayed by the members of the Dames de l’Œuvre Apostolique. These ladies, like the Magi, love to adorn the crib of the Divine Infant, that is, poor churches, to which they furnish altar linen, missals, ornaments, etc. They likewise clothe Him in the person of His ministers by providing sacred vestments for them. Why should not our Chinese Christian women strive to follow their example?

In the evening after Benediction of the Most Holy Sacrament, a meeting of the Society was held in the Chinese library. After the Veni Sancte Spiritus had been said in Chinese, the Bishop again made a few appropriate remarks and having spoken in the morning of the generosity of the European Catholics, he now praised the ready assistance given by Doctors Li-leou and Michael Yang to the first Missionaries in Chekiang. If the Christians need the Missionaries, they in turn cannot do without the cooperation
of the Christians. It is by united efforts that both Missionaries and Christians will insure the prosperity of the work for the general good.

In his turn, Father Seung, the pastor of the parish and organizer of the association, recalled its origin and progress. He closed his address by a few practical advices tending to further its development.

Father Maur Ou also spoke and recommended frequent Communion as a means of strengthening the faith and of enkindling the zeal of the members. Father Paul Lou’s remarks showed the utility of wholesome reading. “It is,” he said, “good books, pious reading, that will help you to drive away the evil spirit from your homes and to make faith govern your lives and families.”

The elections then took place and when the officers were named, the new president, Mr. Ting, left his place and coming to the center of the hall, bowed to the assembly; all immediately arose and returned the salutation. He expressed his unworthiness for the honor bestowed upon him and asked that the members cooperate with him in discharging his new office; he then withdrew to his seat amid loud clapping of hands. This is customary after each address; we keep in touch with modern customs.

Other members should have spoken and they were eager to do so, but an important ceremony was yet to be performed, the usual ending of all “grave” meetings—photographing the group. The Bishop was, therefore, requested to bless the assembly, which he accordingly did.

On Sundays the club, especially the junior members, will come to the Chinese library, not only for reading and other pastimes, but also to hear a short religious instruction. Thus it will be the nucleus of a patronage, and we must keep it in mind in order to protect our young men from the pagan influences to which they are very much exposed.

The Protestant Tsin-nien-hoei or Young Men’s Christian
Association has been established for a considerable time; it publishes a monthly review. On the other hand, the representatives of the present regime are organizing in various localities societies and meetings among the younger citizens and especially the students. This tendency points out a duty to us. An effort must be made, for although we are not the prime movers, we should not at least find ourselves among the last comers.

We will later on give more news of this attempt.

SHAO-SHING

A report of 1910 gives us the following information: "SHAO-SHING: Christians, 1900. A large church and residence built five years ago. School-catechumenate. This district comprises five sub-prefectures, each of which owns a chapel. In one, Tchu-tchi, there is a fine newly built church."

Letter from the Rev. P. C. Louat, C. M., to the Very Rev. A. Fiat, Superior General

It is in Shao-Shing that we have erected a beautiful church to Saint Joseph. Our catechists, who numbered only eighteen in the beginning of the year, are to-day twenty-three, and I hope that after the coming retreat there will be twenty-six. The most fervent has applied for admission into our Congregation and the Visitor has promised to receive him among the Brothers at the end of the year. We have opened five oratories, commenced the construction of a chapel and we are putting the finishing touches to a beautiful church dedicated to the Sacred Heart.

Our Christian settlement, more fortunate than the others, sees its happy dream thus realized through the generous contributions which have enabled us to carry on the work.
The erection of this church, so near its completion, we consider a miracle in these troublesome times. If, as in this case, we could each year replace a chapel by a church, it would be a great consolation for us.

We will confide this Christian settlement to Father Delafosse whose zeal and physical strength fit him admirably to meet all requirements. From end to end it covers a stretch of one hundred twenty kilometers and there are besides mountains to be climbed and rivers to be crossed. These latter are furnished with trussel bridges two hundred meters long, from two to three feet wide and five to ten high, so light that they are carried away like toys when the waters rise. However, others are quickly constructed without any appeal to State funds.

The prefecture of Shao-Shing comprises fertile plains in the northern part and high mountains in the southern. The flat surface is protected on the seacoast by a famous dike over three hundred kilometers long, extending from Hangchau to Ningpo. In many places the dike is now far removed from the shore as the sea recedes year after year, leaving fertile lands where there were formerly fishing stations. The people are not slow in cultivating these lands which yield abundantly. At times, however, terrible disasters are experienced as the waters of the sea furiously dash back and not only overflow all parts but break through the most solid dikes. This happened in September last when the local authorities with crowds of laborers were powerless to arrest a dreadful inundation.

The city of Shao-Shing is the first historic capital of China. A number of monuments and the names of certain quarters recall its ancient title. It was the residence of Ta-yu, the first Chinese monarch whose existence is undisputed. His grave may be seen in one of the mountain passes about four kilometers distant from Shao-Shing.

Our new church of Saint Joseph with its two towers is,
without doubt, the finest edifice in the city. It may be seen from a great distance and the cross on the steeple shines out conspicuously, bidding us always hope.

A census was taken this year by order of the civil authorities and it was thus found that the prefecture counts 3,449,157 inhabitants; in general the male population is greater than the female, especially in those parts where morals are not so good. According to the returns made there are 237,999 more men than women. Doubtless, this is due to infanticide, the crippling of feet and carelessness with which little girls are treated, not being as great favorites with parents as boys.

The whole prefecture has joined the revolutionists. By order of the new prefect the buying or selling of superstitious articles is prohibited. God grant that these pagans may now turn towards our holy faith.

**Pierre Claude Louat**

**PING-YANG**

In the *Missions catholiques* of February 9, 1912, we find the following article:

Under the title: *Open Letter to the Infant Jesus*, we have received from Father Salon, Lazarist Missionary at Ping-Yang, near Wentchow, this appeal:

**Divine Infant,**

I have just journeyed through a large Mission, finding peace everywhere, notwithstanding the storm which is now raging throughout the vast Chinese Empire.

You know what the spiritual needs of this Mission are. You have called these countless throngs of catechumens
who continue to crowd about our doors despite these troublesome times.

More than a thousand dollars would be necessary to cover the expenses of my settlements where You yourself will in a short time be driven out as there is no suitable place to harbor You. As in Bethlehem, there is no room. Could I discover a cave; but, alas! we find none here.

I have vainly knocked at many doors to provide a shelter, pompously called a chapel, where my Christians, as humbly born as Your first worshippers, might come to adore You; all have remained closed. There is no room for the poor! And yet You tell me: *Sto ad ostium et pulso.* These numerous recruits are a response to the expression of Your will...

Touch with compassion, divine Jesus, the hearts of those who read these lines addressed to You, and deign to grant that on the memorable day of Your birth, I may find a suitable home for You.

With full confidence, I place my letter under the hospitable protection of the Catholic Missions...

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EAST KIANGSI

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KING-TE-CHENG

The Rev. L. Clerc Renaud, Lazarist Missionary, on January 2, 1912, writes from King-te-Chen:

The end of 1911 has been quiet; the schools continued their work as usual. Two days ago, the last day of the year, there was a great surprise, as the people were told that henceforth they should conform to the European calendar; hence the next day, as is now obligatory, was kept as the real New Year’s Day.
The people are at a loss to understand all this, but as soon as confidence is restored and business in running order, they will be ready to submit to any form of government. The local authorities announce the proclamation of the Republic with Sunwen (Sun-Ya-Tsen) as president. I am waiting for a confirmation of this news."—Missions catholiques, February 9, 1912.

PORTUGUESE LAZARISTS IN CHINA

We have very few documents relating to the Portuguese Lazarists in China. We, therefore, reproduce only two notes; the first contains important data and the second, interesting biographical and historical information.

I—THE LAZARISTS OF THE PORTUGUESE PROVINCE IN CHINA

The Lazarist Missionaries from the Portuguese Province came to China towards 1784, being introduced into the country by the Right Rev. Alexander de Gouvea, Bishop of Pekin, who took a few Priests of the Mission with him when setting out for China. The Seminary and College of Saint Joseph in Macao, was at first confided to them and here it was that in 1841, the Rev. Joachim Alfonso Gonçalves died. This Missionary is recognized as one of the greatest sinologists of his time.

Later on the Priests of the Mission were called to Pekin to replace the Portuguese Jesuits. They labored both at court and in the Board of Mathematics. From among their number the Holy See chose those bishops who occupied the sees of Pekin, Nankin and Macao during the first part of the nineteenth century.

Bishop Pirès of Nankin was a member of the Board of
Mathematics and on this account was obliged to remain in the capital. He lived long enough to behold the reorganization of the mission work undertaken by Pope Gregory XVI. He governed the two dioceses of Nanking and Peking, having been given charge of the latter in 1827. At his death the Vicar General of the diocese of Peking, Father Castro, having refused the title of Vicar Apostolic of Chili, the Holy See appointed Bishop Mouly administrator, not having as yet suppressed this diocese, until the latter was made in 1856 Vicar Apostolic of Peking.

In the diocese of Nanking, Bishop Piérè named his confrère, Father Henriquez, Vicar General and the other Lazarist Missionaries took up the work begun by the Jesuit Fathers in the numerous Missions. After the suppression of religious congregations in Portugal (1834), the Holy See called the French Lazarists to this diocese (1836), and Father Faivre was appointed Vicar General.

Some time after, Bishop de Bési having been made Vicar Apostolic of Shantung and administrator of the bishopric of Nanking, recalled the Jesuit Fathers who resumed their former works. The Lazarist Missionaries then withdrew.

E. S.

II—NOTES ON THE PORTUGUESE MISSIONARIES IN MACAO

These notes are communicated by Brother Van den Brandt, C. M., who is in charge of the printery of the Mission in Peking; they were given him by the Right Rev. John de Azevedo e Castro, Bishop of Macao.

Bishopric of Macao, June 6, 1911

The Fathers of the Congregation of the Mission (Lazarists) came to China at the request of the Bishop of Peking, Don Alexander de Gouvea, who, realizing the sad condition of the Missions after the suppression of the Society of Jesus in Portugal (1759), asked the king of Portu-
gal to indicate a religious congregation capable of furnishing missionaries for the works in China.

The Congregation of the Mission, appealed to by the king, did not accept the full obligation of providing for the Missions and engaged itself only to educate in the houses of Lisbon, Macao and Pekin, giving over to it those students who were willing to devote themselves to the work.

As early as 1784, when the first Lazarists landed at Macao, twenty-three of their number reached China and they were the only European priests who came there, as the house of Lisbon never sent any and the number of Chinese priests formed in the colleges of Macao and Pekin for the Missions was very small.

Of the first twenty-three Lazarists, eight penetrated into the interior of the empire; of these four died there and the others returned to Europe. The remaining fifteen never went beyond Macao; they rendered valuable services both in the seminary and among the people.

Some of these Lazarists were remarkable by their virtue and learning. Four were honored with the dignity of mandarin at the court of Pekin and became members of the Board of Mathematics. Seven were named by the king of Portugal bishops of vacant sees and the appointment of several of these was confirmed by the Holy See. If to the above we add Don Eusebio Luciano Carvalho da Silva (Lazarist), Bishop of Nankin in 1790, we may count eight Lazarist bishops, as follows:

See of Pekin:

1. Don Joachim de Souza Saraiva.
2. Don Verissimo Monteiro da Serra.
3. Don João de Franço Castro e Moura,
See of Nankin:

5. Don Gaetano Pires Pereira.
6. Don Jose Joachim Pereira de Miranda.

See of Macao:

7. Don Nicolao Rodriguez Pereira de Borja.
8. Don Jeronymo Jose da Matta.

Other Lazarists acquired a great reputation by their contributions to literature and science. Such were:

The Rev. Joachim Alfonso Gonçalves and the Rev. Joachim Jose Leite. Father Gonçalves was a celebrated sinologist. He was professor at the College of Saint Joseph and his works are even today consulted by those who devote themselves to the study of the Chinese language and literature.

Father Leite was for several years Superior of the College of Saint Joseph, Macao. During the term of his presidency, the college acquired a widespread reputation and the different branches of instruction were taught by learned professors. There were besides these two Fathers, others equally renowned whose names are among those already mentioned.

The curriculum included reading, writing, ciphering and the study of Portuguese, English, French, Chinese, Latin, music, rhetoric, mathematics, philosophy and theological studies for those preparing for the priesthood.

The number of students admitted into the seminary was considerable.

In what country of the Far East was there at this period a school so well equipped for the diffusion of knowledge?

The property of the Portuguese Missions in China, as it exists today, owes its preservation principally to the
able management of the Lazarists during sixty years. Following are several names of those engaged in the work:

Don Joachim de Souza Saraiva, who relinquished in favor of this property, the pension given him by the State.

Don Gaetano Pirès Pereira, who did the same and strove by all means in his power to save this property from total ruin.

Rev. Joachim Pereira Miranda;
Rev. Nicolau Rodriguez Pereira de Borja;
Rev. Joachim Jose Leite, who were Procurators of the Missions in Macao.

Rev. Manoel Corea Valente, promoter in Goa of a subscription list in favor of the Missions;

The Congregation of the Mission under the patronage of the Portuguese Court, continued in China until 1836, when it was dissolved by a decree of the civil power under date of May 28, 1834, suppressing all Religious Orders and Congregations. A few of the Missionaries however remained in Macao. Father Joachim Jose Leite was the last survivor and he died on the 25th of July, 1853.

According to the *Kalendariwri perpetuum ad usum Maccaonensis dioeceseos*, the feast of Saint Vincent de Paul, as well as those of Saint Ignatius Loyola and of Saint Francis of Assisi, the founders of those Congregations which had rendered the greatest services to the diocese, is of double rite of second class. Thus is a tribute paid to the Congregation of the Mission in recognition of the labors of its members.

We now give a few details about several of the Lazarists above-named.

Don Joachim de Souza Saraiva, named coadjutor with right of succession to Don Alexander de Gouvea, Bishop of Pekin, December 20, 1804, and Titular Bishop of
Tipasa, died in Macao, 1818, before he could penetrate into his diocese.

Don Verissimo Monteiro da Serra was born at Bombarral, a village of the province of Beira, Portugal. He reached China in 1804 and he was attached to the court in Pekin, being a member of the Board of Mathematics with the dignity of mandarin. In 1827, he left for Macao and three years later, set sail for Portugal where he founded the seminary of Bombarral destined to prepare missionaries for China. The king appointed him Bishop of Pekin but before this title was confirmed by the Holy See he resigned. Don Verissimo Monteiro da Serra was Superior of the seminary founded by him until his death, October 9, 1847.

Don João de França Castro e Moura, born in 1804, was named Bishop of Pekin, February 25, 1841; but as he was unwilling to submit to the jurisdiction of the Sacred Congregation of the Propaganda, his nomination was not confirmed by the Holy See. Vicar General of the dioceses of Nankin (1830-1833) and of Pekin (1833), he passed through great trials on account of the religious persecution. On leaving China, where he had labored for seventeen years, he was with the approbation of the Holy See raised to the see of Porto. He died October 16, 1868, at the age of sixty-four years.

Don Eusebio Luciano Carvalho da Silva, appointed Bishop of Nankin, July 14, 1789, and confirmed in 1790, died in Goa on the 30th of March that same year. He was born December 8, 1763. He was very young when made bishop. A tribute to his life and virtues was published by Doctor Nicolao Pedro d’Oliveira.

Don Gaetano Pires Pereira, born at Cerdeira, a suburban district of Carvoeiro, Portugal, arrived at Macao on August 12, 1800. Named Bishop of Nankin, his appointment was confirmed on August 20, 1804. He was also administrator of the diocese of Pekin where he died No-
November 2, 1838, aged sixty-nine years. He was highly esteemed for his virtues and learning. Father Faivre, a French Lazarist, became Vicar General of the diocese of Nankin during the illness of Don Gaetano Pirès Pereira.

Don José Joachim Pereira de Miranda, born at Nozetho de Monforta de Rio Livre, a district of Valle Paisos, in 1776, Knight of the Order of the Conception, came to Macao in 1803. He was first professor, then Superior of the College of Saint Joseph. Although named to the see of Macao, March 8, 1833, and to that of Nankin December 28, 1842, in neither case was his appointment confirmed. He died November 4, 1856.

Don Nicolao Rodriguez Pereira de Borja, born in 1777 at Cortiçada, district of Aguiar da Beira, was one of the most distinguished professors of the College of Saint Joseph. He was named bishop on June 19, 1843, and died at Macao March 21, 1845, at the age of sixty-eight years, before receiving the episcopal consecration. In 1859, his remains were taken from the Saint Paul cemetery and placed in the tomb to be seen in the Chapel of the Most Holy Sacrament of the Cathedral. He began the restoration of the church, but did not enjoy the satisfaction of seeing the work finished. This was reserved for his successor.

Don Jeronymo Jose da Matta, was born at Arnoiã, district of Certa, Portugal, December 18, 1804. He arrived at Macao in May 1834; on November 10, 1843, he was appointed coadjutor with right of succession to the bishop of the diocese. His appointment was confirmed and on June 17th the following year, he became Titular Bishop of Allobozco, receiving the episcopal consecration in December 1847. He had governed the diocese for two years before that time. He resigned his see in 1859, having left Macao two years previous to return to Portugal. Don Jeronymo Jose da Matta died at Campo Maior, dis-
trict of Portalegre, Portugal, May 5, 1862. This eminent prelate figures conspicuously in the civil government of the colony, manifesting on several occasions great sagacity and energy, especially after the death of Governor Amaral who was murdered by some Chinese in the employ of the secret societies of the interior provinces of China.

The Rev. Joachim Alfonso Gonjalves [born March 23, 1781, at Trojal, a small borough of the province of Traz os Montes, Portugal], died at Macao, October 5, 1841; his remains were at first buried in the Saint Paul cemetery but in 1872 they were removed to the Church of Saint Joseph. The Boletino do Governo de Macau of October 5, 1872, published an account of the ceremony, giving the inscription on the sarcophagus. This is also to be found in the work entitled Ecrivains de la Congrégation de la Mission.

The Rev. Joachim Jose Leite [born September 16, 1764, and baptized in the church of Villanova dos Infantes, Portugal], died at Macao July 25, 1853. He was buried in the cemetery of Saint Michael, but later on his remains were transferred to the church of Saint Joseph. He rendered efficient services in the instruction of youth and in the administration of the property of the Portuguese Missions in China. He was very much opposed to the dissolution of his Congregation and his energetic efforts retarded for two years the carrying into effect of the decree of May 28, 1834.

The Rev. Francisco da Silva Pinto e Maia was the founder of the Portuguese Mission at Singapore in 1825. He died February 17, 1850, bequeathing to the Mission all his property, consisting of a few houses and a large plot of ground situated between Victoria, Middle and Queen Streets. This last corresponds to half of the compound in the center of which a chapel was erected. This chapel has
been lately replaced by the Church of Saint Joseph, a beautiful structure, belonging to the Portuguese Mission. In Macao may be seen the portraits of several Lazarist Missionaries who exercised their sacred functions there. They are classed thus:

In the Seminary:
Don Joachim de Souza Saraiva,
Don Gaetano Pirès Pereira,
Rev. Joachim Alfonso Gonçalves,
Rev. Joachim Jose Leite.

In the Bishop's Residence:
Don Nicolao Rodriguez Pereira de Borja,
Don Jeronymo Jose da Matta.
AFRICA

EGYPT

Statistics of the works of the Lazarists and of the Daughters of Charity for 1911:

European Religious (Daughters of Charity), 151.
Conversions of Heretics, 4. Baptisms of Infants in articulo mortis, 870.
Churches and Chapels, 11.
Schools, 7. Pupils, 2160.
Hospitals and Houses of Charity, 4.
Orphanages, 6. Children 528.
Dispensaries, 5. Poor assisted, 291 209.

