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SAINT JOSEPH'S HOUSE, EMMITSBURG, MARYLAND

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The friendly relations of Bossuet and Saint Vincent de Paul are well known. These are happily summarized in the following article which we are glad to reproduce.

Bossuet and Vincent de Paul, two lights of the great century, two geniuses making it still more brilliant, still more attractive—the genius of eloquence and the genius of charity.

Scarcely arrived in Paris, Benignus Bossuet became the favorite pupil of Nicholas Cornet, and so strikingly were the moral and intellectual qualities of the great master of Navarre reflected in him, that the latter looked upon him as his successor; Providence, however, had marked out a higher career for the young student.

He rose from success to success and, amid general applause, carried off his degrees of bachelor, licentiate and doctor. According to the established custom of the University of Paris, the brilliant laureate of the Sorbonne, on May 15, 1652, came with his friend, de Rancé, to the Church of Notre-Dame and there at the foot of the altar in the Chapel of the Martyrs, took the traditional oath. "At the decline of life," writes his secretary, the Abbé Le Dieu, "he repeated this solemn engagement with youthful enthusiasm: 'I will go,' he said, 'I will go joyfully to the holy altar, the witness of the faith of doctors, and around which so often reëchoed the solemn professions of our forefathers. There will I pronounce again the beautiful word
of the sacred oath by which I consecrated my intellectual faculties even unto death to Jesus Christ and my whole being to the cause of truth.'"

Already he disdained the empty vapor of worldly honors which so often clouds superior minds, and aspired only to serve God in the ranks of the clergy. Therefore in order to prepare for ordination Bossuet went to Saint Lazare's where we behold him at the feet of Mr. Vincent, begging for advice and direction.

The name of this humble priest is, in the opinion of Mgr. Freppel, one of those which baffle all attempts at praise. It cannot be mentioned here (in Picardy), without awakening the memory of the wonders wrought in Folleville. It was in the ancient castle of de Gondi that the Founder of the Lazarists and Daughters of Charity began his missions among the country people and planned those works which were to make of France once more a Christian land.

In Vincent de Paul were blended great simplicity and charity. All his actions bore the stamp of rectitude of judgment and practical good sense. To a keen spirit of discernment, he united an uncommon talent for organization which triumphed over all difficulties. Do you wish to know his secret? Vincent de Paul had studied to become a mere nothing in his own eyes, and in those of the world, in order that God might take entire possession of his being and so fill it that henceforth he must act not so much from his own impulse, as under the inspiration and guidance of the Holy Spirit.

In the early part of March, 1652, he who is known as "the Eagle of Meaux" came and humbly placed himself under the direction of Mr. Vincent. "One loves to picture," says Mr. Floquet, "the kind and clear-sighted Mr. Vincent welcoming with open arms this promising
young student whose progress in virtue and learning he was to follow for ten years with the liveliest interest.”

What particularly bound these two souls to each other was their simplicity: Bossuet was attracted to Saint Vincent because of his great simplicity and the latter in turn was won over by the uprightness of this young deacon of whom he often spoke to Nicholas Cornet.

Perhaps, as one may think, the new director will confide this new pupil to his wisest and cleverest confrère? Not so; with his usual keenness Mr. Vincent places him under the care of the most retiring of his priests, Father Le Prêtre, his own confessor. “It is upon this calm, silent and meek man,” continues Mr. Floquet, “that devolves the task of training to the sacred ministry the most ardent, brilliant and eloquent ordinand that ever crossed the threshold of Saint Lazare.”

Mr. Vincent, we must also surmise, did not leave his new duty wholly to his co-laborer; his words as well as his example continued to exercise a powerful influence over Bossuet which increased day by day. In him the future bishop beheld the man of God, the incomparable saint. Many years after in a letter to Clement XI, while the inquiry for the canonization of the Saint was in progress, he rendered him this glowing testimony: “From our youth we have known that venerable priest, Vincent de Paul, and it was at his pious discourses we imbibed the true principles of Christian piety and of ecclesiastical discipline; remembrance of him, even now, is sweet.” He added: “When Vincent spoke one felt it was not the man but God Himself who spoke by his mouth.”