ABYSSINIA

Statistics of the works of the Lazarists for 1911:

Missionaries, 5. Native Priests (Secular), 12.
Seminary, 1. Students, 25.
Brothers, 2. Catechists, 10.
Native Religious, 15.
Conversions of Heretics, 100. Baptisms of Infants in articulo mortis, 15.
Churches and Chapels, 5.
Schools, 7. Pupils, 170.
Catholic Population, 1500.
Dispensaries, 2. Poor assisted, 6 500.
To these statistics we will add information prior to their date but which we did not have occasion to mention before this. Since the occurrence of those events which we are about to retrace, the situation has probably remained about the same.

It was in 1839 that Father de Jacobis went to Abyssinia and he was then invested with the whole jurisdiction of Ethiopia. Soon after the first division of the Mission took place by the erection in 1843 of the Vicariate Apostolic of Sudan; then, towards 1846, another partition was made by the erection of the Vicariate Apostolic of Harar and of the Gallas. In 1895, the third dismemberment was effected by the erection of an Apostolic Prefecture, today the Vicariate Apostolic of Eritrea.

At the death of Bishop de Jacobis in 1860, the Vicariate Apostolic numbered about 5000 Catholics.

In 1895, when the Lazarists were compelled to abandon the Mission, there were about thirty native priests and 12,000 Catholics. On an average this number must be correct, for according to Father Francis de Bassano, the Prefecture of Eritrea had an approximate number of 10,000 to 11,000 Catholics in 1907; hence, since 1895, it has not decreased, quite the contrary.

In 1897, the Vicariate Apostolic of Abyssinia was once again directed by the Lazarist Missionaries. It then comprised the four kingdoms of the Tigré (except the Prefecture of Eritrea), Amhara, Godjam and Shoa, bounded on the north by the Mareb and Eritrea, on the south by Gallas, east by Eritrea and west by Sudan.

In 1906, the southern part of Shoa with the capital city of Addis Abéba, was added to the Vicariate of the Gallas with Bishop Jarosseau, a French Capuchin, at its head.

The portion remaining to the Lazarists contains a population from 3,500,000 to 4,000,000. We will mention only two of these provinces: first, the land of Irobs Bokeneīto;
the Missionaries reside at Alitiena, and have another church at Aïga; second, Gouala and Maï Brasio on the plateau of Agame.

The Irobs Bokeneito, about 1100, are with few exceptions, Catholics. The Agameans are nearly all schismatics but there are eighty-seven Catholics in Gouala and seventy-five in Maï Brasio. To these may be added about one hundred Irobs and Agameans who are scattered in other parts of Agame or of Entarta which lies south of this province.

At Alitiena there is a small but pretty church, and a school of sixty boys. From their ranks the native clergy is formed, yet the chief purpose of the school is to give religious instruction, to teach the Amarigna, the official language, the Gheez, the liturgical language, and church singing. French also is taught to a certain number of the pupils.

A school for girls with about twenty pupils is directed by native religious.

In 1910 the Paschal Communions, including those of the pupils, numbered 325. Several of the children are schismatics.

At Aïga the church should be torn down and another built. Paschal Communions, 53.

At Gouala, two rooms have been arranged as an oratory. Paschal Communions, 65.

At Maï Brasio, a room serves as an oratory. The authorization to build a roof over the church was refused. Paschal Communions, 44.

To sum up, of the 4,000,000 inhabitants 1,300 to 1,400 are Catholics; of these 487 fulfilled their Easter duties in 1910.

We have in Alitiena, the Superior, three Missionaries,
five native priests, of whom one is old and disabled, one monk and seven native Sisters.

At Aíga, one priest and a native Sister.

At Gouala, one Missionary, a native priest and three native Sisters.

At Mai-Brasio, two native priests and a monk.

Moreover, at Tataí-Zeban and at Biera, we have one resident catechist and three who go about the different sections of the country.

Note. — A Missionary was sent in 1910 to visit the interior and especially Ankober and Gondar. He found about three hundred Catholics there. Another priest was immediately sent to Gondar, near Lake Tsana, in the neighborhood of which is the pagan tribe of the Kamantes who are however very favorably disposed towards Catholicity. They inhabit the country southeast of Amhara and number about 5000.

Extract from a letter of the Rev. Cornelius de Wit, C.M., to the Rev. Hubert Meuffels, Panningen

Gouala, October 15, 1911

... At last we are treading on Abyssinian soil. Blessed be God! Massouah, where we have just landed (September 15th), is reputed the hottest spot on the face of the earth, I readily believe the statement. We expect to stay in this boiler seven hours only and are now with a very kind Capuchin Father visiting the church built by Venerable Bishop de Jacobis. It is, alas! abandoned and there are very few Christians in this city where the Apostle of Abyssinia did such an amount of good.
The natives are Mussulmans and the Italian emigrants have removed to Asmara and settled on a plateau in the interior. In the midst of the ruins of the church stands the marble altar and in the nave, the tomb of Bishop Touvier, one of our confrères held in high esteem in these parts. There is only one Capuchin Father in the large residence built for the Lazarists and he received us with the greatest cordiality. The Vicar Apostolic of Eritrea having apprised all the resident priests of the districts we will visit on our way, we are thus afforded a truly brotherly hospitality by these good Capuchin Fathers. They even furnish us with all necessary provisions for our next day’s journey.

We leave Massouah about two o’clock in the afternoon. We have exchanged our black cassock for a white one and a broad brimmed hat, also white, with an umbrella, gives the finishing touch to our Oriental dress. I cannot tell what a figure I cut, but it is impossible to repress a smile when my glance falls on my two traveling companions, Brothers Blandeau and Cabanes, who look like two young damsels in their new frocks. Well, in war as in war!

The railway whirls us at first through the desert on the burning sands of which Bishop de Jacobis breathed his last. After crossing the mountains we reach the terminus, Nefas-sit. A telephone message from Massouah was to secure us a carriage to take us to Asmara, the large city, but, alas! there is no carriage and we are forced to put up at an inn not of the cleanest. Well, here comes a vehicle drawn by three mules with a Moslem driver wearing a fez and armed with a pistol. The Italians have succeeded in making roads in their settlement which excite our wonder and admiration. We happen to meet two of our best steamer friends who are already returning from Asmara. We take up a position around the black figure of our driver and
one of the officers photographs the group. We then resume our drive until we reach the city to meet there Bishop Carrara and his kind Capuchin confrères whose hospitality makes us feel that we are almost among our Lazarist brothers. We remain in this homelike place from Saturday evening until Monday morning. On the evening of that day, after a six hour’s ride, we reach Saganeiti. We are advancing into real Abyssinia and everything about us is tinged with the rich coloring of that country.

(To be continued.)

VICARIATE OF SOUTHERN MADAGASCAR

Statistics of the works of the Lazarists for 1911:

Catechists, 30.
European Religious (Daughters of Charity), 19.
Conversions of Pagans, 300. Baptisms of Infants in articulo mortis, 275.
Churches and Chapels, 14.
Orphan Asylum, 1. Children, 44.
Industrial School and Workroom, 1. Children, 100.
Hospital and House of Charity, 1.
Leper Hospital, 1. Lepers, 400.
Population: Pagans, 500 000(?); Catholics, 8 000.
Bishop Crouzet, Vicar Apostolic of Southern Madagascar, on account of his protracted ill health, has asked the Holy Father to give him a coadjutor. Father Lasne, C.M., who for the last fifteen years has labored in the Mission of Madagascar, has been appointed to this position. On this occasion, the Superior General has judged it advisable to erect this Mission into a province of the Congregation with Bishop Crouzet as Visitor. The Lazarists have established several new residences, and the Daughters of Charity, who had already organized a house at Fort Dauphin and another at Farafangana, have opened a third in Tulear.

The Mission of Southern Madagascar, the beginnings of which were beset with difficulties, shows marked development and the regulations just made will doubtless insure its further progress. — Report.

Letter from Bishop Lasne, Coadjutor of the Vicar Apostolic of Southern Madagascar

Farafangana, December 5, 1911

Ten days ago we reached the end of our journey which was made under most excellent conditions. True, some of the Sisters were sea-sick, but as this was their first trip on the wide ocean it is no matter of surprise. Our arrival at Farafangana was hailed with unfeigned joy. The beach was densely crowded with Christians and friends, presenting a striking contrast to the picture which has remained in my mind of our landing here some thirteen years ago. In May 1898, when we disembarked at this very spot, we awakened among the few stragglers around, only a feeling of
curiosity by our strange dress. They inquired of one another what kind of people we were. And today hundreds are eagerly pressing around; their happy salutations and joyful songs tell that they are not greeting mere strangers.

This spectacle, I must confess, is a great encouragement. As my eye sweeps over the eager throngs, my mental reckoning points out that our work in Southern Madagascar is evidently fruitful. Is it not lawful thus to brace oneself up from time to time with thoughts of the kind, to stop to consider how much of our journey is over, and then start out with renewed strength?

The means at our disposal are certainly not proportionate to the vast extent which is to be covered; yet we must realize that we can spend ourselves very usefully within the small compass allotted us and effect a lasting good.

CHARLES LASNE
THE CONGREGATION OF THE MISSION

EXTRACT FROM HISTORICAL NOTES BY THE
REV. GABRIEL PERBOYRE, C. M.¹

III — THE REV. DOMINIC FRANCIS HANON
VICAR GENERAL, 1807-1816

§ 6 — Causes of the Persecutions Endured by Father Hanon
Measures Taken

The vicarship of Father Hanon had commenced under the most favorable conditions for the Congregation of the Mission. The Brief confirming his appointment to this important position had been drawn up by the Holy See in such terms as must henceforth put an end to those annoyances which had so harassed his predecessors, centering the full authority of the Superior General in his hands and empowering him to reorganize the Company in France. A house given by the government was destined to receive former Missionaries who could follow the rules framed by Saint Vincent de Paul and train new laborers to perpetuate his work. Many bishops expressed the desire of placing once again their seminaries under the direction of the Lazarists and to confide missions to them in their respective dioceses. The government itself was interested in favoring the development of a Company which was to provide it with priests for the colonies and the Missions in the Levant, Algiers and China. Finally, Cardinal Fesch, the uncle of the emperor, professed a sincere affection for the sons of Saint Vincent de Paul and he deemed himself happy to second the work of the reestablishment of their Congregation. Moreover, Father Hanon was personally endowed with those eminent qualities which fitted him ad-

mirably to carry out these purposes and to realize all hopes.

Unfortunately a difficulty presented itself. The civil government, yielding to the bent of the times to regulate all things, went so far as to interfere with the interior administration of hospital Orders and tried to subject them to uniform regulations, to place them under the immediate jurisdiction of the bishops and to give them a kind of Superior General called the "Protectrice" in the person of Madame Mère.

This plan could be easily adapted to many communities, the constitutions of which permitted them to accept it without inconvenience, but it was not so with the Company of Daughters of Charity, numbering more members than all the others combined, for it attacked the very foundations of an Institute erected by Saint Vincent de Paul. Besides on what grounds could the civil power take from the Superior General the right of directing a Community—a right he had exercised for two centuries, bequeathed by Saint Vincent de Paul to his successors and considered by Mlle. Legras, the co-foundress of the Daughters of Charity, as essential to their preservation? Moreover, the Holy Father had confirmed this right by several Briefs, notably that of 1804, in which he states that the care and government of the Daughters of Charity is annexed to the office of Vicar General of the Congregation of the Mission: 

\[ Quia vero huie Officio \textit{(muneri Vicarii generalis)} adnexa est tum cura et Gubernatio Communiteris Mulierum, seu Puellarum Caritatis, ubicumque erectae, vel erigendae. \]

The civil authorities, it is true, did not question the validity of the direction exercised by the Vicar General of the Mission over the Daughters of Charity, but they wished to compel him to give up the rights inherent to his office and to receive in exchange the jurisdiction which the archbishop of Paris and other bishops would have been willing
to grant him,—a temporary jurisdiction revocable at will, and to recognize as first Superioress of the Institute the mother of the Emperor.

Father Hanon could not accede to such requests. Hence a disagreement ensued between him and the civil government which caused the suppression of the three Congregations of Priests who devoted themselves to the Missions, his own imprisonment at Fenestrelles and the deposition of Sister Mousteiro, Superioress of the Daughters of Charity, who was replaced by Sister Durgueil.

From the very beginning, Father Hanon fully realized the fierceness of the struggle he must sustain against one to whose unbending will every one in Europe yielded, and the disastrous effects likely to ensue from a resistance which he felt himself in conscience bound to maintain. Gifted with an energetic character, made stronger by the severe trials of the late Revolution, he rose above all thoughts of personal safety and unflinchingly stood his ground.

With other confrères Father Hanon on his return to Paris resided at the house of the Daughters of Charity, Rue du Vieux Colombier, but the new regulations obliging him to take many steps in upholding his rights and the diversity of opinion existing between him and his secretary, Father Viguier, decided him to rent a few rooms at No. 25 Rue du Cherche-Midi.

On the 9th of January, 1809, Father Hanon wrote to Father Sicardi: "I do not deceive myself as to the dangers both of the present and future; for a long time I have been considering what practical measures may be adopted to forestall what must be detrimental to the Company. The essential point is to preserve the heads and centers of unity, at least partially. According to the Brief of my nomination to the general vicarship of the Congregation, I have the right to appoint my successor in the government of the Company. As yet I have not been able to do this,
but with the help of God, I will shortly comply with all the customary formalities.

But, for the same reason, it is especially urgent to provide necessary means to maintain our houses in kingdoms and foreign States, in case the mother house cannot be firmly reestablished in France. This thought has preoccupied me for a long time and I beg that you also reflect upon it seriously before God, to confer about it with your advisers as also with the most aged and enlightened of your confrères, as you will judge proper, and let me know the decision.”

He then outlined the plan he had devised, which plan having received the approval of all the Visitors, he again gave it with further details in a letter, March 1, 1809, to his First Assistant with a request that he ask the approba­tion of the Sovereign Pontiff.

Father Hanon, in view of the disturbances which in these times might find their way into the Congregation, and in order to preserve the spirit proper to it, by means of a center and unity of government, proposed to the Missionaries to deliberate in Council and to discuss the following plan:

This plan consists in granting to the Visitors of the Company all the faculties proper to the Superior and Vicar General of the Congregation, to govern it according to the Constitutions on the following conditions:

1 — That these extraordinary conditions will be revocable at will by the Vicar General pro tempore.

2 — That the exercise of these extraordinary faculties will be given to each Visitor or each province, on the two following conditions only:

1st case — When the Vicar General pro tempore will have expressly made known in an undeniable and certain manner that he is not able to direct or govern the Congregation, or only the province;
2d case — When, in point of fact, all communication and correspondence with the Vicar General will be prohibited or suspended by some decree, or by another political act of the State in which he resides, for the government of the Congregation.

By this means, I believe that should the one head of the Congregation be wanting, each province will have a legal and recognized head and in this manner it will be regulated and preserved, awaiting the time when more favorable circumstances will permit the reestablishment of the general government in its first unity.

Father Hanon then asks Father Sicardi to come to a definite conclusion and to beg that the Holy See decide the following points:

1 — What should be done in case of the death of a Visitor or should the one in office be incapable of assuming the government;

2 — How should a portion of a province govern itself in case it be hindered by political laws from communicating with its Visitor;

3 — The propriety of the Visitors conferring together on important points, especially the Visitors of Italy, Spain and Portugal. They could communicate their deliberations to the First Assistant General residing in Rome, by a dispensation and an authorization of the Sovereign Pontiff. This Assistant would in turn, as the occasion presented, make them known to the Vicar General.

On the 16th of April 1809, Father Sicardi, in a private audience, submitted Father Hanon’s petition, drawn up on the same lines as above-mentioned, to the Holy Father who received it with marked benevolence and readily approved of all the conditions.

On the 13th of May that same year, seeing how rapidly the storm was approaching, the Vicar General sent the
following circular to the Visitors of the provinces in Poland without waiting for an answer from Rome.

(The translation is made from a Polish copy.)

We, Dominic Francis Hanon, named by our Holy Father, Pius VII, Vicar General of the Congregation of the Mission, with all the powers and privileges proper to the Generals of the Congregation, as is proved by the Brief of the same Pope, of October 14, 1807; to all the Visitors, Priests, Clerics and Brothers of this Congregation, as well as to all our dear Visitatrices and Daughters of Charity, Servants of the Sick Poor; in our provinces not included in the French Empire, greeting and blessing.

Our duty and paternal solicitude for the families founded by Saint Vincent de Paul, impose upon us the obligation of foreseeing those circumstances which might, because of the present condition of things, truly lamentable, threaten their mutual relations and existence. Wishing to forestall so great a misfortune, after fervently invoking many times the light of the Holy Ghost, after taking counsel from our prudent confrères, and hoping that our Holy Father, Pius VII, will deign to confirm our present ordinance, adapted to the needs of the times, the publication of which becomes imperative on account of existing circumstances, we have declared and do declare, we have decided and do decide as follows:

1 — Hereafter, and in subsequent times, there shall be in each province of the Congregation of the Mission, not subject to the French Empire, besides the present Visitor, a Vice Visitor to assist and replace the former, if need be, but especially to assume this duty at once and ipso facto, with all the faculties and cum facultatibus ordinariis et extraordinariis, and all the privileges ordinary and extraordinary granted the said Visitor, should death or enforced absence, or other absolute and continuous cause hinder him from directing and governing his province. But the Vice
Visitor will assume the title of Visitor only after the death of the present incumbent.

2 — The Visitors of those provinces, not subject to the French Empire, on the reception of this letter and after consulting with his advisers, will name at the opportune time from the most distinguished Superiors or priests, one to be his Vice Visitor, who will replace him in those circumstances and in the manner laid down in article first.

3 — The Vice Visitor, on being appointed Visitor will in turn be obliged to name during the second month after assuming the office, another priest as Vice Visitor who will replace him in the case above-mentioned; in order that no province outside the French Empire, may find itself without a head and may continue to be preserved as a Congregation.

4 — And even should one or several houses, not subject to the French Empire, find itself by any circumstance whatsoever in the impossibility of communicating with us, or with their Visitors, or their above-mentioned Vice Visitors; in this case, we permit and will that the Superior of this house, or the oldest Superior of the houses, assume the ordinary authority incumbent on the Visitor ipso facto, without other formality, but only provisionally, that is for a certain period, until communications are resumed either with us or with our substitutes, or with the above-named Visitors or Vice Visitors.

5 — We give by the present ordinance to all the above-named Vice Visitors, from the moment when the circumstances surmised in article first present themselves, they shall enter as Visitors, the full authority of Visitors and even all extraordinary faculties, that is, those extraordinary privileges as are included in the following article:

6 — We give by the present ordinance, to all the Visitors of those provinces not subject to the French Empire, all the rights, privileges, and faculties, permitted or reserved
by our Constitutions or by the Holy See to our Superiors General and Vicars General themselves, in order that the said Visitors may make use of them, if need be, immediately after receiving the present ordinance.

7 — The faculties and privileges, as well ordinary as extraordinary, contained in the two preceding articles, extend to all houses and persons of the Congregation of the Mission and of the Daughters of Charity, who are included in the province, confided to the Visitor or Vice Visitor, but on the following conditions only:

First Condition — That the above-expressed faculties or extraordinary privileges will be available to each of the Visitors or Vice Visitors of the provinces not subject to the French Empire, only insomuch as we or our successors in the general government of the Congregation will judge proper, and they may at any time be repealed.

Second Condition — That these extraordinary faculties or privileges will be made use of by the above-named Visitors or Vice Visitors in the following cases only:

1 — When we declare to them or send them a declaration that they may assume the exercise of the said privileges;

2 — When without being apprised by us, they learn with certainty, or may believe in all probability that all communication or correspondence between them and us is interrupted or prohibited in a formal manner.

3 — That in the first and second cases the Visitor or Vice Visitor who is obliged to assume the exercise of this extraordinary authority, will make known to all the houses and members of his province that he is compelled by his position to assume the exercise of all the ordinary and extraordinary faculties and privileges granted by us, and he will then begin regularly to make use of them.

Henceforward, these conditions presenting themselves as detailed above, all the members and all the houses of the Congregation of the Mission as well as those of the
Company of the Daughters of Charity, are obliged to obey the Visitors or Vice Visitors conformably to our Constitutions and to our Rules.

Given at Paris, May 13, 1809.

HANON, Vicar General
of the Congregation of the Mission

D. SALHORGNE
Substitute of Secretary

On the 12th of July 1809, Father Hanon sent the Visitors of Poland a new circular, modifying the preceding in this sense that the Visitor at his death was to leave, in a sealed note, the name of the one who was to govern the province until the Superiors of the houses of this same province elect his successor. And this proceeding should likewise be adopted in all the other provinces of the Company for the nomination of a successor after the death of a Visitor.

Having taken these measures with the approbation of the Sovereign Pontiff, the Vicar General of the Congregation could henceforth feel reassured about the preservation of the provinces of the Company and their respective administration, according to the regulations followed up to that time.

§ 7 — The Suppression of Corporations Applied to the Missions

Meanwhile meetings were taking place, either at the residence of the Minister of Public Worship or that of Cardinal Fesch, with all the Vicars General of Paris and Father Hanon, the former trying to induce the latter to relinquish his title of Superior General of the Daughters
of Charity and oblige him to accept the new delegation which the Vicars General declared they had decided to confer upon him.

Father Hanon, however, following the advice of trustworthy parties, refused to give up a right which he held from higher authority because by so doing he felt he would deal a blow to one of the chief works of Saint Vincent de Paul, most likely to cause its ruin. At last, seeing that they gained nothing, one of the Vicars General endeavored, almost by main force, to snatch from him his title and authority of Superior General of the Daughters of Charity, by taking up his residence as Superior of the house and holding meetings there daily without his knowledge.¹

The Vicar General of the diocese of Paris was upheld in his claims by two or three Sisters, who amid the disturbance accompanying the reestablishment of the Community had been placed at its head.

Father Hanon, fully convinced of the lawfulness of his rights, in order to put an end to the claims of the Vicar General did not hesitate to ask, in the month of June, the protection of the Council of State; the section of the Interior and of the Legislation in 1809 declared that all the claims of the Vicars General of Paris were new and without foundation.²

It was then, September 22, 1809, that Father Hanon received from His Eminence, Cardinal Fesch, the following lines:

"May it please God that the claims put forward by you in the affair you mention have not induced you to take imprudent steps which might cause the suppression of your Congregation and all those devoted to foreign

¹ Mémoire de M. Hanon du 9 mai 1813 à MM. les conseillers d'État.—
2 Mémoire de M. Hanon du 9 mai 1813 à MM. les conseillers d’État.
Missions! What an amount of evil you would have spared the Church!

The sorrow that I might have thereby experienced would be equal to the regret which you yourself would subsequently feel; but it will be useless, and perhaps the measures which I am now taking to avert the storm, even should they prove fruitless, will show you how deep is my devotedness for the Congregation of which you are the head.”

CARDINAL FESCH

Four days after, the Emperor in a moment of ill humor (said the Minister of Public Worship, March 7, 1829, in the Chamber of Deputies), signed, under date of September 26, 1809, a decree which repealed not only that of May 27, 1804 (7 Prairial, Year XII), but also suppressed all Congregations of foreign Missions: that of the Seminary of Foreign Missions, that of the Holy Ghost, as well as that of the Priests of the Mission.

This decree was made known to the Vicar General of the Mission on October 6, 1809. His grief may be surmised. In a letter to Father Ansaloni, Visitor of the province of Rome, October 9, 1809, he informs him of his trying position and in a postscript adds:

“The new Superior General¹ of the Daughters of Charity, Father Viguier, with whom you are long since acquainted...(the word is illegible or rubbed out) has assured me lately that the Foreign Missions will soon be again re-established and that the Minister of Public Worship has already taken measures to preserve our colleges in Placentia, Savona, etc.; I cannot doubt that your houses, especially Monte Citorio, will be protected by him; hence

¹ When we mention the persecution endured by the Daughters of Charity, we shall see how the Vicars General of Paris did not possess the right of bestowing this title upon Father Viguier and that it was opposed to the regulations framed for the hospital Congregations.
do not become discouraged. It would be a great consolation to me, if in these unhappy times, your houses were maintained."

Obliged to leave the house of the Daughters of Charity, Father Hanon took up his residence in rented apartments in the Rue du Cherche-Midi and refrained from all communication with a Community of which he was the Superior General.

The measures taken in regard to Father Hanon caused general distress in the Community; it was more deeply resented in the houses of Paris and of the provinces than the action of the Vicar General of Paris in assuming power. The prudence of Father Hanon and the interest he evinced, not only for the general good, but for each member of the Community, had won the esteem and confidence of all the Daughters of Charity.

§ 8 — Arrest of Father Hanon and His Imprisonment at Fênestrelles

As he was preparing to return to his home by putting his papers in order, Father Hanon at a very early hour on October 29, 1809, was arrested and conducted to prison. While yet detained here, he received, November 16, 1809, a note from Cardinal Fesch which reads thus:

"His Excellency, the Minister of Public Worship, having asked me to appoint an agent to receive an account of the funds appropriated to your Mission, within two days, I apprise you that I have named Father Rausan, Vicar General of Lyons. Be so kind as to forward the necessary items within the time mentioned in order to enable him to comply with the wishes of His Excellency."

CARDINAL FESCH
Father Hanon was doing his best to fulfill this order when, during the night of November 17th, he was peremptorily summoned to leave immediately for Saint-Pol, Pas-de-Calais, his native city, where he was to remain in custody by an order of the Minister of Police, issued October 30, 1809. A passport, signed the previous day, was given him and so strict were the injunctions received by the policemen, that he was not allowed to take with him, either the papers or books indispensable to draw up the account asked of him, or to arrange any of his affairs.

This close confinement lasted until the spring of 1811, when he was imprisoned, first at Saint-Pol, then three weeks in Paris, and after in one of the State prisons, the fortress of Fénestrelles, on the plea of having, contrary to the prohibition laid upon him, continued to correspond with the Sisters of the Mother House, Rue du Vieux-Colombier.

A few days after his arrival at Fénestrelles, Father Hanon wrote to a friend, his chargé d'affaires in Paris, May 14, 1811:

"I fulfill my promise of writing to you as soon as I would be definitely settled. This is now done and I am at Fénestrelles, a State prison, located in the Alps between Pignerol and Briançon. Your kind heart will make you as well as my other friends anxious about my condition. Be reassured and consoled. In the midst of privations, inconveniences and trials inseparable from my present situation, Providence knows how to give alleviation and comfort..."

On August 7, 1811, he wrote: "My health is very good... The air is cold and sharp but pure and bracing. Nearly all the prisoners of the State find themselves better here than at home and I am of this number. The cold and other inconveniences of the kind may be easily borne;
when this cannot be done, one tries to be patient and thus acquires more merit... I have not experienced one moment of sadness or annoyance since I have been here...

These first happy impressions were not to last as we learn from a letter of October 19, 1813, for every year in the month of December he fell ill, recovering only in the springtime; when this letter was written he still felt the effects of his last attack which had almost proved fatal and he dreaded a renewal of it during the coming winter.

Another subject of anxiety was the impossibility in which he found himself to furnish the account required at first by Cardinal Fesch and afterwards by the Minister of Public Worship, all his papers having been taken away. He was able, however, to recall gradually nearly all the different items but there still lacked the necessary proofs which were constantly asked of him. He at last decided to add in the memoir of May 9, 1813, sent to a member of the Council of State, the following note:

"My accounts are all in order and the funds belonging to the Public Treasury are already placed in reliable hands. But as for the proofs which since my departure from Paris have been carried from place to place, I cannot tell where they are to be found. I beg, therefore, my liberation from prison, which I might claim for many other reasons, that I may be enabled to search for these papers and to deliver them up, as soon as possible, into the hands of those who have a claim to them."

The Minister of Public Worship continuing to harass Father Hanon for these same papers, on October 19, 1813, he wrote: "Permit me, my Lord, to represent to you that there is a simpler and shorter way of putting an end to all these discussions and further communication; — this is to recall me temporarily to Paris and either to restore my liberty or, if kept in custody, assign me some place of detention or a sanatorium. I have asked this favor for a
long time, wishing to settle all my temporal affairs and especially my account of the foreign Missions. Very soon it might be too late. If I am left exposed to certain death and should this really happen, will not all subsequent embarrassment about the liquidation of my accounts and the condition of the foreign Missions, be unjustly imputed to me?"

This last request was as ineffectual as the preceding ones, although he had promised a few months before in the letter to the State Councillors, to conduct himself as though deposed from his authority over the Daughters of Charity and to hold no communication whatever with them concerning the affairs of this Institution, even should the Sovereign Pontiff not ratify his deposition.

§ 9 — Division of the Congregation of the Mission into Two Jurisdictions

During his detention in the prison of Fénestrelles, the Superior General of the Mission was not deprived of all consolation, for he was at times permitted to meet Cardinal Pacca¹ and several other distinguished prisoners whose guilt lay in refusing to side with the French Emperor; he could also correspond with his relatives and a few friends. The Missionaries in Rome found means of letting him know their position and he in turn gave them some news of himself.

It was in one of these communications that Father Hanon learned that notwithstanding the measures adopted by him to secure the rightful government of the Congregation of the Mission in critical circumstances, the approbation of which had been asked by Father Sicardi himself, the latter had obtained from the Holy Father the right to resume the jurisdiction of the provinces of Italy, Spain and

⁰ Mémoires sur le Pontificat de Pie VII, par le cardinal Pacca.
Portugal. When apprising Father Hanon of this fact, Father Sicardi wrote: “I warn you, my Most Honored Father, that by reason of the past and present times, by a special permission of the Holy Father and not as Superior of this house (Monte-Citorio), I may *ad tempus* direct the Congregation throughout Italy and Spain. But this will produce no particular consequence or division in the government of the Congregation. And besides everything shall be made known to you. Be tranquil.”

In order not to increase Father Hanon’s inquietude, Father Sicardi did not in this note inform him under what title he had assumed the direction of those provinces outside of France; we are aware that it was as Vicar General, although we cannot give the date on which he had been entitled to do so by the Holy Father. In the biography of Father Sicardi, written by Mr. Casoni, no mention is made of this nomination; this leads to the supposition that it was bestowed *oraculo vivae vocis*. We have in our possession a letter of January 1808, written by Father Sicardi to Father Charles Verbert, bearing this signature: Carolus Dominicus Sicardi, indignus presbyter Congregationis, ejusdem, auctoritate Apostolica, ab anno 1808, Vicarius generalis. ¹

By referring to this date as a reliable foundation, we discover that the Congregation, a year previous to the imprisonment of Father Hanon, had two Vicars General lawfully elected, unknown to Father Hanon and very shortly after the Brief which declares the latter “Vicar General of the whole Congregation, and appoints Father Sicardi, First Assistant to Father Hanon.” It is most likely, as we presume to think, that Father Sicardi wrote 1808 instead of 1809. But whatever be the mistake, it is certain that from that period dates the division of the

¹—Register of papers from 1800 to 1829,
Congregation into two jurisdictions — an indisputable fact. This division was further enforced by the Briefs confirming the election of the Vicars General in their respective jurisdictions. It remained as a lawful act until the nomination of Father de Wailly by the Holy Father to the functions of Superior General of the Mission, and as a matter of fact for the provinces of Italy, until the election of Father Salhorgne by the General Assembly of 1829.

§ 10 — Death of the Rev. John Philippe

While Father Hanon was still at Fenestrelles, there occurred, July 25, 1811, the death of the Rev. John Philippe. This latter had formerly been Director of the Daughters of Charity, but he had been compelled to leave Paris for refusing to sanction the changes introduced into the government of that Community. He went to Nîmes and took up his residence at the inn of the Louvre. Falling suddenly ill, he was taken to the hospital under the care of the Dames hospitalières de Saint-Joseph. His confessor, a worthy ecclesiastic, bestowed all possible care upon him, and Father Philippe before his death begged that he convey all his personal goods as well as the ready cash in his possession to Father Hanon. After settling the expenses of the sickness and funeral, this clergyman went to Fenestrelles and gave over to the Vicar General the objects with the sum of two hundred seventy-five francs left him by Father Philippe. The loss of this friend was deeply felt by Father Hanon.

Father Philippe was appointed Superior of the Ecclesiastical Seminary of Poitiers, August 12, 1754; he held this position until 1776. On the 20th of September 1778, he went to Saint-Servan in the same capacity, remaining there a whole year. On the 18th of March 1779, he was made pastor and Superior of the house of Saint-Méen. In 1786, he was called thence to Paris as Director of the
Daughters of Charity, and he fulfilled this duty until the dispersion of their Community.

When the Sisters were permitted to resume their works, Father Philippe at once placed himself at their disposal. Shortly after he was asked by the Superioress to go to Rome to confer with Father Brunet about the reorganization of the Community. After spending several months in Rome he returned to Paris, devoting himself with great zeal to his important duty. In his Circular of November 1, 1801, to the Daughters of Charity, Father Brunet paid the following tribute to their Director: “What I am not able to do for you myself may be accomplished by a substitute and this is why I have appointed Father Philippe whom you yourselves would have chosen had the selection been left to you. A truly apostolic man, in order to maintain you in the spirit of your state, he has, during most troublesome times, passed through many dangers, being evidently preserved from them by Divine Providence who watched over him in a special manner that you might find in him at all times a sure guide and a Director worthy of all your confidence.” It was in fact his prudence and the high esteem inspired by his eminent virtues, which contributed powerfully towards the partial resumption of Community practices and a renewal of the spirit of its Holy Founder. His constancy in upholding the rights and authority of the Vicar General over the Company of Daughters of Charity finally brought about the order to leave their house and he then, as we have already stated, retired to Nîmes.

It was only in 1814 that Father Hanon recovered his freedom and he immediately resumed his duties as the head of the family of Saint Vincent de Paul.

To be continued.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Aquiline Valdivielso, February 3, 1912, Madrid, Spain; 86 years of age, 56 of vocation.
Brother Leonard Koch, February 5, 1912, Helsingör, Denmark; 63, 45.
Brother Abdón Quintero, February 10, 1912, Quito, Ecuador; 57, 20.
Brother Amable Jules Vérillon, February 12, 1912, Santorin, Greece; 80, 36.
Rev. Henri Grenier, March 6, 1912, Toursainte, France; 77, 43.
Rev. Leon Burgos, March 13, 1912, Madrid, Spain; 62, 42.
Rev. Augustine Oneto, March 20, 1912, Borgotaro, Italy; 42, 18.

OUR SISTERS

Sr. Marie Chevrier, Saint Etienne du Rouvray, France; 65 years of age, 43 of vocation.
" Cesira Marinelli, Jesi, Italy; 42, 10.
" Cécile Louis, Clichy, France; 68, 40.
" Ursule Kolar, Marianostra, Hungary; 74, 53.
" Jobita Lopez, Cali, Colombia; 23, 3.
" Clara Rohr, Schwarzach, Austria; 30, 9.
" Assunta Bianchi, Siena; 22, 14 months.
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<th>Name</th>
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<tr>
<td>Sr. Marie Piraux</td>
<td>Sedan, France</td>
<td>52</td>
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<td>Anna Faye</td>
<td>Saint-Eugène</td>
<td>73</td>
<td>47</td>
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<td>Angelina Gatta</td>
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R. I. P.
BOOK REVIEWS


We read in the life of Saint Alphonsus Liguori that this great orator and writer composed hymns for the people as he was convinced that this is a powerful means of apostolate. The Breton bard, Botrel, in his Œuvre de la Bonne Chanson, follows up the same thought by employing good singing as a moral uplifter.

The Chinese love to sing and the Christian settlements, scarcely one or two centuries old, possess their own native hymns inspired by true faith and genuine piety, recalling in many points our songs of the Middle Ages.

The first hymns of the Chinese Christians have been collected by the Rev. J. M. Planchet, C. M., who now presents them in book form. Of the thirty hymns comprised in this collection, only three or four had been previously printed; the remaining twenty-seven were gathered from the oldest Christian families in which they were preserved from generation to generation. To the most ancient, a few of recent date have been added; they were composed after the terrible Boxer uprising of 1900, during which many Christians suffered martyrdom. A special hymn is dedicated to the memory of Father Pierre Nié, a Chinese Lazarist.

By this new publication, Father Planchet contributes a most useful and interesting work destined to exercise a happy influence.


In his interesting brochure, the Rev. J. B. Boccardi,
C. M., Director of the Royal Observatory in Turin, gives a report of the efforts, truly worthy of commendation, made by astronomers of different countries who are striving to establish a regular system of study and uniform methods, enabling them to produce more prompt and complete results.

The meeting held in Paris in October 1911, included about twenty members, mostly directors of different observatories and in the employment of their respective governments.

France was represented by Professor Baillaud, Director of the Observatory of Paris; Professor Bigourdan, Director of the Bureau des Longitudes; Professor Henri Pointcarré of the Sorbonne (first cousin of the President of the Council of Ministers), member of the Institute and of the Bureau des Longitudes, and several others.

The other governments were represented by well known astronomers: Germany by Professor Cohn of the University of Berlin, Director of the Astronomisches Jahrbuch; England by Professor Dison, Director of the Observatory of Greenwich; Italy by Professor Boccardi of the Royal University and Director of the Observatory in Turin; the United States by Professor Eichelberg, Director of the Observatory in Washington; South America by Professor Perrine, Director of the Observatory of Cortoba, Argentina. Sir David Gill, Director of the Observatory of the Cape of Good Hope and several other distinguished astronomers were also present.

415—In a preceding issue, we mentioned the Congress held annually in Paris by the Superiors and Directors of the ecclesiastical seminaries in France. We have discreetly refrained from taking part in these meetings as at present the work is a foreign one to us. In other countries, however, our Congregation is called upon to take charge of
these institutions, hence the reports and deliberations of
the Congress, the views expressed by the Directors, the
improvements they suggest and the results obtained
through their efforts to carry on the important work of
the formation of the clergy, awaken our deepest interest.
These meetings are a great help to the Directors who are
thereby enabled to compare, year by year, ways and means
and to arrive at beneficial conclusions. As before said, we
are happy to peruse the Report issued by the Congress and
we have just read the one for 1911. (One volume, Beau-
chesne, 117 rue de Rennes, Paris.)

Last year the attention of the Congress was especially
directed to the studies to be pursued, but this year while
touching again upon the subject, the importance of the life
led by Directors and its influence on the spiritual progress
of the seminaries were brought into consideration.

Two papers were read and discussed; the first on “The
Relations of the Directors and Seminarians,” by Father
Saliege, Superior of the Seminary of Saint-Flour; the
second on “The Common Life of the Directors of Semi-
naries” by Father Blouet, Director of the Ecclesiastical
Seminary of Coutances. This latter paper clearly showed
the advantage already acquired by Congregations such as
the Sulpitians and Lazarists.

Four other papers, bearing upon different branches
of study, were read at special meetings; the first on the
teaching of philosophy by Father Dubosq, Superior of
the Ecclesiastical Seminary of Bayeux; the second on the
teaching of ethics by Father Parpaillon, professor in the
Seminary of Luçon; the third on the teaching of ascetic
theology by Father Giroux, Superior of the Seminary of
Troyes; the fourth on the treating of social questions by
Father Garriquet, Superior of the Seminary of La Rochelle.
These discussions by experienced educators, as we may
easily understand, are of the greatest interest to those who
are in any way connected with the formation of ecclesiastical students.

416—In perusing the new publication *l'Histoire du séminaire de Saint-Nicolas-du-Chardonnet, Paris, par P. Schoener (Paris, Desclée, 1911)*, we observed interesting details about Gentilly where the country house of the seminary of Saint Nicholas was located. It is in this same place that the Lazarists have a country house.