From him Bossuet did indeed learn to speak to God and better to speak of God. Mgr. Freppel states this plainly: “It was,” he says, “at the school of the apostle of the country people that the famous orator acquired
that noble and manly simplicity which characterizes his sermons."

The "little method" of Vincent de Paul elicited Bossuet's warmest eulogy; it was for him the method of the Divine Master, the one which had converted the world. By disengaging sacred eloquence from the vain ornaments that encumbered it, correcting the defects that marred its beauty, and restoring to it that supernatural character which alone renders it fruitful, the "little method" contributed most powerfully to its reform. "What Vincent urged above all, were familiar instructions, clear and solid explanations of the Gospel, accompanied with convincing proofs which, while captivating the mind, touch the heart and thus insure conversion."

On March 16, 1652, Saturday in Passion Week, Bossuet was raised to the priesthood. Seven years later the young archdeacon of Metz found himself once again in Paris. He had already preached in different churches of the capital with that eloquence and success presaged by Vincent de Paul when he asked him to give the instructions for the retreat at Saint Lazare preparatory to the Easter ordinations. Gratitude alone was a sufficient motive to induce Bossuet to accept and he acquitted himself of this duty with so much zeal that Mr. Vincent could not forbear asking him to do him the same favor before the Pentecost ordinations. Bossuet acquiesced and surpassed himself, especially in his conferences on the Abbé Louis de Chandenier. The number of ordinands considerably increased, as the Abbé Fleury (historian of the Church) who attended the exercises, tells us. This retreat was one of Saint Vincent's sweetest consolations, as he considered preparation for Holy Orders of the highest importance. But what language would most perfectly harmonize with the desires of the Saint? That of humility. "Let us not try to impose by our knowledge. Let us rather edify these
gentlemen by our modesty. They are not won over by deep learning and fine words, for they are more learned than we are.” He constantly recommended simplicity. “The truth,” he said, “is always well received under this garb.”

Bossuet carried out to their fullest extent the instructions of Mr. Vincent; he was also asked by Mr. Almeras, the successor of the Saint, to preach these same exercises in 1663 and 1666. It is probable that he spoke on several occasions at Saint Lazare during the intervening years.

The friendly relations between Bossuet and the Superior of the Congregation of the Mission continued to the very last. When Mr. Vincent established the Tuesday Conferences there was no clergyman of note in Paris who did not attend and Bossuet from the very beginning in 1634 took an active part in them. Half a century later he wrote to the Holy Father: “On being raised to the sacred ministry, we became associated to this society of pious priests who assembled each week to discuss religious subjects. Vincent was the promoter of these meetings; he was their very soul. When we, thirsting for instruction listened to the saint every one felt the Apostle’s words were being fulfilled: ‘If anyone speak, let his words be as from God.’”

Bossuet had not forgotten the warning of Saint Peter and he gave proof of this when on June 29, 1657, he delivered an admirable panegyric on Saint Paul at the opening celebration of the Hospice Général. Recalling to his audience the five thousand indigents dependent upon their charity, he exclaimed: “Do you not wish to unite with so many holy souls who, led by your pastors, eagerly come forward to the relief of these poor wretches?” And in order to excite their sympathy he drew a picture of the striking contrast presented by the weakness of Saint Paul bending under the weight of his infirmities, and the
tremendous victory gained by his apostolate. His words flowed with irresistible eloquence; every one was charmed. Among those present could be seen Lamoignon, Ségurier and Vincent de Paul who gave thanks to God for having bestowed upon France so gifted an orator filled with a supernatural spirit.

A mission preached in Metz was to cement still more strongly the links which bound Bossuet to Mr. Vincent and to his Congregation. The distinguished archdeacon wrote to the Superior General: "Rest assured that I will neglect nothing in order to cooperate in so salutary a work...I feel incapable of rendering all the service I would like, yet I hope from the goodness of God that the example of these holy priests and the lessons formerly taught me in the Company, will give me the strength to act in concert with these good laborers, as of myself I can do nothing."