Prior to the Revolution of 1789, the house of the preparatory seminary of Saint Nicholas was crossed by the Bièvre; today this locality is known as the "Cité Flotard" on the rue d'Arcueil. In 1838, the seminary purchased another plot of ground, and in 1840, Mgr. Dupanloup, then Superior of the institution, sent there the students of the elementary classes. This house is today occupied by the Daughters of Charity who, in 1874, bought it from the seminary.

On the Avenue de la Gare, to the left, facing the Sisters' house, is that of the Lazarists, the history of which may be briefly told.

In his Notes on the reestablishment of the Congregation of the Mission after the Revolution, Father Etienne makes special mention of Gentilly. We quote his words:

"I must add for the edification of the present as well as that of the of the future generations how the venerable Missionaries, called to reconstruct the edifice of the works of Saint Vincent, contributed as much as in their power lay to the restoration of the Mother House. Their love for the Congregation was such that during their exile, when they lived here and there, they economized as much as possible in order to help in the reestablishment of their Community. On their return to France, while occupying different positions among the secular clergy, they continued to follow up the same thought. Hence, when they did succeed
in reorganizing the family life, they brought hither all their personal goods, furniture, books, sacred vessels, etc. It was thus the various parts of the house were furnished: the clothes-room, library, chapel. Several had put aside considerable sums and these formed the first common purse of the Mother House. I may mention Father Verbert, the Vicar General who gave over 50,000 francs, and Father Boujard, his successor, who brought with him from Spain 60,000 francs with which he purchased in 1824 the house of Gentilly.

In 1868, the present refectory for the priests was constructed. There was in 1842, on the same ground, a dovecot which gave place to an oratory.

By a decree of July 9, 1870, Napoleon III granted to the Congregation of the Mission the authorization to accept a house with courtyard, garden and plot of ground at Gentilly. This property is situated on the right bank of the Bièvre and had been purchased a few years previous by Father Etienne.

In 1896, another building, opposite the priests' refectory, was built for the use of the seminarians and students. In 1897, the new chapel was erected and in 1911, the wall on the eastern limit of the property was constructed as well as a house nearby for the seminarians.

The students from the Mother House go to Gentilly every week and their vacation, extending from Easter Week until the feast of Saint Vincent de Paul, is passed here.

**Gentilly**, commune and department of the Seine, in the valley of the Bièvre, adjoins the fortifications of the city of Paris towards the southern section. In 1912, the population was 15,000. The kings of France of the first dynasty had at Gentilly (*Gentilium* or *Gentiliacum*) a villa where in 766 Pepin the Short held a Council. Saint Eligius and Saint Louis founded monasteries here.
417—When to the part contributed to the Mémoires de la Congrégation de la Mission by the Missions in Madagascar and China, is added that concerning the Mission of Persia, a work which has just been published may be profitably consulted. It is entitled: "Histoire de l’établissement de la Mission de Perse par les Peres Carmes-Déchaussés de l’année 1604 à l’année 1612, par le P. Berthold-Ignace-de-Saint-Anne. Valuable information is given relative to the Missions of Ispahan and Ormuz.

Unfortunately, in this as in similar works written by a member of a Congregation, the author considers only his "holy Order." The purpose at hand is a narrative of the evangelization of Persia by the Carmelite Fathers, embracing a period of eight or ten years. There is wanting an introduction giving the general outline of apostolic works in Persia and showing the relative portion undertaken by the religious whose labors are described. In writing history, events of less moment are made more accurate by a sketch of the important ones.

418—A list of German works lately published is of peculiar interest to the two Communities of Saint Vincent de Paul. The following are for sale at the house of the Priests of the Mission, Graz, Mariengasse, 48:

**Life of Saint Vincent de Paul**, by Maynard. Translated into German and revised by E. Heger. Price, 4 kr.


**Selection of Letters of Saint Vincent de Paul**. Translated into German. 3,50 kr.

**Meditations for the Congregation of the Mission for every Day in the Year**, by E. Mott. Translated into German. Four volumes. Price 18,50 kr.

**Meditations for Monthly and Annual Retreats**, by Collet. Translated into German. 3 kr.

History of the Daughters of Charity of the Province of Salzburg by A. Zdesar, C. M.


Father Bedjan who has already published several works most helpful to the literary world, such as the writings of Bar Hebraens and his recent autobiography of Nestorius, now presents a valuable book to the Chaldaic speaking people. We have mentioned in a previous issue his Manual of Piety, today in common use not only among the Catholics of Persia, but among the Protestants as well. His new work supplies what was still lacking—a popular collection of the lives of the Saints, affording reading matter for each day of the year. The Saints of the East are naturally accorded the first place, but many Saints of the West are also to be found, as Saint Francis de Sales and Saint Vincent de Paul whose names will henceforth become familiar to the people of the Orient. The diversity of language has unfortunately proved an obstacle to a desirable freedom of intercourse between the churches of the East and West. All that will contribute to remove this obstacle must be gladly welcomed and the new work of Father Bedjan will, therefore, be most acceptable.


The Imprimatur given to this work at the Seminary of Hoeven is dated 1877, thus showing the date of its first
edition. This biography, in Dutch, is the first work of a series called "Gallery of the Saints" (Galery der Heiligen) published in ten volumes (40 cents apiece).

In his preface the author states that he in no way pretends to place his production on a level with those celebrated panegyrics of Saint Vincent de Paul; his aim is simply to respond to the appeal made him for a popular life of the Saint. Hence, this work is a compilation of a few facts arranged in order and accurately told, forming in this sense a handbook of wholesome reading in the course of which the author has inserted practical reflections.

We notice in the book advertised in the fifth series of the Galery der Heiligen, another work in Dutch: Zuster Rosalie, Lief de-Zuster (Sister Rosalie, Sister of Charity).


"Mgr. Bougaud," says the translator, "is well known for his contributions to the lives of the Saints. Unable to finish his Life of Saint Vincent de Paul on account of his promotion to the see of Laval, he intended to resume it later on, but died November 7, 1888, without carrying out this plan.

His friend, Bishop Francis Lagrange of Chartres, who died in 1895, took up the work and successfully terminated it."

The translator has added two important supplements: a short history of the Priests of the Mission in Poland and details on the development of the works of the Daughters of Charity there. — Marianus Bartynowsky.
423. — Vida de san Vicente de Paul por Monseñor Bougaud, traducida al español, reducida a compendio y anotada por D. P. Nieto y Asensio, C. M. Mexico, 1912. In-8, 388 pages.

This Life of Saint Vincent de Paul is an abridged translation of the life written in French by Mgr. Bougaud by the Rev. D. P. Nieto, C. M. This work is the first number of a series which Father Nieto, at present a resident of Mexico, purposes to publish under the general title of “Library of Saint Vincent de Paul”. Besides this Life afore-mentioned, the series will contain the following works: Life of Louise de Marillac, Works of Saint Vincent de Paul, History of the Congregation of the Mission and of the Daughters of Charity in Mexico, etc.

We can but give our warmest encouragement to Father Nieto for the success of his undertaking.

All these works are for sale at the bookstore of Mr. Atanasio Villar, apartado 58, Madrid, Spain.

424. — The author of the New Testament, Greek and Latin text, mention of which was made in our January issue, page 79, has received a congratulatory letter from Rome, bearing the signature of Cardinal Merry del Val. This letter was inserted in the Acta apostolicae Sedis of April 30, 1912, page 335.


The second volume contains the musical accompaniment of the hymns of the first. These books may be obtained at the Procure of the Lazarists, 95 Rue de Sèvres, Paris, at the Mother House of the Daughters of Charity, 140 Rue du Bac, or at the Descleée publishing store.

426.—Nouveaux chants religieux (Motets latins, cantiques français et romances), par M. l'abbé M. Roy.

Among the new hymns of this work are two in honor of Saint Vincent de Paul and also one to Mary Immaculate: the apparition of the Miraculous Medal.

All may be procured at the Mother House, Rue du Bac, Paris.
In 1612, by the counsel of Father de Bérulle, Saint Vincent de Paul became pastor of the church in Clichy, succeeding Father Bourgoing, who was one of the co-laborers of Father de Bérulle in the foundation of the celebrated Congregation of the Oratory in France. On May 2d he was installed and three hundred years later, on the same date, the present pastor, in his great zeal, wished that a religious feast should recall and honor the memory of his holy predecessor. Everything concurred to render this feast (a triduum), one of joy and consolation to all concerned.

Clichy, in Latin Clippiacum, then Clichiacum, is an important commune of the department, in the suburbs of Paris and is situated between the right bank of the Seine and the road of Saint Denis at Versailles; it counts today forty thousand inhabitants.

This town is very old; Dagobert, king of France, who succeeded his father in the year 628, had here a castle which it seems he made his ordinary residence. The vast plain wherein Clichy is situated bears the name of La Garenne. Montceau, le Roule, Batignolles and other places, once included in the territory of Clichy, were succes-
sively detached, to be united to the city of Paris.—Lecanu,
* History of Clichy-la-Gorenne. * In-8, Paris, Poussielgue,
1848.

Every one who has read the life of Saint Vincent de Paul
knows how deeply he was appreciated at Clichy both by his
own people and by the priests of adjoining parishes. The
vicar in charge during his absence wrote him on one occa­sion: “The pastors of our neighborhood, and all the people,
desire your return. Come then to keep your flock in the
right road wherein you have placed it, for it ardently longs
for your presence.” If the flock loved the pastor, the
latter on his part had no less affection for the souls so ad­mirably docile that were confided to him. When old, he
loved to recall these memories, and he said one day: “I
was pastor in the country (at Clichy); my people were so
good and obedient that having recommended them to go to
confession every first Sunday of the month, they never
failed therein; and seeing the progress made by these souls,
I experienced unspeakable consolation and satisfaction.
One day His Eminence, the Cardinal de Retz, inquired
how I was getting along. ‘My Lord,’ I answered, ‘I have
so great a satisfaction that I cannot express it.’ ‘And
why?’ he asked. ‘Because my people are so good and so
obedient to my desires that I think neither the Pope nor
you, my Lord, are so happy as I am.’” (Conference of
July 25, 1653.)

His biographer, Abelly, (Book i, chap. vi) adds:
“Mr. Vincent on entering this parish, found the church
and its appointments in a poor condition; he undertook to
rebuild it, and to supply it with furniture and vestments
suitable for the honor and sanctity of divine worship; and
he happily executed his enterprise, not indeed at his own
expense, being himself very poor, as he gave to the needy
with such liberality that nothing was left for himself, nor at the expense of the inhabitants who were not in easy circumstances, but by the assistance of charitable persons in Paris to whom he had recourse.

"He also caused the Confraternity of the Rosary to be established in the same parish; in a word he labored untiringly for the spiritual and temporal welfare of his flock. His worthy successor, Mr. Souillard, endeavored to walk in his footsteps, and in addition to the care of the parish, charged himself with several seminarians sent by Mr. Vincent, preparing them to render useful services to the Church."

Although absorbed in other works, Saint Vincent de Paul kept the title of pastor of Clichy until 1625; he had, as we have seen, given up the care of the parish to another priest, reserving no pension for himself. Even after that time, Clichy remained dear to him; in 1636, we see him supporting the request of the inhabitants who claimed their children sent to the army, who were then camping not far from there, at Lusarches. (Letters, vol. i, p. 138.)

**

In honor of the three hundredth anniversary of Saint Vincent's coming to Clichy, Father Blauvac, the present pastor, organized a triduum, the program of which is here given:

**First Day: Thursday, May second.**

Pilgrimage of the Lazarists and of the Daughters of Charity.

Services celebrated pontifically by Bishop Monnier, of Troyes, and sung by the Lazarist Seminarians. At half-past nine, High Mass. — At three o'clock, Vespers, sermon
by Father Courbe, pastor of Saint-Jacques-du-Haut-Pas, and Benediction.

**Second Day: Friday, May third.**

Pilgrimage of the Ladies of Charity.

At ten o'clock, High Mass.—At three o'clock, Pontifical Vespers, Bishop Marbeau, of Meaux, presiding. Sermon by Father Poulin, pastor of Sainte-Trinité, and Benediction.

**Third Day: Saturday, May fourth.**

Pilgrimage of the Works of the Daughters of Charity.

At ten o'clock, High Mass. — At three o'clock, Pontifical Vespers sung by the Seminarians of Saint-Sulpice, Mgr. Herscher, Archbishop of Laodicea, presiding. Sermon by Father Mott, C. M., and Benediction.

**Sunday, May fifth.**

Closing of the triduum by His Eminence Cardinal Amette, Archbishop of Paris.

At ten o'clock, High Mass, address of His Eminence. — At three o'clock, Pontifical Vespers, sermon by Father Lambert, C. M., and Benediction.

Each evening, after Benediction, procession and veneration of Saint Vincent de Paul's relic.

** * **

The first day, the preacher had the happy thought, before beginning his discourse, of reading aloud to the audience the act by which Saint Vincent de Paul entered the church of Clichy, three hundred years before, on the same day, and in the same place: after this he represented the man of
God advancing, as it is described in the act of the ceremony, to the altar, the baptismal font, the confessional, where he was to administer the sacraments; the pulpit from which he was to preach the word of God. The imagination could picture this touching scene of three centuries ago, and it was truly delightful to dwell a few minutes on such memories.

We here give the Latin text of said act.

Anno Domini millesimo sexcentesimo duodecimo, die mercurii secunda mensis maii, post meridiem, Ego Thomas Gallot, clericus parisiensis, in pontificio et caesareojuribus licentiatu, publicus anctoritate apostolica, venerabilisque curiae episcopalis parisiensis notarius juratus, subsignatus, in registris episcopatus et praefecturae parisiensis, inequando edictum regium, descriptus et immatriculatu; Parisiis, in vico novo Beate Marie Virginis commorans; vigore et virtute certae signaturae apostolice provisionis parochialis ecclesiae sanctorum Salvatoris et Medardi de Clichiac in Garenna, parisiensis diocesis, factae et concessae, per sanctissimum Dominum nostrum Papam Paulum quintum, venerabili et discretio viro magistro Vincentio de Paul, presbytero Aquensis diocesis, in sacra Theologic facultate baccalaureo, medio resignationis domini et magistri Francisci Bourgoing, nuper, seu alias ultimi et immediati ejusdem parrochialis ecclesie de Clichiac rectoris pacifici seu ejusdem domini Bourgoing ad id legitime constituati procuratoris, sic signate "Fiat ut petitur. C.", sub data "Roma, apud sanctum Petrum pridie Idus novembris, anno septimo pontificatus ejusdem sanctissimi Domini Papae Pauli quinti" et "in forma gratiosa" quam dicunt expeditae; eumdem dominum et magistrum Vincentium de Paul, propter hoc personaliter comparentem et id a me requirentem, in possessionem corporalem, realem et actualem prædictae Curæ seu parrochialis Ecclesie sancti Salvatoris et sancti Medardi de Clichiac in Garenna, per liberum ingressum et egressum in et extra eamdem parrochialen Ecclesiam, sumptionem et aspersionem aquae benedicte, precum fusionem, genibus flexis, tam ante venerandam Crucifxi imaginem quam majus et precipuum Altare ipsiusmet Ecclesie; ejusdem Altaris et Libri missalis super ipsomet Altari existentis osculum atque tactum; tactum etiam tam sacrarii sive armarii in quo asservatur et custoditur venerandum Christi corpus quam fontium baptismalium; sessionem in sede parrocho ipsiusmet ecclesiie in choro illius affecta et debita seu destinata; pulsum campanarum et alias in similibus observari solitas et consuetas debite
observatæ solemnitates; ut et pariter per liberum ingressum et egressum in et extra domum presbyteralem ejusdem loci, posui et induxi rogatus et requisitus; quam quidem possessionis aedificationem per dictum dominum de Paul factam et dicti domini Bourgoing re-signationem alta et intelligibili voce, juxta regis edictum publicavi et notificavi, nemine praemissis seu opponente vel eisdem contradicente et de eisdem praemissis omnibus et singulis. Actum dicto domino de Paul id a me requirenti et postulanti, sibi, loco et tempore prout de jure convenerit, valiturum et inserviturum, Ego, prædictus et subsignatus notarius dedi et concessi. Acta fuerunt hæc in dicta ecclesia et domo presbyterali de Clichiac in Garenna, præsentibus ibidem magistro Egidio Beaufilz, presbytero Carnotensis dioecesis vicario; honestis viris Joanne Moreau, matriculario dictæ Ecclesiae et procuratore fiscali dicti loci de Clichiac, Joanne du Mur seniore, Joanne Soret seniore, Joanne Vaillant seniore, Laurentio Bega, parrochianis et incolis dictæ Ecclesiae et aliis in dicto pago de Clichiac commorantibus, testibus ad praemissa vocatis et rogatis.

T. GALLLOT.

The church was filled to overflowing each day of the triduum, and although the piety of the faithful evidently needed no incentive, it cannot be denied that their devotion was very sensibly increased by the splendor of the ceremonies and the artistic singing rendered, especially on the first day by the Lazarist Seminarians. The pastor, Father Blauvac, had rebuilt the church, the second edifice being considerably larger, in order to accommodate the ever-increasing congregation. Since 1842, the old church had taken the name of Saint Vincent de Paul, this being also the title of the new church in which the old one will be kept as a relic. In fact, the new church commenced in 1902, yet unfinished, has for a transept the body of the same church built by the great apostle of charity.

The Semaine religieuse de Paris (May 11, 1912) gives the following account of the closing of the triduum:

His Eminence the Cardinal Archbishop of Paris came to preside, Sunday, May 5th, at the closing of the beautiful feasts which gathered, for some days, nearly all Cath-
olic Paris: Ladies of Charity, members of the Conferences of Saint Vincent de Paul, charitable works of the Daughters of Charity, the priests from Saint Lazare and Saint Sulpice, several pastors from Paris, and members of religious congregations. Fathers Courbe and Poulin, gifted orators of the capital, and other priests from Saint Lazare, rehearsed the glories, virtues and works of Saint Vincent de Paul. The singing and the ceremonies won the admiration of all. The bishops of Troyes, Meaux and Laodicea added the honor of their presence to the splendor of these feasts. Finally His Eminence rejoiced all hearts by the charm of his words no less than by his inexhaustible kindness.

“Grand and beautiful days for Saint Vincent de Paul and for Clichy!”

STUDY CIRCLES

OF THE PATRONAGES FOR YOUNG GIRLS

The Semaine religieuse de Paris published (April 13, 1912), under the title above given, the following information, in which the Daughters of Charity are mentioned. They could not remain strangers to a movement so general and now so necessary.

The number of the Circles in the Patronages for young girls continuing to increase, the Archconfraternity of the Patronages created a special section, at the head of which His Eminence the Cardinal Archbishop of Paris placed Canon Roland-Gosselin, vice president of the general Work of the Patronages. This section is divided into four parts: the first directed by Canon Roland-Gosselin; the second by the Abbé Gouyon; the third and fourth meet at the
Mother House of the Daughters of Charity, 140 Rue du Bac.

A Manual for the Directresses of the Study Circles (price 75 centimes) has recently been published and every year a new volume of the work will appear, treating of various subjects. It can be procured at 17 Rue Hamelin, or at 76 Rue des Saints-Pères.

All information concerning the Study Circles of the Archconfraternity of the Patronages can be obtained,—for those directed by the Sisters from Mlle. de Malet, 59 Rue de Varenne; for those directed by the ladies from Mme. Duhamel, secretary of the Archconfraternity, 17 Rue Hamelin.

We may here add this simple reflection: Who has not heard the sighs of the directors of the patronages—patronages for boys and patronages for girls—over the disproportion existing between the results obtained,—alas! too often ephemeral,—and the amount of solicitude and labor required for this work? The principal reason seems to be that the work of the patronage, by itself, can suffice only for a time. Until the age of ten or twelve the children are satisfied to assemble to play together and receive some good advice; but from that age, the mind awakens, the young boy or girl is already thinking about the future: “What shall we be? What shall we do? How shall we go about it?”

To answer these eager inquiries, it is then no longer sufficient to exhort them to play; it becomes necessary also to enter into their sentiments and help them in the choice of their work. If this is not done the patronage no longer answers their needs, consequently they become weary and leave. The Study Circles, where they find the means of profitably discussing the subjects that preoccupy them, and where are treated certain questions and at times even serious doubts, raised in their minds by conversa-
tions in the streets or workshops, are the natural and indispensable complement of the patronage.

We publish here the contents of the Manual above mentioned; this excellent little book recommended by the Semaine religieuse de Paris, is for the directresses of the Study Circles.

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Religious Subjects: Miracles, Defense of our Faith, Doctrinal Authority of the Church, The Future Life, The Mystery of Suffering, Divorce, Suicide, etc.

Subjects of social order: Rich and Poor, Authority of the Master, The Newspaper, Economy, Syndicates, etc.

A CONFERENCE IN PARIS

ON SAINT VINCENT DE PAUL

Bishop de Durfort, of Langres, inaugurated yesterday (January 16, 1912) in Paris, the series of conferences organized by the Revue Française on the "Forces Françaises."

He could not, as he said, refuse his concurrence to the happy initiative which proposes, while celebrating our national glories, to give to the holiest amongst these—our religious glories—the first place.

Often interrupted by the applause of an immense audience, Bishop de Durfort spoke of Saint Vincent de Paul.

"We could not begin," said the prelate, "by a man who has done more for the greatness of France, which great-
ness, as de Bonald said, is above all, a moral greatness.

To reveal Vincent de Paul in that light, the speaker chose some striking facts of history, dividing his subject into three parts:

The youth of Saint Vincent; the beginning of his great works; lastly, his social works.

He described his life at the Franciscan school of Dax, as young preceptor, then as priest.

At first pastor of Clichy, Vincent is soon called by the Cardinal de Bérulle to fulfill, in the family de Gondi, the functions of preceptor, and especially of chaplain.

It is there that he is initiated into the works to which God calls him.

Mr. de Bérulle truly understood that the young priest alone could not do much, but that with some aid he could do wonders.

Mr. and Mme. de Gondi especially, whose position, as much at court as in Picardy, was most influential, earnestly applied themselves to support his charitable undertakings.

The work of the Missions, intended to instruct the poor country people and insure their salvation, the confraternities of men and women marking the appointment of lay persons to the public duty of charity, a vital function of the Church, opening to the Ozanams, the Montalemberts, and the de Muns, the apostolate of social work,—hospitality for the night, procuring employment, gratuitous apprenticeship; finally the work of the galley-slaves withdrawn from the society of men, and whom he raised from their abjection to the Cross of the divine Convict; such were the principal undertakings of this genius of charity.

The Bishop then showed the development of those social works, their organization by Saint Vincent de Paul, and his influence over the great men of his time, even over Bossuet himself.

The Company of Daughters of Charity, known by all
under the name of Sisters of Saint Vincent de Paul, the work of the foundlings, the struggle against misery in the provinces caused by unceasing wars,—all this was recalled by the eloquent speaker.

He placed on the scene Saint Vincent de Paul with the Cardinal Richelieu. The saint, by his entreaties, moves the unmerciful minister who, at last, promises to work in restoring peace to France.

In a few concise phrases the Bishop then portrayed the character of Vincent de Paul.

"Shrewd and clear-sighted," said he, "with a light touch of amiable severity, unfailing common sense, an admirable simplicity, and withal, a warm heart, a kindness tender and deep, a humor and gayety entirely French."

He ended by recalling that Saint Vincent on the point of expiring, exclaimed with joy, kissing a crucifix: "Christ, I have confidence!"

"This is also the last word that comes on our lips," said the Bishop of Langres, "on leaving him; he is a saint who reassures and dilates as well as he elevates the soul."—

La Démocratie, January 17, 1912.
Guadalahara, in New Castile, where, in 1911, the Priests of the Mission opened a house, is the chief town in the province of the same name in central Spain. It lies about sixty kilometers northeast of Madrid on the railroad route extending from Madrid to Barcelona.

Around this city may still be seen the remains of the walls that surrounded it in ages past. Guadalahara, known as Arriaco during the period of Roman possession, passed successively into the hands of the Goths and Moors; under the latter it received the name of Guadahicara, whence came Guadalahara.

The Priests of the Mission here conduct an apostolic school and are engaged in Mission work. As may be seen from the following letter, the chapel of their institution was blessed a year after their installation.

Celebration for the opening of the House of Guadalahara.

—Our church at Guadalahara, is, strictly speaking, not new, it has simply been thoroughly renovated. Long years ago, it stood as a striking testimony of the devotion of the Franciscan Conceptionists to the Immaculate Conception, and it was then a holy sanctuary whose vaulted roof reëchoed the countless pure and fervent prayers that ascended heavenward from its sacred precincts. The Franciscans owned the church, but during the middle of the last century an iniquitous law snatched it from their keeping and made it serve many profane purposes. It stands in one of the most beautiful sections of the city and nearly adjoining the prefecture. The façade of our house is but a continuation of that of the church and this connecting with the prefecture forms almost a right angle. The buildings directly opposite make a second right angle.
and with the addition of two rows of splendid buildings, a rectangle is formed. This rectangle encloses a beautiful garden fronting the prefecture, and a spacious lawn lying directly before the church.

The church has but one nave, which is not less than twenty-one meters long, nine meters wide and thirteen meters high. Eight pillars, four on each side, support the arched ceiling. Formerly, the choir was octagonal in shape, somewhat like an apse; this added about three meters to the length and gave a most pleasing effect.

In withdrawing this ancient sanctuary of the Immaculate Conception from the profane hands into which it had fallen, the intention of our worthy Visitor was to make as few modifications as possible in restoring it to its former sacred usage. Various exigencies created by the city administration obliged the demolition of the apse. The ground thus ceded to the city has become part of a street. The apse has been replaced by a thick wall before which has been placed the altarpiece formerly over the main altar of the chapel in the novitiate of the Daughters of Charity at Madrid. In the center is a niche for the statue of the Immaculate Conception of the Miraculous Medal, the Patroness of the church.

Foreseeing the completion of the renovation by October 1, 1911, feast of the Most Holy Rosary, our Visitor decided to celebrate the event by a solemn triduum held on the first, second, and third of the same month. The necessary authorization having been obtained from His Eminence, the Cardinal Archbishop of Toledo, the solemn blessing according to the Roman Ritual took place on the afternoon of September thirtieth.
The city of Paredes de Nava lies twenty-one kilometers from Palencia, the oldest city of Old Castile, capital of the Celtiberian nations and known as Pallantia in the early Roman times. Palencia is the capital of the province and diocese in which Paredes is situated. The latter is about 788 meters above sea level on an immense plain of wheat and oats, and for a distance of nine or ten leagues the eye can hardly detect as much as a tree here and there, in these vast fields of grain. This broad stretch of land, known in the first centuries of the Middle Ages as the Gothic Fields, is called Tierra de Campos (Land of Fields) and extends from the Carrion to the Ezla and from Valladolid to Zamora. Several villages lie in its embrace and it is cut by the canal of Castile. This canal draws its waters from the Pisuerga, in Alar del Rey; it divides into two branches at Seron near Grijota; the first of these two branches, after passing Palencia and Duenas, empties into the Pisuerga at Valladolid; the second, after traversing the fertile Land of Fields, flows to Rioseco to augment the waters of the Riosequillo.

Paredes (walls), owes its name, evidently, to the many ruined, disintegrating walls still visible in this locality, relics left by the invading barbarians of an ancient city, supposed to have been called Intercatia, situated on the summit of the small mountain at whose base now lies the present town. De Nava was added because of the proximity of a large lake of the same name. This lake is two leagues long, one-half a league wide and serves as a reservoir for the waters of several small rivers. Paredes, the most populous town of the province, has about six
thousand inhabitants; it possesses four fine, large parish churches and a railroad station of the line running from Galicia to the Asturias. It lies on the route from Palencia to Leon, taking in Villada, commonly called the "dry port" of Castile because of its rich markets.

The house of the Priests of the Mission owes its existence to the generosity of Madame Patricia Ruiz de Navamuel, who resided a short distance from Paredes. She donated the house and land, founded the chaplainship of the hospital of San Marcos, and defrayed the expenses attendant upon the installation of the Missionaries. Her ample funds would have been at the disposal of the Community, but a premature death prevented the accomplishment of her magnificent plans.

When on June 26, 1895, the sons of Saint Vincent arrived at this house, despite the generous efforts of Brother Barrera who had gone before to render the house habitable, they found only ruins. These ruins still serve as a barn and stable, and besides, offer a place of lodging and shelter to beggars and tramps. Warm was the welcome Paredes accorded to the new-arrivals, Father Grosso, Superior, Fathers Quintana and Pampliega, and Brothers Güell and Moliner. They were the foundation stones of the new Mission which on July 13, 1895, was officially opened. Solemn High Mass was sung at Saint Eulalia's church, and the bishop, Mgr. Henry Almarez y Santos, delivered an eloquent sermon. The church was considerably crowded and among those present were: Father Arnáiz, the Visitor of the Spanish province, the clergy, the city authorities and many distinguished personages belonging to various parts of the province.

After their arrival at the farm, the Missionaries lost no time in trying to make the old house habitable; by dint of economy and skill, born of necessity, they reached the
desired end. It is due to this slow, but uninterrupted metamorphosis, that the house has become one of the finest in the province. It is in the form of a semiquadrilateral, the front of which measures thirty-four and a half meters and the two sides twenty and a half meters each. If the fourteen meters of garden are added to the length of the sides, the depth then equals the front length.

About fifty meters from the house stands the old church of San Francisco, still so called, although it has been dedicated to Our Lady of the Miraculous Medal. It is in the form of a Latin cross, with four chapels, two on each side.

When the material renovation was completed, all that remained was to restore to the edifice its sacred character. This act was solemnized by a triduum commenced on July 17, 1898, by the blessing of the church and finally by the consecration of the church to Our Lady of the Miraculous Medal.

The works of the house are indicated in the contract as follows: First, the Community shall teach Latin and Humanities to the poor youth of Paredes and Puentes de Nava. Those who are able should pay 2 fr. 50 per month to defray class expenses; second, the teaching of the aforesaid subjects will cover a period of three years and must be according to the curriculum adopted by the seminary of Palencia; third, the Community is bound to render spiritual service to the sick at the hospital of Paredes; this service will include daily Mass at any hour assigned by the Daughters of Charity who are in charge of that institution, and also the administration of the Sacraments of Penance, Holy Eucharist and Extreme Unction; fourth, every year the Community will celebrate several Masses for the intention of the founder; fifth, the Priests of the Mission will fulfill the other functions proper to their Institute, namely, preaching, confessions, etc.
The two ends for which the house has been established are: the sanctification of souls, and the preparation of young boys for the priesthood. It is not only in the souls of these youths, now numbering eleven, who aspire to the priesthood, that we endeavor to sow the good seed, but, likewise, in the souls of the sixty children who attend our school. Results are unusually gratifying; many of them have entered the religious state and others now cherish the hope of entering upon the same path. If the outlook is a key to the future, we have much to hope for, as several of our pupils give promise of becoming good priests, and others, fathers of model families, a great necessity at the present day.

The Priests of the Mission here are engaged in preaching. Confessions and Communions are numerous and frequent, and include not only the people of Paredes but also those of neighboring villages. They are charged with the direction of the Daughters of Charity, the Religious of Saint Bridget, and are also the extraordinary confessors of all the Daughters of Charity of the province. Many other lesser works of piety and charity fall under their care, among others, a Sunday school, attended by ninety young girls, and directed by the Daughters of Charity.

Though the days are well filled by these numerous and varied occupations, the annual Mission work has not been neglected; this year it commenced early in January. In fine, the labor is without respite but not without abundant fruit.
Letter of Sister Elustondo, Daughter of Charity,
Sister Servant at Seville-Triana, to Sister Bengochea,
Visitatrix of the Province of Spain

February 13, 1912

Seville-Triana, Bakery and School of Our Lady of the Rosary

No doubt the news of the terrible inundation of Seville and especially of our celebrated suburb of Triana, has already reached you. One would have to see it to believe it. What ruins! Yet, wonderful to relate, during these days of terror, ours was the only house unharmed by the water. Our Lord must have permitted this unaccountable preservation that it might serve as an asylum and shelter for His poor.

From the very beginning of the flood the Children’s Dispensary and the Patronage were entirely surrounded by water, and, consequently, all communication with those two houses was completely cut off. To make matters worse, the water rose with frightful rapidity. What a pitiful sight it was, to see all those poor families fleeing, half-crazed, from the impending danger, carrying what they were able of their scant belongings and abandoning the rest to the mercy of the flood. Close on their heels came countless flocks of sheep, the wealth of the surrounding country, led by the shepherds who had barely time to gather them from the fields and farms which were soon converted into a perfect sea.

That evening, however, saw only the beginning of the frightful storm. At dawn of the following day, I heard pistol shots fired from some of the neighboring houses and I realized that the unfortunate occupants were calling for help. I immediately sent two Sisters to the Police Station across the street to telephone to the Mayor, that he might be informed of the condition of affairs and to place our house at his disposal for the suffering poor. More than...
grateful, the Mayor at once dispatched orders and in a short time the city wagons drove rapidly up to our doors, bringing crowds of homeless poor. Again and again the vehicles returned, until the house was filled. The city commissioned us to feed these poor unfortunates as well as those who were obliged to find lodging elsewhere. Many people took refuge in the upper stories of their houses, but to those who were not so fortunate, the city offered shelter in several public buildings into which the water had not made its way and which were too high to be endangered, in case the flood turned in their direction.

Night and day without a moment’s respite we labored in the kitchen and as a result, six thousand portions were served daily, later eight thousand and at one period as high as ten thousand five hundred. The poor came to us at all hours; so, not to allow a delay that would add to their misery, two Sisters, in turn, remained at work all night. Though Triana boasts of thirty thousand inhabitants we have the consolation of knowing that not one suffered from hunger.

The gentlemen of the House Committee, whose self-sacrificing charity have made them the object of our just admiration, entreated me to permit the Sisters to carry the food and necessaries to the poor who were lodged in the public buildings. We were few enough for the stupendous work that had fallen to our lot, but unable to resist the urgent call, four of our Sisters began their errands of mercy. The first day they went abroad (in a boat, of course), so great were their labors that they could not return until midnight. The work of attending the poor in their lodgings was facilitated later on, by the addition of some Sisters of the houses in Seville who gladly joined our relief corps. We are continuing this work, the tract to cover not being very considerable. With untiring energy and disinterested charity, the members of the House Committee retraced
their steps again and again through the streets and cross-roads, finding at every turn aliment for their zeal. Without a thought of rest they journeyed on, sometimes in boats, at other times in wagons, and frequently at the peril of their lives. More than once they were precipitated into the flood, and though drenched to the skin, and well-nigh exhausted, they returned to their homes in the evening, happy and content, disposed to recommence with new ardor, the next day's strenuous labor of charity.

It is indeed admirable, my dear Sister, to see these generous men devoting themselves so unsparingly to such practical charity. Nothing is forgotten. They even carry cooking utensils in the relief boats, and as the necessity occurs, carefully and impartially distribute them to the poor by means of baskets lowered by ropes from the windows. During the first days of the flood, after hours of exhausting labor, these gentlemen were contented and grateful to be permitted to return here to share the meagre repast of the poor.

As for us, it is true, we did work hard, and it is likely we shall continue some time longer; for, though the waters are subsiding, the misery is increasing, and upon us rests the sweet obligation of feeding all who come to us. The good we have been enabled to do to God's chosen ones, has amply compensated our transient fatigue, and besides, God took special care of us in this, that we lacked no spiritual succor.

When our pastor realized the danger of our position, he considered it his duty to come to consume the Sacred Species. In order to reach us, he made his way by means of a rope suspended from the roof of his house to an adjoining one, and after this perilous advance, by jumping from one roof to another until he managed to reach the roof of the house directly in front of us. What was his surprise to find dry land all around the house of Our Lady of the
Rosary, the water having stopped about twenty meters from the house on both sides. It was doubtless owing to the intervention of our Immaculate Mother, whose medal hangs above every door in the house, that we enjoyed this peculiar protection and were thus enabled with more facility to assist our dear lords and masters.

Seeing that we were not in danger, our good pastor desired to return home, but this was decidedly out of the question, as the flood was assuming frightful proportions. Without much ado, we installed him in our parlor and every day we had the great consolation of hearing Mass and receiving Holy Communion.

On Sunday we invited the poor refugees to assist at the Holy Sacrifice; not one failed to attend and after Mass, Father addressed a few words of piety and encouragement to our motley congregation.

On learning of the disaster, Father Vega, C. M., who was giving a retreat to our Sisters at Seville, hastened to our assistance; as there was work enough for every one, we insisted on his remaining with us all afternoon. When he returned to Seville he made known our great need to our Sisters, and three Sisters, one from the Foundling House, another from the City Hospital and a third from the Patronage of Our Lady of Sorrows, came immediately to our assistance. To these three recruits were added all the Sisters of the Children’s Dispensary except two who had remained at home to take care of the house. These poor Sisters had been imprisoned eight days by the flood and managed to reach us only by means of a relief car. You see, dear Sister, our family has increased considerably, but, I assure you, there is enough work for all.

To-morrow the society ladies of Seville are to serve a grand dinner to the poor.

Pray for us and for our poor, and believe me, etc.

Sister Elustondo
The restoration of the province of Cracow is so closely identified with Father Pierre Soubieille, that in order to preserve a remembrance of the former, we publish the following article on the life and works of this well-known Missionary.

At the solemn moment, when, to the mournful harmony of tolling bells, the venerated remains of Father Pierre Soubieille were borne away from our little church of Kleparz, everything, around and about, seemed to bid him, as to a master and author, a long, last farewell. The walls seemed gifted with so many tongues that cried out in unison: "It is to you we owe the honor of having been raised about this sacred spot, wherein are accomplished countless mysteries between God and souls." The altars seemed to add: "It is by you we have been placed within this holy sanctuary and you have ever been faithful to kneel before us each evening, when confiding to Jesus, Mary and Joseph the last thoughts of your labor-laden day. We will stand before God as witnesses to your cause." And his confessional, how sadly did it take leave of him whom it had served in the loved labor that consumed the greater part of his life! Everything seemed to whisper a parting word; even the well-known pew whence in the evening, during his visits to the Blessed Sacrament, his ardent soul sent forth holy aspirations and breathed long prayers. To these mute, yet strangely powerful voices, was added the doleful funeral chant that rose from a hundred voices of
his own confrères and sons, his spiritual posterity; while, silently, yet not unharmoniously, ascended the fervent, heartfelt prayers of a large number of Daughters of Charity. Lastly, mingled with these mournfully mellifluous harmonies came the echo of farewells wafted from the houses he had founded. Not often may one say truthfully, as Father Soubieille had the right to assert: "All this existed not before I came," yet all things about him seemed to proclaim: "It is through him we exist." This is his heritage as it is also his most eloquent eulogium.

He restored the Polish province, not through his authority, but by the works born of his devotedness and perseverance. Filial piety urges us to preserve for ourselves and for those who will come after us the memory of his edifying example and rare virtues.

**

Father Pierre Soubieille was a native of southern France, the home of Saint Vincent, having first seen the light of day, March 23, 1824, at Souprosse, in the country of Landes, diocese of Aire. He was baptized the day of his birth. The wealth of his parents lay in their vineyards, for they derived their living from the income thus obtained. He pursued his first studies at the diocesan apostolic school and that he was successful therein, is proved by the fact that he left there, a well-educated young man with a strong, finely developed character, and a perfect harmony in the faculties of his soul. There was not the slightest trace of eccentricity about him, nor was there anything of self-complacency either in his sentiments, will, or disposition, yet neither was there any weakness nor fickleness. In every sense of the word he was a noble character, a man capable of gaining the affection of his fellow-creatures, and in his
intercourse with others, most easy to approach. He had a speculative mind, one that rose through broad fields to lofty heights, a mind that was united to a heart rich in noble sentiments, and it served him admirably, particularly in the conferences, always original, yet of singular depth, that he gave to the Missionaries and Daughters of Charity. He was of a lively temperament, strong, possessing a certain boldness which manifested itself in his youth, particularly in his words and carriage. His face wore a kind expression that augmented with the years, his questioning eyes had a peaceful, benevolent look, his lips, habitually smiling, were ever ready to let fall an affable word, and in his manners he was exquisitely refined. With all these laudable qualities he still lacked a very necessary one and that was, the sense of the practical. To get the run of affairs seemed, at times, something beyond him; then, in spite of his nobler self, he became hesitating and less persevering. It is doubtless owing to this omission in the formation of his character, that he sometimes failed to attain his end in the excellent works he undertook, and this became more apparent in certain exigencies which arose, demanding the exercise of the very gift he lacked.