Bossuet set to work and all difficulties vanished. But after the Missionaries had started on their journey, terrible inundations impeded their progress, Paris, Rouen, Troyes and several other cities being visited by the unlooked-for calamity. Metz itself was not spared, and Bossuet wrote to Mr. Vincent that it was flooded in all parts.

Fortunately, the Missionaries were at last able to reach their destination, and on March 4, 1658, entered the city where they were eagerly expected. The mission yielded an abundant harvest. Leaving to the Missionaries the most frequented churches, Bossuet reserved for himself that of Saint-Jean-de-la-Citadelle. The greater part of his hearers were soldiers and workmen and his sermons and catechetical instructions did a world of good, enlightening all minds and winning all hearts.

The apostolic men sent by Mr. Vincent spent themselves unsparingly and the abundant fruits gathered surpassed all expectations. Before their departure, Bossuet
urged the establishment of an association of clergymen at the Messins which should be modelled on that of Paris and become a branch of the Tuesday Conferences. His proposal met with a hearty response and he wrote to Mr. Vincent: "As we are given the promise that our association will be joined to yours in Paris, we may presume to hope that you will become our Superior."

The time of parting came and in his letter to Mr. Vincent, Bossuet gives way to his grief: "I cannot see these dear Missionaries leave without writing to tell you how deep is the regret expressed by all and the great edification they have given us... Nothing could be more apostolic, more exemplary than this mission... Kindly thank your Missionaries for the honor they have done me by allowing me to bear them company and to share their labors... After uniting myself to so holy a band of priests, I must remain so forever by truly imbibing their spirit and practising the lessons they have taught me."

Bossuet did in fact continue ever faithful to Saint Vincent and to his children. He later on called them to Meaux where he again joined in their work; he also there established houses of the Daughters of Charity. It was a Lazarist, Father Hébert, pastor of Versailles, who heard his confession during the illness he experienced in 1703, and it was this same priest, afterwards Bishop of Agen, who visited him on his deathbed and officiated pontifically at his funeral service. Thus between Bossuet, Vincent de Paul and his Sons, the intercourse was ever the same in death as in life.—DE TIGNY.

(Picardy, June 6, 1912)
TARBES

MEMORIES OF SAINT VINCENT DE PAUL

It was at Tarbes, today chief town of the department of Hautes-Pyrénées, that Saint Vincent de Paul was ordained subdeacon and deacon. The following article appeared in Le Semeur of Tarbes, April 15, 1912:

The name of Saint Vincent de Paul, known everywhere, and everywhere popular, is the object of admiration to some, of affection to others, of esteem to all. Having fed the poor, sheltered the aged, saved the foundling, freed and ransomed the captive, founded asylums, hospitals, and in all places awakened the generosity of the people, and finally, having practised charity under all its forms, Saint Vincent de Paul symbolizes this divine virtue of which he was, two centuries ago, the living representative.

Of all the works that have endured through the course of time there is none so well known nor so important as the institution of Daughters of Charity. There are four houses of this Order in our department and the Sisters who conduct them may be said to have inherited with the name the spirit of their holy Founder who through them is known and blessed.

We have also at Tarbes, Bagnères and Lourdes, another work which took its rise in the last century, placing itself under the patronage of the great Apostle of Charity and striving to become inspired with his teachings. I mean the Conferences of Saint Vincent de Paul, a work sufficiently known among us to permit my recalling only its chief works: visits to the poor in their homes, distribution of charities, patronages, the circulation of good books, etc.

The Conference of Tarbes has just adopted a new and praiseworthy resolution which will be carried out next Sunday, April 21st. This is a celebration at the Cathedral of Tarbes in honor of Saint Vincent de Paul, during
which a memorial tablet will be unveiled to commemorate an important date in the life of the Saint—his ordination to Holy Orders which took place in this very church.