He studied theology at the seminary of his own diocese; he must have been a satisfactory student, judging from the intimate friendship then established between him and Father de Ladoue, afterwards Bishop of Nevers, and which lasted many years, even after Father Soubieille had become a professor and the Superior of the seminary of Châlons-sur-Marne. He was still in the seminary when the Revolution of 1848 broke out; as he afterwards acknowledged, he, like the majority of the French clergy, hailed enthusiastically, the new turn of affairs, thinking that thereby some benefit might accrue to the Church.

In 1849, he received Holy Orders at Dax, where he spent the first two years of his priesthood as assistant.
Here in the vicinity of Saint Vincent's birthplace it was not hard for him to absorb the spirit of Saint Vincent; his generous soul yielded to the beneficent influence of this spirit and, in 1851, Father Soubieille entered the seminary of the Congregation of the Mission at Paris. Shortly after, while yet a novice, he was sent to Châlons-sur-Marne as professor of theology in the diocesan seminary. He taught both dogmatic and moral theology, and this for the space of eleven years; he was capable of his duty and accomplished it with serpulous exactitude. His notes prove that he labored much, and, according to his pupils, very successfully, particularly in dogmatic theology which responded peculiarly to his talents. From them we learn, also, of his having written a treatise on the spiritual life for the use of the seminarians. Imperishable was the impression he made upon their minds and hearts: thirteen years after he had left Châlons, three of his first pupils, one of whom had become a canon, went a considerable distance out of their way in their journey to the Holy Land, to visit their former professor then at Cracow. It seems needless to add, that their visit was an agreeable surprise to him.

In 1862, Father Soubieille was made Superior of Châlons-sur-Marne. In the course of his fifteen years in that field of labor, there occurred many events of vital interest. Some newspapers declared war against the bishops, reproaching them with not having followed promptly their given ideas. These same papers opened a controversy on the question of education, against the most distinguished personages that then adorned the French episcopacy and clergy. To find oneself in the midst of such animated disputations and to escape causing displeasure to any one was no easy matter. Modifications in the seminary teachings were called for by the Bishop, but Father Soubieille did not acquiesce willingly; then followed the withdrawal by Father Etienne of the Priests of the Mission from
the seminary of which since 1832 they had had the direction.

About this time, Father Etienne was seeking a capable priest for an important mission to Poland; his motive was to make a new foundation in that country, one that would be replete with the spirit of Saint Vincent and faithful to his traditions. His choice fell upon Father Soubieille and on the feast of Saint Vincent, 1866, the latter received his appointment as Visitor of the province of Cracow, then consisting of two houses at Cracow and one at Culm, and as Superior at Cracow of the house of Kleparz.

Many and great were the difficulties that beset Father Soubieille as he made his way in the bloody traces of the Austro-Prussian war that had just ended, to his new post of duty. Railroads were disconnected and he was obliged several times to journey out of his route completely, to make any progress whatever; on one occasion he went as far as Prague. On August 15th he arrived at Cracow. From that day to speak of Father Soubieille is to repeat the history of the province of Cracow which arose and developed under his eyes during a period of thirty-three years. The number of confrères was fluctuating; when the house at Culm closed, it increased, while death, on the other hand, diminished it. Among the Missionaries gathered around him many were venerable in age, labors, and virtues; they seconded their Visitor and they did it with the apostolic zeal that burned within them for the works of their vocation, but it was reserved to him, to direct their fervor and devotion according to the spirit of Saint Vincent. He did more, for in good works, he yielded to them in nothing, laboring with them shoulder to shoulder and even at times surpassing their best efforts. With them from the very outset, he did not confine his thoughts to the present, but planned and toiled for the future of the little Polish province.
The following year (1867), on the feast of Saint Vincent, the anniversary of his appointment to the Polish mission, with the permission of the Superior General he opened an intern seminary at Kleparz by receiving their first candidate for the priesthood. Shortly after this event, Father Soubieille added another story to the original house and besides had another house built which he intended as a seminary. An extraordinary amount of patience, strong will power, and uncommon perseverance were absolutely necessary for a subject in those days, and as a consequence, not one of the first three candidates remained in the Community. Many more failed to persevere, so that the seminary having its own director and peculiar organization, became a sort of transient dwelling where one in ten remained to consecrate himself to God according to the spirit of Saint Vincent. In the first fifteen years, only five subjects were ordained. During this period, death reaped an abundant harvest amongst the few that persevered, for Fathers Szezur, Ilora, Boruta and Kudermann were cut off in the first years of their sacerdotal ministry. The other seminarians abandoned their vocation, and in the course of time there was but one student left.

In the face of so melancholy a situation, and unpromising outlook for the future, Father Soubieille did not change his sentiments; he remained as solicitous as ever for the object of his ambition, neither losing courage nor diminishing his aspirations. As all the rest of his life proved, the future of the province was his dominating thought.

In 1878, when the general assembly held in Paris examined and decided the utility of apostolic schools for the Congregation, Father Soubieille immediately favored the idea and considered it a sovereign remedy for his existing difficulties. On his return to Cracow he lost no time in making a practical trial in this new field of work. He met with excellent coöperation on the part of his confrères,
and in September 1878, he was enabled to receive the twelve young boys who were to form the nucleus of the much needed apostolic school. God's blessing rested upon the work from its very commencement, and this was doubtless due in great part to the piety of its director, Father John Binek.

Thus was insured the existence of the Polish province. No matter what changes the future may create, that apostolic school will remain, unquestionably, the work of Father Soubieille. True, in the twenty-two years that followed, it was not the sole factor in the formation of the province, as we behold it today, but the apostolic school prepared the materials. Twelve years after the foundation of this new work, Father Soubieille was able to open a house at Jezierzany, a second, at Nowa-Wies, and later, a third at Witkow; he organized the mission band which was to consist of two divisions, and was contemplating the sending of some of his confrères to America to the rescue of the isolated and morally abandoned Polish emigrants. At the time of his death the Polish province rejoiced in the possession of forty-seven priests, and fifty-six students and seminarians.

Let us now examine what was the motive power of Father Soubieille's extraordinary interest in the welfare of the Community and the Polish province. He was naturally not an over-active, enterprising man; on the contrary, he found it extremely difficult to take the initiative in anything whatever. He did not love the Community for itself; moreover, he was a person of narrow affection, a trait savoring of egotism and foreign to the heart of Saint Vincent. Withal, there was a something, and that strikingly visible throughout his career, which, in default of other requirements, stands as an incontestable proof of his
vocation as a Missionary, and as the animating principle of his indefatigable activity. This something, was the love of the poor. Just as Blessed John Gabriel Perboyre felt called to the Community for the sole purpose of carrying the Gospel into China, so does it appear that the Spirit of God, in planting within the soul of Father Soubieille, the germ of his vocation, placed therein, first of all, the love of the poor. When he arrived at Cracow, he found in the suburb of Kleparz, a small house sheltering several pious, fervent, hard-working confrères, laboring to the best of their ability according to the spirit of Saint Vincent. What he did not and could not find then, was system and method, but they are out of the question unless there exists a certain amount of variety in work and, likewise, a sufficient number of laborers. To him it was reserved to introduce systematic, methodical procedure; it was he who put it in vigor and surveyed strictly,—perhaps too strictly, its execution and preservation, but always according to the rules and intention of the Community, consequently, in the spirit of Saint Vincent de Paul. He might have enlarged advantageously his sphere of action, undertaken works that he apparently ignored, but with all these unrealized possibilities, he did accomplish one excellent feat, he laid an unshaken foundation for the future works of the Community, and he placed it in an atmosphere redolent of the spirit of Saint Vincent de Paul.

Though he did not venture into the mission field, Father Soubieille consecrated to the missions, all that was best in his confrères, making the sacrifice of as many as he could spare, replacing them himself in their various duties, and this often at the price of untold difficulties. From his first years in Poland, from the time of the foundation of the house of Léopol, a foundation he had obtained from the Superior General, missions were given uninterruptedly throughout the diocese. As a result the missions became
better appreciated by the clergy. In 1870 one of the Missionaries wrote to Father Soubieille: "Thanks be to God, there is a notable diminution in the common prejudice that missions are reflections on the teaching of the parish priests. On the contrary, now, the pastors joyfully realize that after a mission, the parishioners display more submission and attachment to their pastors."

Unfortunately, years followed during which, for lack of priests, the missions had to be abandoned temporarily, but God compensated Father Soubieille for this loss by creating for him another field of action. It now became possible for the Missionaries to preach retreats and Father Soubieille drew indescribable pleasure from the good he saw the poor derive from these exercises held in the little church of Kleparz. He could not go into the mission field, properly so called, but he found his mission work at home in his confessional. Within its narrow limits, every Sunday and feast-day he passed the entire morning from meditation to noon, except the one hour reserved for Holy Mass. Tuesday and Friday found him equally pressed, and on other days he remained in the confessional as long as there was anyone to go to confession. This work began in 1872, when the private chapel, now a refectory, was opened to the public. An altar to Our Lady of Lourdes, the first in Poland, was erected therein, and proved to be so powerful a magnet, that the chapel became too small for the crowds that sought admittance, particularly in the morning and during the month of May. The plan for a larger church was decided upon in 1875, and two years later, September 2, 1877, at the request of the Visitor, Mgr. Jacobini, then on his way from Vienna to Starawies, came to consecrate the church to which was given the name of Saint Vincent de Paul. From this memorable event Father Soubieille became identified with the confessional in the left nave on the Gospel side of the church.
Here he was constantly sought and found by his beloved poor, who displayed an unaffected preference for the "Hungarian Father," (as they called him on account of his foreign accent), because he was so easy to approach. It is to his assiduity in the work of the confessional, in which he was rivalled by another excellent confrère, Father Kowalik, that the opening of the retreats for the people, must be attributed. God alone knows the miracles of grace operated through his mediation. To reward his fidelity God sometimes directed sinners to him in remarkable ways. One of these penitents, after confession, related publicly the following uncommonly interesting account of his return to God. "Well, Father, this is the story of my conversion. I was visiting Cracow for the first time and being a complete stranger, I entrusted myself to a guide. When passing the church of the Missionaries, I asked my companion what that building was. He replied: 'Oh, that is a church in which only great sinners go to confession.' The response struck me forcibly, and I said inwardly, 'That is just the place for me, for I have not been to confession for years.' At that moment I felt strongly urged to go, and at once formed my resolution. I strove to impress well upon my mind the street and the situation of the church, and early the next morning hastened to the spot. I found you, Father, and now there is nothing else to say, than this: 'In truth here are heard the confessions of great sinners.'"

To see his young confrères zealously sharing his labors in the confessional, was a source of ineffable satisfaction to the heart of Father Soubieille. He rejoiced exceedingly when the poor of the environs flocked to the little church to make their general confessions to the Missionaries.

But this was not the only means by which Father Soubieille manifested his love for the lowly and unfortu-
nate. In those days Kleparz was not what it is at the present time. The poor, who now live outside of the town, then inhabited miserable hovels within its limits, and their children, neglected and unrestrained, usually spent Sundays and holidays in the company of professional beggars and the very scum of humankind. The moving spectacle of so many little souls abandoned to inevitable destruction, planted within the mind of Father Soubieille the project of a new work. His confrères approved of his plans; in 1870, Sunday Catechism classes, in three divisions, were inaugurated and these were followed by the organization of a sodality of the Blessed Virgin for boys. Crowds of children, drawn at first, by the promise of some slight rewards, attended these classes, nor did they leave them without having profited by them. The author of these lines, like countless other persons, still retains the happy impressions made upon him when he was a member of these classes, and well does he remember the piety then instilled into his soul by the beautiful traits drawn from the lives of the saints. For the most neglected youth, collected by one of the good Missionaries, evening Catechism classes were organized; these were held during six months including the winter season, for the purpose of instructing these poor young people and preparing them for their first Holy Communion. This close intercourse gave Father Soubieille an insight into the moral and physical misery into which these lads were plunged, and it gave rise to the “House for Destitute Boys,” one of the most beautiful tributes to his charity. A fitting closing to this long recital of charitable works, is the description of the work done in behalf of beggars. The same confrère whom we have often seen emulating Father Soubieille’s zeal and charity served as the instrument Divine Providence used to assemble these miserable beings, who often needed something more enticing than words to induce them to ac-
cept the proffered invitation. Once united, and formed into a body, calling for assistance, they became in the true sense of the word, masters of the house at Kleparz and of its Superior. Mass on Sundays and feasts, afternoon instructions, distribution of bread, retreats, Easter dinners, all these but feebly enumerate all that Father Soubieille accomplished in their behalf. For many long years he, himself, gave them the instruction on Sundays. After spending the entire morning in the confessional, he divided the afternoon between Vespers, and an instruction either to the Daughters of Charity or his poor, though frequently he fulfilled the three duties in the same afternoon.

As insignificant as these works may appear, having nothing wonderfully striking about them in the eyes of the world, and being for the most part known only to those participating in them, or to others merely by chance, they were undertaken for the salvation of souls. To know how to find in so humble a center, the object of one's love and preference, is possible only to faith. It was faith that gave birth to Saint Vincent's stupendous works of charity and to his marvelous social mission; it was faith, likewise, that directed Father Soubieille. Faith was his motive power and therein he found the assurance of his reward. Precisely because they were founded on faith, his works stand today as models. No doubt they could be advantageously modified in divers ways, but that which need never be changed in them is the admirable spirit of faith that created them.

His whole life breathed a spirit of faith; his piety was impregnated with it. Certain mysteries of our holy religion called forth from him special marks of devotion, but those honored in a particular manner by the Community were similarly regarded by him. He was singularly attracted to the Immaculate Conception of the Blessed Virgin Mary and left nothing undone to inculcate devotion to this privi-
lege so dear to our Immaculate Mother. In 1874, the first altar to Our Lady of Lourdes was erected in the Missionaries' chapel, and though it was of modest dimensions it served to spread devotion to the Virgin of Massabielle throughout Cracow and the surrounding country. In 1877, when the new church was completed, Our Lady of Lourdes found therein a prominent place. Graces innumerable flowed from her altar, and countless ex-voto offerings attest the truth of this statement. It was Father Soubieille's delight to kneel before this altar, as also to offer the Holy Sacrifice on this blessed spot, but his happiness was without measure when he beheld the beautiful church of Our Lady of Lourdes, built by the Community. The Church was the first of that name in Poland and justly was he proud of this sanctuary, in which throughout the centuries the glories of Mary would resound. Father Soubieille felt greatly indebted to our Blessed Mother for many favors and in particular, for his miraculous recovery from a fall from a carriage, which occurred in 1887. He also had great devotion to the souls in purgatory. Shortly after he arrived in Cracow, in their behalf he established the Confraternity of the Holy Trinity.

Father Soubieille was strong, robust, somewhat above medium size, capable of resisting to a great degree the exhaustion of labor and fatigue, and as apparently indifferent to the rigors of our climate as though he had been a native. Until his last years he strenuously objected to wearing furs, a necessity in this climate. From the accident in 1887, his strength visibly diminished and for the last thirteen years of his life he suffered a great deal, displaying in the midst of this suffering all the fortitude of his beautiful soul.

**

On Saturday, the eve of his death, he felt unusually fatigued, but he did not refrain from going to the Central
House of the Daughters of Charity for confessions. On April first, Passion Sunday, he rose at four o'clock, never suspecting that it would be for the last time. He assisted at meditation, went to confession, presided at prayers and at repetition of meditation during which last named exercise he spoke in a loud voice and more emphatically than was his custom. He then said Mass at our Blessed Mother's altar. After breakfast, he entered his confessional as if to gather the last remnants of his rich harvest, and to go directly from the field of action whereon he had spent his life, to receive the recompense of his divine Master.

At about nine o'clock he felt quite ill and it was with great difficulty that, aided by his confrères, he reached his room. He was seized with sharp pains in his heart which beat violently, but having experienced a similar attack during the night from which he had recovered, he assured his confrères that it was nothing and did not wish any remedies or a doctor. They sent for the physician, however, and did all in their power for his relief. But, alas! that faithful little organ refused to correspond with their efforts, and God was ready to call His servant to Himself. Paralysis of the heart ensued, unexpectedly, leaving barely enough time for the administration of Extreme Unction and at about eleven o'clock that morning, Father Soubieille's soul left this earth.

"What a beautiful death!" was the exclamation heard on all sides when the sad news spread through the province. His death was so perfectly in harmony with his life that it can be well considered as the crown of that laborious life and the pledge of recompense promised by God to His faithful servants.
THE DAUGHTERS OF CHARITY AT CRACOW
AUSTRIAN POLAND

“What a great man Saint Vincent de Paul must have been,” said a distinguished Pole, “that through the centuries, his works, far from suffering any diminution, have never ceased to increase!”

The work, by excellence, which has drawn greatest glory upon him, and which has made his name known and blessed throughout the world, is the Company of the Daughters of Charity. In Poland, as elsewhere, this flourishing Community fails not to gather an abundant harvest for the Lord, and there is not a person in Cracow, the old capital of Poland, that would refuse them the well-merited title of “angels of charity.” Though proportionately small, their number in Austrian Poland has risen within the past few years to six hundred seventy-four. The Sisters have sixty houses in this country and Cracow alone, counts two hundred Daughters of Charity.

The central house at Kleparz was erected fifty years ago, thanks to the generosity of a Polish Bishop of Cracow, and in it, according to the exigencies of the times, everything is inaugurated. Saint Stanislaus’ Asylum, at one time connected with the house, was removed to a more spacious building accommodating a hundred children and the ten Sisters in charge.

The chapel of the central house is very beautiful and admirably well kept; it is a delightful abode for our dear Lord, wherein He is lovingly consoled for the offenses and outrages of the impious. The chapel is not open to the public, except during the Forty Hours’ Adoration on the
three days immediately preceding Lent; then, drawn by this exercise of devotion, the faithful of the town and its environs flock there to share the graces which our Lord so abundantly imparts, where He sees He is loved, for certainly, the Sisters love the Divine Master well.

From the central house a legion of faithful Sisters go forth throughout the country, to dry the tears of the afflicted and to raise the courage of the down-fallen. The first of their houses I will mention, is the Hospital of Saint Lazarus in Cracow. Here forty Sisters care for one thousand two hundred patients. This house belonging to the government, was, previous to the expulsion of religious by Joseph II, the property of the Carmelites. Though harassed by the greatest difficulties the Sisters remain faithfully at their post of duty, frequently watching by beds, which, on account of their scarcity, have to be shared by two patients.

Less trying, in itself, to the Sisters is the care of Saint Louis' Hospital for children, not far from the above-mentioned institution. One hundred fifty little children find their home here, and one has only to look at their beaming faces, to realize that the fifteen Sisters in charge, are true mothers to them. It is a genuine treat to see these little ones reveling in the freedom afforded them by their country house at Rabka, in the Carpathian Mountains, where under the Sisters' care they spend the summer. What a charming springtime of youth, to be followed, alas, by a wilting summer of strenuous labor, which with God's help may they be ready to bear! These two houses are the gift of a noble Polish physician.

A third house owing its existence to the generous heart of a nobleman, is the Home for Incurables. This palatial edifice rising conspicuously in the midst of an extended park and accommodating one hundred fifty incurables, was founded about thirty years ago with a donation of four
hundred thousand dollars, given by the noble Polish family of Helcel. Fifteen Sisters are employed in the Home and they enjoy even here on earth a part of their recompense in the sincere gratitude of these poor, afflicted fellow-creatures.

In my list, I now come to “Noah’s Ark,” a well-applied title to a house in Saint Casimir’s quarter where twenty Sisters look after the varied wants of a cosmopolitan crowd of two hundred poor. The work is devoid of regular resources, and exists on the vacillating income derived from alms, tombolas, entertainments and charity sales. These indigents are lodged and fed, without other remuneration than a share in some useful, general labor. The variety of its works and the diversity of persons assisted, give a singular character to this house.

In sickness, the Polish soldiers serving under the Austrian flag, are excellently treated in a magnificently organized military hospital. This hospital, commodious enough to admit, in war time, one thousand soldiers, is under the direction of ten Sisters, who though not long in this Mission, have had the happiness of seeing a marked decrease in the mortality, a subject of great satisfaction, as well to them as to the physicians and superior officers.

In Cracow, the Sisters have five crèches where the children of poor working-people spend the day. What happy little creatures they are, during the hours they pass with the Sisters! Prayer, study, and play render the day only too short for them. Lucky is the person who has recommended himself to the prayers of these innocents, for he will never be forgotten. One day the Sisters told the little ones to pray for a certain priest, affected with throat trouble, who had solicited their prayers. They fulfilled his request, but long after he was completely cured, the little ones still called out in the evening before going home: “Sister, we forgot to pray for the priest with the sore throat!”
A new work, one dear to the heart of Saint Vincent, has recently been entrusted to the Sisters; it is the care of the foundlings. Cracow possesses a foundling house, but under lay direction, it has never been a success. The Sisters labor against heavy odds but God sustains their courage. What burdens these faithful, industrious laborers in the vineyard of the Lord carry to the very summit of the mountain! A young Sister holding in her arms a pale, sickly child is passing a slice of bread and honey to another little one at her side, while several other tiny waifs, frightened by an unexpected visitor hide behind her apron—such was the touching picture which, in that institution, came under the eyes of the author of these lines.

It is quite evident that there is a great deal of charity and generosity in Cracow, but, believe me, they are in no way sufficient to relieve all the misery or alleviate all the suffering.

Some months ago the Bishop of Cracow, Prince Sapieha, paid a visit to the city, which was magnificently decorated for the occasion. Of a noble Polish family, devoted to the works of Saint Vincent de Paul, he gave a dinner to two hundred fifty poor persons at the central house. What more becoming place could he have chosen for his charitable deed, than this house wherein its generous Visitatrix, Sister Talbot, before her return to France, had accomplished untold good and sacrificed, in its behalf, her immense fortune.

In the vicinity of Cracow, the Sisters have other houses equally interesting to us, but for fear of being suspected of flattery I shall not enumerate them. All the glory redounds to Saint Vincent de Paul who loved Poland to such an extent as not only to recommend it during its terrible periods of war to his double family, but to respond to the entreaties of Queen Marie Louise by sending several of his dearest daughters to relieve its misery. It is told...
that the Queen, when obliged to flee as an exile into Silesia, filled with admiration at the devotion of these good Sisters of Charity, wished to bring them with her. She met with a refusal, for they replied: "No, our Father sent us here to take care of the poor and not to be surrounded by the splendors of royalty." And since that day they have remained faithful, regardless of all turns of fortune, to this land of tears and sorrow.

O happy France! if you are to be envied it is because you were the birthplace of Saint Vincent de Paul and his Daughters of Charity.

Ch.
Letter from Sister Louise, Daughter of Charity, to Rev. Paul Bedjan, C. M.

Khosrowa, House of Providence.

I come in the name of my Sister Superior to thank you for the Lives of the Saints, in Chaldaic, which you had the goodness to send her. All our Sisters were delighted with the new work which will certainly do a great deal of good among our Chaldeans. As we all know the language, we undertook the reading of the book in the refectory, and our Sisters now unite with Sister Superior in congratulating you and thanking you most heartily; we greatly appreciate a work which no doubt caused you much labor, but which will be a powerful means to instruct and strengthen our Catholics in their faith.

The persecution to which they have been subjected for six months, instead of destroying Catholicism, according to the intention of the archimandrite, has on the contrary strengthened it; there were a few defections, it is true, but nearly all the wanderers returned to the fold, being well convinced that the religion of their fathers is the only true one; the small number remaining attached to the Russian schism are held back either by human respect or by the consideration of material interests; but all in the depths of their hearts remained Catholic. From our school two little girls have gone to the so-called “orthodoxes”; from that of the Mission, three or four boys.
The "orthodoxes" also established a school at Goulizan this winter. According to their calendar, they dismissed their pupils on the first of March; the scholastic term is therefore about two months and a half. These pupils, after learning only the Chaldaic alphabet of the Protestants (not a single one the Russian alphabet), acknowledged before the Sister in charge of the class for the girls of that village that they had lost their time in that school; and that the little knowledge they possess is what remained in their memory from the preceding years when they attended the Catholic school.

At Khosrowa they are no longer afraid of the Kurds; every night, the Russian soldiers make their rounds in all the villages; the Kurds who were posted in the villages of Zivajoug, Kabakhtapa, etc. fled. The question of the frontier is to be settled in the interview between the Russians and a Turkish pasha. We do not yet know if war will be declared.

SISTER LOUISE

CHINA

THE RESOURCES

The admirable work of the Propagation of the Faith is the principal support of the missions in China and in all the countries to be yet evangelized. The following is the account of the receipts for the year 1910.

WORK OF THE PROPAGATION OF THE FAITH

In 1910 the receipts for the work of the Propagation of the Faith were 6986678 fr., an increase of 276216 fr.
over those of the preceding year. In 1911, the grand total was 7,274,226 fr.

We shall no doubt be permitted to affirm that France holds the first rank in this army of Charity.

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PROGRESS OF CHRISTIANITY IN CHINA

The Annals of the Propagation of the Faith (January 1912, p. 59.) gives the following information:

According to the statistics communicated to us, the number of Catholics in the Celestial Empire was as follows:

783,000, in 1903;
803,000, in 1904;
880,000, in 1905;
950,000, in 1906;
1,014,265, in 1907;
1,141,711, in 1908;
1,210,054, in 1909;
1,292,287, in 1910.

If the progress continues, the Christian population will be double in ten years.
THE REVOLUTION IN CHINA

THE RIOTS

It was truly said that to muster soldiers would not prove an easy task either for the government of the Revolution or for the imperial government; but that it would be still more difficult after the Revolution, to disband such an army.

In this consists, as it seems, the principal cause of the riots which in several provinces of China, chiefly in Tche-li, burst out during the first months of 1912. Men of every condition had been enrolled, including adventurers, brigands, and professional robbers. The prospect of receiving clothing and nourishment, in addition to their pay, proved so attractive, that when the time came to dismiss them, they were loath to leave, and many even sought compensation by the most frightful pillaging, especially in the large cities; Pekin, Paoting-fu, and Tientsin were the chief theatres of these seditions.

PEKIN

We shall first give the despatches published by the telegraphic agencies concerning the riots. It is known that these despatches always needed to be verified. The letters we publish further on will, when necessary, rectify the despatches.

EVENTS OF CHINA IN PEKIN

March 1.—Two thousand of the soldiers who rose in arms yesterday in Pekin have fled in the direction of Mukden. Ten of the pillagers have been arrested and executed today. Many notable Chinese and Mandchous sought refuge in the quarter of the Legations. Prince Kin went for protection to the French Hospital. Yuan Che Kai addressed a circular to all the foreigners residing...
in Pekin, expressing his regrets at the recent events, and assuring
them that these would not be repeated. Necessary precautions to
avoid their repetition have already been taken.

THE TROUBLES CONTINUE

Pekin, March 2.—The promise made by Yuan Che Kai to the
foreigners of Pekin, saying that the troubles and pillage of Feb-
uary 29th would not be repeated, was not kept. Last night
the same events were reproduced in the west of the city. There
were also riots of soldiers going through the streets, burning and
pillaging, especially the houses of merchants and rich Chinese.

Pekin, March 3.—Martial law has been proclaimed at Pekin and
any one who is found pillaging is immediately beheaded and his
head is exposed in public. In spite of these measures, pillages
outside the city are mentioned. Thirty malefactors were beheaded
today.

Pekin, March 4.—The population was reassured by the presence
of thirty thousand men of foreign troops. Prince Ching is ill at the
French hospital. Pekin has resumed its habitual aspect.

From the house of Chala which is in the surroundings
of Pekin, M. Desrumaux addressed the following letters to
the Superior general:

Chala, Tuesday, March 5, 1912

A letter is on my desk since Friday because the post
office refused to receive it, but I am going to try again
today. I could not go to Tcheng-ting-fu. However,
Friday morning, March 1st, not being acquainted with the
events of the night, I went to the station a league distant,
and there I was told that there was no train. Returning
back to the house, I learned what had happened in the city,
and thanked God for not letting me go. The eastern part
of the city was pillaged Thursday night, and the western
part (ours) Friday night. The pillage has not yet reached
the suburbs; and until now all our establishments have
been preserved. The Sisters of Saint Joseph’s Hospice
took refuge at Saint Michael’s Hospital. There were very
few deaths; up to the present they wanted only to pillage
and burn. We are always on the alert thinking to take refuge at Mgr. Jarlin's if the events become more serious.

Reports of the death of a missionary at Paoting-fu, that of the bishop, and the burning of the cathedral, were contradicted yesterday morning. But Paoting-fu was completely plundered.

Desrumaux

Chala, Thursday, March 7, 1912.

Last night I telegraphed to you: "Confrères, Sisters, and houses indemnified." After the pillage of these last days, announced no doubt everywhere, I feared that the parents of the Missionaries and of the Sisters might be worried, so I thought it well to send you that telegram; you could thus reassure them.

Nowhere until now have the Missionaries and Europeans been molested either in their person or their property: there were indeed, here and there, some individuals who suffered, as a native priest of the house of Paoting-fu who had his mule or mules stolen, but no murder, no fire. The pillage commenced in Pekin on the night of February 29th; it continued the following night; there were very few deaths. From Pekin, the soldiers spread over the country; everywhere they pillage, large cities as well as poor hamlets. When will this reign of terror come to an end? Supplies of troops have arrived: French, English, Japanese, etc. No doubt the governments are now taking precautions: the Minister of France was willing to send, in order to guard the establishment of the Marist Brothers and ours, twelve French soldiers and a serjeant: this is, above all, a moral support. The guard of the Petang was also increased, there are now sixty soldiers; Mr. Vanherseecke (at Nan-tang) also has about twenty.

At Paoting-fu, they were exposed to great danger;
however, thanks to God, the Mission did not suffer, only one Christian being slightly wounded.

At Tientsin, they fought a long time, but not on foreign concessions. There too, the Mission suffered no damages, not one Christian shop being pillaged. No doubt we ought to see in all this the interposition of Divine Providence which all factions must obey.

DESRUMAUX.

PAOTING-FU

Bishop Fabrègue wrote to the Superior General:

Paoting-fu, March 21, 1912

Confidence must have been restored to you by my telegram giving you news about the Missionaries, then by my letter sent as soon as the post office resumed its duty.

Today I shall again speak to you of the events of the first week of March, and the consequences that followed in the city and country. On February 29th, the feast of the Republic was celebrated at Paoting-fu; but from that day, discontent could be noticed among the troops. The next day, after a dispute between revolutionists and soldiers, the latter begin to revolt; everybody flees. The firing becomes more and more frequent. With great haste the doors are barricaded with sacks of sand and piles of bricks. We raise the French flag above the church, then relying on God’s protection, await events. However, Brother Denis, who had gone out sometime previous, was still absent, and naturally we felt very uneasy. I sent several Christians to seek him, who returned shortly after, saying that he had taken refuge in the post office.

After a while, a partial calm is restored, but no one has confidence. The mandarins hide, and several come to seek refuge at our house, saying: "You have nothing to fear."
In fact a soldier came to see us in the afternoon of March 1st and said: "Have no fear; and if tonight you hear shooting and clamor in the city, do not interfere; do not let your guards fire, and your Mission will be protected."

Toward seven o'clock, the soldiers burn the outside eastern gate of the city: then the second gate being opened, the pillage commences. Seven to eight thousand soldiers, with gun in hand, their bayonets at the gun-barrel, and continually firing to frighten the population, break into the shops and stores, take possession of money and goods, after which they set fire to the house.

The fire being everywhere kindled, lighted our church as in broad daylight. The incendiaries were all around us; every store in our vicinity was pillaged; finally, toward four o'clock in the morning, the part of the street along the residence was burnt down. The soldiers passed our door nearly two hundred times; they were asking one another whose house that was, but as soon as one of them answered, "It is the Catholic Mission," they went their way without a word.

The pillage began during the night of March 1st, continued the following day and night, and also March 3d, then more in detail on the following days. On March 4th, the French Minister was anxious about us and sent his first secretary with forty French soldiers from Pekin to protect us.

The Mission was spared; but our Christians suffered great losses, and I was obliged to keep a large number of them who would otherwise be plunged in misery. Moreover, during the tragic night, more than one hundred merchants sought refuge in our house, beseeching us to save their lives as their houses were in flames. As for ourselves, we did not sustain great damages in the disaster, but our responsibilities have increased.

The state of affairs is about the same. There is no
evidence of danger for us; but the people are bewildered, and at the least rumor, both mandarins and people come to us for refuge. By a design of God, we have become their protectors, we whom they formerly persecuted!

✠ J. FABREGUE, C. M. Vic. Apos.

TCHENG-TING-FU

From South-West Tche-li, Bishop Coqset wrote to the Superior General.

Tcheng-ting-fu, March 16, 1912

You may have heard of the late troubles in Pekin, caused by refractory troops eager for pillage: the movement extended to Paoting-fu, Tientsin, and almost the entire Province of Tche-li. Until now the Missions are secured, and that of Paoting-fu has not been touched. Nevertheless we are not without apprehension and the people are terror-stricken. Every one endeavors to hide his treasures: merchants, notables, and even mandarins ask of us a shelter for their goods, while their families sought refuge in the Sisters’ house.

This confidence honors us, and I trust it will not be deceived; it seems as if a new spirit towards foreigners and especially the Missions is manifested in all these events. May it ever increase and be useful to the propagation of our holy religion amidst this impenetrable nation.


NEW APOSTOLIC VICARIATE

We read in the Catholic Missions. (May 3, 1912.)

His Holiness divided the Apostolic Vicariate of North Tche-li or Pekin by erecting a new vicariate, that of
Tientsin, including the district of the same name. This new vicariate takes the name of maritime Tche-li.

Rev. Paul Dumond, Lazarist, was named Vicar Apostolic.

GENERAL NEWS

The general situation in China becomes normal, but very slowly. On April 21, 1912, the ministers chosen in Nankin arrived in Pekin, and since then they have a government with nearly ordinary forms.

In Pekin, the second national assembly opened its sessions on April 29th, although many deputies had not yet arrived. Yuan Che Kai, the President of the Republic, made an address to which the president of the Chamber responded. In the discourse of the President of the Republic, liberty of conscience was mentioned: all creeds will be placed on an equal standing, and none will be “the victim of an exceptional regime.”

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We read in the Catholic Missions, April 5, 1912

China.—Everybody knows the name of Mgr. Stanislas Jarlin, Lazarist, the present Vicar Apostolic of Pekin, the right arm of Mgr. Favier during the siege of the Petang in 1900, and since then, his successor. We read in the Echo of Tientsin of March 3d an article concerning this prelate, which interests also Catholicism in China, for it reveals the benevolent dispositions of the new Chinese regime toward Catholics, and gives good reasons to form happy conjectures for the future of Catholicism in that country.

The following is the article to which we allude:
"Mgr. Jarlin, Bishop of Pekin, accompanied by his Vicar General and his secretary, was received in audience by Yuan Che Kai last Monday (February 26th.) The President of the Republic welcomed his visitors with the greatest cordiality. He inquired with interest about Catholic works and the number of the faithful; he declared that, under the new regime, the greatest religious liberty would be granted, and that both civil and military functions were to be accessible to all citizens, whatever be the creed they profess."

PROVINCE OF THE DAUGHTERS OF CHARITY
IN CHINA

CHAPTER VI

Return of Sister Azais and Sister Pasquier. — Sister Azais, Superioress at the hospital of Shanghai; Sister Jaurias, her former Assistant in Pekin, becomes Superioress at the Immaculate Conception, in Pekin. — Sister Pasquier, Visitatrix in Ning-po — Her death. — Her Assistant, Sister Solomiac takes charge of the house Jésus-Enfant.


Sister Azais and Sister Pasquier returned from Europe in 1873. Instead of going back to Pekin, Sister Azais was named Superioress of the European hospital in Shanghai, while Sister Jaurias, her former Assistant in Pekin,
was named Superioress of the house of the Immaculate Conception of this last city.

Sister Azaïs found in Shanghai a Chinese hospital and a dispensary established by Sister Jaurias, when the latter was Superioress of that house. Those two works annexed to the European hospital, acted upon independent ground, for the administration always evinced opposition to the realization of the plan.

As the Visitatrix, Sister Azaïs, was not returning to Pekin, the houses of the North ceased to form a province; nevertheless Father Etienne, Superior General, allowed Mgr. Delaplace to reorganize a council over which he should preside for the houses of his vicariate.

Sister Pasquier returned to Ning-po with the title of Visitatrix of Tche-kiang. From that time, the council met again in Ning-po in the house of Jésus-Enfant, under the presidency of Mgr. Guierry, Vicar Apostolic of Tche-kiang. The European hospital remained then independent. Shortly after her return from France, Sister Pasquier was attacked by an illness of which she died after a few months. Realizing that death was drawing near, she confided her companions to her Assistant, Sister Solomiac, who succeeded her as Superioress.

The arrival of new Sisters allowed the opening of three houses: one in Kiu-kiang, Kiang-si, in 1882; the two others in the North: one in Tcheng-ting-fu, West Tche-li, in 1882, and the other at Chala-eul, North Tche-li in 1885.

Kiu-kiang is one of the great walled cities of Kiang-si three days distant by steamboat from Shanghai. Four Daughters of Charity arrived there in 1882. Mgr. Bray, Vicar Apostolic of North Kiang-si, entrusted them with the orphanage to which they joined a dispensary; that house (the same one intended for a central house in 1869) was built on European concession. At the time of the
opening, the Chinese had never seen the Sisters at work; they could not understand how any one could be interested in the life of a little girl, or dress the wound of a patient, especially a stranger, etc. All this was a mystery which entirely and most favorably changed the sentiments of the people toward the Christian religion; thus, continuing to investigate into this mystery, they wished to have its key, and a considerable number of catechumens were received. It was then (1885) that Mgr. Bray judged it proper to form two houses in the city of Kiu-kiang. He bought land in the Chinese city to which he transferred the orphanage and gave it the name of Our Lady of the Angels. A dispensary, a day school for girls, a catechumenate, and later (1904) a hospital for women, are the works of the house of Our Lady of the Angels, while the same works, only for men, are at Saint Vincent's hospital, situated on the concession.

The foundation of Tcheng-ting-fu, West Tche-li, is one of those that are called to do an immense amount of good. Tcheng-ting-fu is a walled city 600 lyes from Pekin and connected with it by a railroad. The beginnings were very slow; at first, curiosity, and later the kind care they received and the remedies distributed to the patients, triumphed over all prejudices; the hospital was opened without any other resources than those of Providence, and they never failed. All the works developed in a wonderful manner; so, in speaking of his house of Tcheng-ting-fu, Mgr. Bray said: "It is one of my sweetest joys as missionary and bishop."

The third foundation was that of Chala-eul, a branch of the house of the Immaculate Conception, in Pekin; it is situated in the country near the capital. As the locality is very healthful, the sick children were sent there; a dispensary was established, and shortly after, a laundry, which procured a little profit to many pagan women
and was for several of them the occasion of arriving at the knowledge of the true religion. The Sisters left Chala-eul at the beginning of the troubles of 1900; the branch establishment, pillaged and burnt by the Boxers, has not since been re-opened.