Born April 24, 1576, on Tuesday of Easter Week, in the village of Pouy near Dax, Landes, Vincent de Paul, the son of humble peasants, decided after an eight years' course at the Franciscan college of Dax, to enter the ecclesiastical state. When the time came to receive tonsure, the see of Dax was vacant, as the Right Rev. Gilles de Noailles, the bishop-elect, then engrossed in diplomatic affairs, had not yet taken possession of the see. Fortunately, ordination was to take place about this time in the church of Bidache, then belonging to the diocese of Dax, and Vincent de Paul inscribed his name among the ordinands.

Tonsure was conferred upon him by Bishop Salvat d'Yharce, first bishop of Tarbes. A native of Labastide-Clairence, in the diocese of Bayonne, former member of the Collegiate of Bidache, Abbé of the Premonstratensians of Arthous, Mgr. d'Yharce had been named in 1580, Bishop of Tarbes, on the proposal of the King to whom Philibert, Count of the Gramont, presented him. He accepted the see under painful, if not humiliating conditions, leaving a layman, Count de Gramont, to receive the revenues and to bear the title of Monsieur de Tarbes, contenting himself with limited rights, and a pension of eight hundred livres. This prelate had also to bear up against other trials caused by the secularization of the Chapter, and especially the religious wars which were very violent in this part of the country. Believing himself unsafe in Tarbes he at last, in 1587, sought the hospitality of the Abbey of Saint-Savin.

Vincent de Paul, having become by his first ordination, student in theology at the University of Toulouse, was
authorized September 10, 1598, by the bishop of his dio-
cese to receive "the sacred order of subdeaconship within
the canonical season from the hand of an archbishop,
bishop or Catholic pontiff whom he might choose, provided
he be in grace and communion with the Holy See."

For some unknown reason — perhaps because of his
having received tonsure from Bishop d'Yharce — Vincent
de Paul came to Tarbes to be raised by the same prelate
to subdeaconship and deaconship.

The cathedral of Tarbes, the construction of which was
begun in the twelfth century, presented a very different
aspect from the edifice seen today. Built in the shape of
a Greek cross, the nave was smaller than the present one
as a portion of the western side and the façade which dis-
figures it, were added at a later date. It is probable that
Vincent de Paul entered through the large door of the
transept facing north, which had not as yet been replaced
by the one now used. The altar before which he knelt
was not the one we see today, but another of which no
trace is left and which was not surmounted by a baldachin.
The stones on which he prostrated himself have also been
replaced by others. The choir affording room for fourteen
canons, did not then possess the decorations, placed there
at a later date, nor the two gilded statues of bishops which
distinguish it. These were a gift of one of the bishops of
the eighteenth century.

The cathedral of Tarbes fell four times into the hands of
the Protestants. Burned in 1569 by Montgomery and in
1570 twice pillaged by Montamat, it was in 1574 sacked
by Captain Lysier who compelled the canons, reduced to
the last extremity, to surrender. Ever exposed during
these troublesome times to new ravages, the cathedral
until 1613, had its own garrison which kept a strict guard
day and night.

After the restoration of the cathedral was undertaken,
the work so slackened that the Parliament of Toulouse believed itself authorized to interfere and to threaten a penalty. The want of resources as well as the unsettled condition of the country brought on by war, sufficiently explains why the necessary repairs were not made by the predecessor of Bishop d'Yharce. According to Mr Cad-dau, even the bishop does not seem to have done anything very considerable. It is therefore most probable that in 1598, the building still retained, interiorly and exteriorly, the same aspect as the primitive construction and presented a rather poor and unfinished appearance when the future apostle of charity came there to be ordained subdeacon on September 19th and three months later, December 19th, deacon, from the hands of Bishop d'Yharce whose letters of ordination to the Saint are still preserved.