The Franco-Chinese war was a very sad epoch for the houses of Tche-kiang. It was caused by the opposition on the part of China against France, at the very time when the latter was establishing her authority in Tonquin. Officially, the government of Pekin declared its good will, but in fact it tolerated or rather encouraged the troops of brigands, called “Black Flags”, that passed the frontier of Yun-nan and did to the French all the wrong they could. Exasperated by useless protestations, France, in retaliation, attacked the enemy on the coasts of Fo-kien and Tche-kiang. Such was the origin of these hostilities (August 21, 1884 to June 9, 1885), the effect of which was hard on the works of the Sisters; for the Chinese government refused protection to the French Sisters who were by far greater in number than any other nationality. Father Meugniot, then Procurator of the Lazarists at Shanghai, took some measures that proved fruitless with the French consul, Mr. Lemaire; in vain did Mgr. Reynaud, Vicar Apostolic of Tche-kiang, implore the protection of the mandarin in Ning-po, who answered that the French Sisters could withdraw to the European concession. Mgr. Reynaud obtained only a few soldiers for the safety of the houses that could not be closed. Each new success of the French fleet rendered the situation more difficult; the dispensary and the hospital had to be closed, and the orphans were obliged to go to Saint Joseph’s Hospital, on the concession. They were pressed by the consul who thought that their only safety was in flight (August 30, 1884). Some days later, the Daughters of Charity from Hang-tcheou and Tchou-san came also to seek a
refuge; the thought that their houses remained open at the cost of many sacrifices alone sweetened their anguish. In the meantime, the panic became general, and so many families left, that the barks were no longer sufficient for the transport of the emigrants and their furniture.

CHAPTER VII

Central House of the Daughters of Charity in Shanghai.
— Father Meugniot, Director of the Daughters of Charity.
— Departure of Father Meugniot (1899).

Since Sister Pasquier's death, there was no province of the Sisters in China; many difficulties resulted from this situation which the Major Superiors endeavored to remedy. In a circular of August 10, 1886, addressed to the Daughters of Charity in China, Father Fiat, Superior General, made known to them the measures taken by the council of the Community. A Central House for all the Sisters in China, would be established in Shanghai, at Saint Anthony's Hospital; Rev. Philippe Meugniot, Superior of the Lazarists in Shanghai, was named Director and Sister Berthe Marie Labreuil, Superiorress of the French hospital in Constantinople, Visitatrix; her Assistant was to be Sister Allègre, Superiorress of the European hospital in Shanghai.

This plan was carried out. However, when Sister Labreuil arrived in Shanghai, as nothing was ready to receive her, it was necessary to spend the first year with Sister Allègre, at the European hospital. On the ground near the hospital, the Central House was built, to which were conceded the Chinese hospital and the dispensary. The new Visitatrix was to accustom herself to the climate and to the usages of a country entirely different from her own; a Central House and a Seminary were to be estab-
lished, retreats to be given, not to mention the long and painful journeys to be undertaken. Yet notwithstanding her age, Sister Labreuil set to work very courageously. As soon as possible, she began the visitation of the houses, and was everywhere welcomed with a holy eagerness and spirit of faith, especially noticeable in the venerable ancient Sisters, such as our much regretted Sisters Jaurias and Solomiac.

After her first journey, Sister Labreuil was installed with four Sisters at the Central House. As we have already said, everything was to be organized, beginning with the seminary. Before entering upon the subject, let us go back to 1847, at the time when our first Sisters were preparing to go to China. Father Etienne, Superior General, when giving his blessing to the little band ready to start, expressed the desire that there should never be a seminary for the Sisters in China, as he would prefer the Chinese postulants to make their seminary in Paris. But many unforeseen causes placed obstacles to the realization of his desire. The manners, customs, ideas, and way of living in China are diametrically opposed to those in Europe. How could young girls knowing very little French, be sent to Paris, while the Chinese custom forbids a woman to leave the house? How could they be made to undertake that long voyage, when for the most part the Chinese die without knowing any other place than that of their birth? This would be to attempt an impossible thing, and cause the failure of many victims, when the need of more Sisters was deeply felt. Mgr. Delaplace, Lazarist, Vicar Apostolic in China, from the beginning conferred upon the subject with Father Etienne, and had no difficulty to prove to him that his desire could not be realized. Father Etienne therefore granted his consent for the establishment for a seminary for the Daughters of Charity, in Pekin, at the Central House opened by Sister Azaïs in 1862. The
immense extension of China and the difficulty of communication occasion a great difference of customs and language between the Chinese of the North and the Chinese of the South. To meet requirements, Father Etienne did not hesitate to authorize a second seminary in Ning-po, for the South of China, in 1868, when the province being divided, the house of Jésus-Enfant in Ning-po became the Central House of the South.

In 1887, Sister Labreuil received two native postulants in the new seminary of the Central House in Shanghai, without, however, suppressing the two seminaries of Pekin and Ning-po. It was not until 1894 that one seminary in Shanghai was decided upon for all China.

Another care of Sister Labreuil was the organization of the retreats. The house was small and very inconvenient, yet the Sisters were always received with the greatest cordiality. In course of time, the sick Sisters came to the Central House for rest and treatment; and the retreats becoming more numerous, it was necessary to increase the personnel and enlarge the house. Father Meugniot, Director of the Daughters of Charity in China, and Superior of the Lazarists in Shanghai, made over to the Central House some little houses near by, belonging to the Congregation of the Mission; then another story was raised to the house itself.

It was then that Sister Labreuil realized a long-desired project: the building of a chapel that would recall exactly that of the Mother House. How sweet a surprise it is for the newly arrived, to find at the Central House so perfect a reproduction of the chapel in which they were accustomed to pray in Paris, the cradle of their vocation.

In her various visits, Sister Labreuil had remarked a defect which she promptly endeavored to remedy. The difficulty of communication being an obstacle to the amount of work which hundreds of orphans could accomplish, they
were reduced to the one occupation of the house work and the care of their little wardrobe, in no way sufficient to keep them from idleness, a vice dangerous to soul and body. Sister Labreuil, grieved at this state of things, sought, for several years, to better their condition. After numberless efforts, rendered fruitless by the high price of transportation and by the danger to which the goods were exposed on the way, she thought that hand-lace would sell in Shanghai and would not be difficult to be transported.

A young English lady was very skillful in this kind of work; so Sister Labreuil called upon her, and pleaded so well the cause of the orphans that this young lady graciously placed herself at her disposal to give lessons to the young Sisters. Another charitable lady procured the supplies that could be found in France only, and the new industry commenced. There were many difficulties in the beginning; the work was very imperfect, but to discourage no one, Sister Labreuil paid for it without telling that it was not sold. The making of lace has since become a resource for the orphans: they have as much work as they can do, while the habit of labor, which they have contracted is productive of most beneficial results.

During the fourteen years Sister Labreuil spent in China, the work of God continued its way. A foundation was made in Tche-kiang, at Tso-fu-pang, where three Sisters began the works, November 21, 1892.

Three years later, December 15, 1895, four Sisters began the foundation of a house in Yao-tcheou-fu, East Kiang-si, under the direction of Sister Tourrel. It included at first a dispensary, a hospital and an orphanage. In the neighborhood there were several lepers living on public charity; one of them was brought to the Sisters, but his presence greatly inconvenienced a patient who left abruptly. The leper was dismissed but he returned; this time, prudence commanded charity to look for means; Sister
Labreuil, informed of the fact, authorized the Sisters to open a little leper house, and she herself paid the board of the leper who had been twice sent away. In 1898, four lepers received Baptism, and their number increased to twenty. The troubles of 1900 caused that house to be set on fire. The Sisters, in disguise, had scarcely time to save themselves in a bark, for half an hour later, the flames had done their work. The Sisters reached the Central House at the cost of great perils, where they remained until the dawn of more peaceful days, when they returned to their post; the burnt house was then raised from its ruins, and the works became very prosperous.

Another foundation was to be made in South Kiang-si, at Ki-ngan, in 1900; everything was ready to receive the Sisters who were preparing to leave the Central House, when the troubles of the Boxers broke out. The house of Ki-ngan became a prey to the flames before it had even received the Sisters, but when calm was restored, in 1902, the Sisters went to Ki-ngan, and took up their abode in a house built over the ruins of the former.

Father Chevalier had gone to receive the reward of his long labors and of his devotedness to the two families of Saint Vincent; he died in Paris, April 23, 1899. Father Meugniot was called from China to France, where he arrived in July of the same year. He was named Director of the Daughters of Charity to replace Father Chevalier; and Father Boscat, Missionary of South Kiang-si, was sent to Shanghai to replace Father Meugniot. These changes occurred on the eve of great events which nothing as yet seemed to foretell.
In 1900 the Boxers, coming from different points of China, concentrated their forces chiefly in the capital.

The heroic defense of the Petang, in the city of Pekin, will forever remain memorable. When we consider how low are the walls of the Petang, we wonder how it was not taken at the very first attack! and how fifty sailors, a few Seminarians or Brothers could defend, during two months, 1400 meters of inclosure against the numberless assailants, for the most part well-armed. To the hatred of the Boxers against Europeans was added hatred against religion; in different places they accosted the Christians by these words: “Sacrifice, or die,” and thousands of martyrs preferred death to apostasy. They aimed in particular at the great Bishop of Pekin, Mgr. Favier, whose name is inseparable from the See, and at his worthy collaborators, the Priests of the Mission, several of whom died or were massacred, or burnt with their churches, in the midst of their Christians whom they sustained until the end, by their courage and their invincible fidelity.

At the first alarm, the Daughters of Charity of Kiang-si were obliged to leave their houses to go to Shanghai; those of Tche-kiang could remain at home. The house of the Sisters in Tientsin opened its doors to the unfortunate fugitive Christians, and later, to numberless wounded men. In Pekin, the Sisters of Chala-eul took refuge at the Petang, and those of Saint Vincent’s at the Legations. The Sisters from Tcheng-ting-fu (West Tche-li) were obliged to stay in their house, trusting to Divine Providence; for the railroad was destroyed by the Boxers.
in the midst of arms and fire. Their safety was however assured.

Let us return to Tientsin. The Chinese hospital was closed May 31st, in order to receive a great number of Christian women, about five hundred in number, who remained there in refuge until the end of September when they were able to return to their homes. On June 17th the bombardment of the concessions began; more than three hundred wounded Russians were brought to the Daughters of Charity; on account of their great number, they had to be placed, without bed or mattress, in the corridors, the verandas, the garden, and even in the chapel which remained at the disposal of the French soldiers until the middle of September. Several bombs, falling upon the house, Saint Louis' church, and the consulate, it was thought urgent to transfer the wounded men to the English concession, to the house of a Russian, named Battoniff, where they could be sheltered from the projectiles; this was done July 9th. Several of the Sisters accompanied them, the others remaining to care for the numberless fugitives. The bombardment ended July 13th, the day of the deliverance of Tientsin. The Sisters who were at the English concession, nursing the Russians, returned to the hospital which from that day was open to the French troops.

The Sisters had been so overtaxed with work and passed through such turmoil that they were ready to succumb. Sister Dereu, then Sister Servant, begged for more Sisters. In response to her appeal, Sister Labreuil sent her four, who on leaving, had great difficulty in finding a ship willing to take them on board. They arrived in Tientsin on August 18th, with the troops going up to the capital, and on the same day, they heard of the capture of Pekin. Sister Dereu enjoyed only for one day the increase of her workers, as the next day she was stricken with an illness
which in a short time was to prove fatal; her death occurred on October 11th.

All the authorities and a great many military men were present at her funeral; by a delicate attention of the General and of Dr. Depasse, director of the medical college, the military band played during the funeral service in Saint Louis' Church.

In Pekin, the Sisters of Saint Vincent's Hospital had barely time to flee to the Legations; in their precipitate departure, they could take nothing with them. The scarcity of linen, in the excessive summer heat, was not a little inconvenience, but they could not communicate with their companions of the Petang. For several days, they were deprived of Mass, owing to the lack of altar bread; after many difficulties, some flour was procured, and the Sisters could then receive Holy Communion.

The Petang (the cathedral of Pekin) was separated from the Jen-tse-tang (house of the Sisters under the title of the Immaculate Conception) by a street which Mgr. Favier caused to be barricaded at each corner of the two buildings, in order to render the defense easier. It was there that four thousand persons took refuge. From the commencement of the siege, it was believed that the doors would yield under the strokes of the Boxers. Sister Jaurias wrote then: "We were in the chapel and had received Holy Communion as Viaticum at half-past eleven at night; for the rest we are in the hands of God." Nevertheless this was only the prelude of an agony of two months. On June 15th, a new alarm! The Boxers were surrounding the Petang and firing at it; then the Sisters, taking with them the women and children, left the Jen-tse-tang and came to the Petang. The cathedral, blockaded by sacks of rice and all kinds of provisions, became the refuge of the besieged during the night and when the shooting was too heavy. In face of the prodigies of valor of the in-
trepid defenders, the Boxers attempted to set fire to the building. Alas! Never an instant of repose, but a continual agony; the brave sailors, always on the alert, were watching the various attempts of the enemy, and from time to time, captured their arms and provisions. But as yet the column of Admiral Seymour, Commander of the European troops, did not appear.

Sister Jaurias wrote: “If that column delays another week, we shall surely be massacred!” Alas! many days of anguish and of terrible alternatives were to elapse before its arrival. It was then necessary to think seriously about the question of provisions, for any Chinese who would try to sell them to the besieged would be exposed to the danger of death; upon examination it was found that they could struggle on for a month; this would not have been possible but for the prudent foresight of Sister Jaurias, who some time previous had acted upon an inspiration to buy provisions for the year.

Always new firing! “If you only knew the life we are leading!” continued Sister Jaurias, “at the first alarm, we must flee: women and children rush headlong without direction, and a mournful cry is always escaping from that terrified crowd.” Mgr. Jarlin, coadjutor of Mgr. Favier, ever remained at dangerous posts to reanimate courage. On Saints Peter and Paul’s day, Lieutenant Henry, who commanded the detachment of French sailors, after having received feast-day wishes and spoken for a few minutes to the two bishops and to his companions, added: “You will see that we shall save the Petang; perhaps some of us will be killed! I would be happy to die for so noble a cause and I hope the good God will open Paradise to me. If I die it is a sign you will need me no more.”

The heroic young man, after witnessing several of his sailors die gloriously, was in his turn, about to fall. Being
mortaly wounded, he expired in the arms of Mgr. Favier. The poor bishop, who had checked his tears until then, could not help weeping; and when the mortal remains of the valiant young man were laid in the park, at the feet of our Lady of Lourdes' statue, loud sobbing could be heard on all sides. Human succor seemed gradually to disappear. The vast gardens of the Petang resembled rather a cemetery than a habitation of the living. It was necessary to diminish the daily rations of food: the question was more to prolong agony than to maintain life. The heat and the lack of nourishment daily increased the number of the dead; as to the living they were moving skeletons. Sister Jaurias said: "If we are not killed, we shall surely die of starvation." From August 5th, a bowl of clear rice was distributed to each one, and that for the whole day! Thus, in endeavoring to assuage hunger, the refugees ate the leaves of trees, the onions of the lilies, and the tubercles of the dahlias. The physical strength and moral energy of the sailors were exhausted, especially since Paul Henry's death. The best things were kept for them, but the best was very deficient both in quality and quantity.

Finally, one day, all hearts opened to hope: the noise of the cannonade was heard in the distance, and from hour to hour, it seemed to draw near. No more doubt, it was, in truth the long-expected assistance. The fury of the Boxers was then at its height: feeling that the victims were about to escape them, they approached the ramparts, crying out: "The devils from Europe are here; if it be necessary, we shall die, but you shall blow up before us." This was not a vain threat: the mines exploded and there were some victims.

Sister Jaurias was about to succumb: worn out by work and fatigue, reduced to extreme weakness by the privations of the siege, she was obliged to go to bed. Every one was
praying fervently, for they were anxious and wondered what would be the issue of the battle; would the next day bring them deliverance or death? The state of Sister Jaurias' health becoming more and more alarming, it was thought prudent to administer the Last Sacraments; this was for her a great joy, the more so as on the feast of the Assumption she had been deprived of Holy Communion.

The joy occasioned by the approach of the troops seemed to reanimate the dear patient. Already over the summit of the cathedral, the French flag was floating, with the signal of immediate succor. A second flag, raised two hundred meters further, was perceived by a Japanese officer who came straight to the Petang; they handed him a ladder and a few minutes after, he and Mgr. Jarlin clasped hands. Unable to obtain any help in the Petang, he repassed the wall to try to take the Yellow door by storm. The battle was a real butchery of Boxers. The city was taken on August 15th, and the next day, at half-past eight in the morning, the soldiers entered the Petang. How can we describe the intense joy of the besieged in presence of their liberators! These are scenes that could not be described, even by those who witnessed them.

After the first moments given to joy and effusions of gratitude, they had to think of establishing order in the place. The Sisters with their children reentered their dear Jen-tse-tang now in ruins. Sister Jaurias followed them; recovering her former energy she tried to direct everything; but a new attack of paralysis left her for two days without motion. Hearing this sad news, Mgr. Favier, Mgr. Jarlin, and all her companions (even the Sisters of Saint Vincent's Hospital who had retired to the legations) went at once to the Jen-tse-tang, surrounded the bed of the dear dying, helping her by their prayers and their attentions. But her crown was ready, and on August 21st, she gave up her soul to God. She entered Heaven to view
from there the earthly triumph and to ask of our Lord the
conversion of China, for the salvation of which she labored
for forty-five years.

As soon as the news of deliverance reached Shanghai,
Sister Labreuil, not satisfied to send help to the Sisters,
wished to visit them herself. At first, she stopped at
Tientsin, where the worthy Sister Dereu, worn out by
her devotedness, seemed to wait for this last and supreme
consolation before dying.

In order to go up to Pekin, as the railroad had been
destroyed, Sister Labreuil was obliged to make the journey
in a Chinese bark, escorted by French soldiers with loaded
guns; nothing was in surety, the villages were still burn­
ing, and every minute they met corpses dragged along by
the current.

Both Sisters and children in Pekin were waiting for
Sister Labreuil in the yard; their pale and thin faces gave
a just idea of their past sufferings. In front of the chapel
door, a wooden cross marked the tomb of the venerated
Sister Jaurias; Sister Visitatrix, bursting into tears, fell on
her knees and prayed; then she embraced the Sisters, say­
ing in a voice interrupted by sobs: "At last, I see you!"

Sister Labreuil’s health, already altered by the numer­
ous works of her office, was greatly broken down by all
the events above-mentioned; and when in February 1901,
she arrived at the Mother House in Paris, they could
hardly recognize her. The care bestowed upon her, the
calm and happiness of finding herself once more in the
center of her religious family, restored her strength some­
what. In the month of May of the same year she was
elected to the office of Treasurer, and on May 6, 1904,
she went to receive the reward promised to the faithful
servant.

Before dying, she had the consolation to see all the
houses of the Sisters in China reopen, and others begin.
A third house in Pekin was opened under the name of Saint Michael's Hospital for the Europeans. In Tientsin a second house was established as French military hospital. In Kiang-si, as we have already said, the houses of Yao-tcheou-fu and of Ki-ngan were rebuilt. The Sisters who were prevented by the events of 1900 from leaving for Ki-ngan, were able to set out. Another house was opened in 1902, at Nan-tchang, capital of Kiang-si. It is the rôle of the church; over the smoking ruins, houses are rebuilt and others take birth.

SISTER CALCAGNI

Ning-po, December 31, 1905.

THE END

The information above given was taken for the greater part, from old manuscripts; the rest was furnished us by the only surviving member of the voyage of the first Daughters of Charity, coming from Macao, Mlle. Maria da Costa.

1. It was destroyed in the riot of December 1905. The Sisters were saved. Rev. Lacruche and five Marist brothers were massacred.