It is the fact of this double ordination which the conference of Saint Vincent de Paul of Tarbes wishes to commemorate. The archpriest of the cathedral and Bishop Schoepfer, of Tarbes, have given their approbation. The General Center of the Conferences, desirous of sharing in the happy event, has interested itself in its realization and Mr. Calon, General President, has promised to be present in person or by deputy. The Bishop of Tarbes will preside at the celebration and all the Conferences of Saint Vincent de Paul in and out of the city are invited to attend. The ceremony is to take place at three o'clock, p. m., on Sunday, April 21st. The Rev. E. Robert, C. M., Superior of the House of the Berceau de Saint Vincent de Paul, will deliver a panegyric on the Saint.

The memorial tablet will be placed on the pillar facing the pulpit and the altar of Saint Roch. It is the workmanship of Mr. Moulins and is of white marble with seventeenth century lettering. The dominant figure is that of an angel, a copy of one of the angel heads of the
cathedral lectern, drawn in the purest Louis XIV style. Following is the inscription:

Vincent de Paul was ordained subdeacon September 19, 1598, and deacon December 19, 1598, in the Cathedral of Tarbes by Mgr. d'Yharce, Bishop of the diocese.

We congratulate the Conference of Saint Vincent de Paul for preserving thus the memory of an event which forms a glorious page in the history of our Cathedral church. Let us rejoice to be able to claim for this ancient edifice the honor of having reéchoed the solemn promises of one of the greatest Saints of Holy Church, of him who is called the Thomas Aquinas of Charity.

He still continues to teach among us. May he find many followers.

J. Reste.

The ceremony in the Cathedral of Tarbes was carried out in accordance with the well prepared program.

WORKS FOR YOUNG GIRLS

These works as they are established in France may be classed under the two headings of religious and professional works. Each in its own sphere is successfully pursuing its end and as the occasion presents, we purpose to publish whatever may be of some interest to our readers. Today we give an account of the organization of religious instruction in Paris, followed by another of the Young Girl's Syndicate at Lille. The Daughters of Charity are closely connected with both works.
PARIS
EXAMINATION IN CHRISTIAN DOCTRINE

At the annual examination held in the different Catholic schools of the diocese of Paris, several young girls from the houses conducted by the Daughters of Charity carried off high honors.

Previous to the contest an examination for a certificate of religious instruction, including three degrees, must be passed. In 1912, 4734 boys and girls presented themselves, and of these 3154 were accepted.

The contest was then opened with a roll of 618 competitors. The girls were far more numerous than the boys and it is of them we wish to give particular mention as in the solemn awarding of prizes a few weeks later, we find the names of Misses Eugenie Bourgeois and Henriette Caron, belonging to the house Eugène-Napoléon, who carried off the first prizes. Three others were awarded to young girls of the houses of Saint-Pierre of Montrouge, Eugène-Napoléon and Saint-Severin respectively. On June 30, 1912, the solemn ceremony of the distribution of prizes took place at the Church of Notre-Dame, in presence of His Eminence Cardinal Amette.

LILLE
YOUNG GIRLS' SYNDICATE, RUE DE LA BARRE

At a general meeting held in the month of July, 1912, interesting reports were read of the work accomplished in the course of the year, showing the progress achieved by the syndicate. We do not reproduce these reports, contenting ourselves with noting a few observations which show the importance of the work.
In the report of the Comité d'initiative, ably setting forth the great advantages to be derived from the syndicate and enumerating the difficulties to be met with, namely; want of employment, sudden dismissal, sickness, etc., the following suggestions were made to remedy these evils: First, a professional union by means of the syndicate which becomes a true home by offering a shelter when needed; second, the benefits found here, which are: thorough proficiency by means of the different courses followed in the syndicate, intellectual, moral and social improvement, through the syndicate gatherings where all meet to discuss topics of mutual interest and where the experience of one serves as a guide to another."

These advantages are evident, yet we must add that there is one which time shows to be most conducive to the individual and general good, obtaining satisfactory results where other efforts fail. We mean not only the combined work of one syndicate, but the union of all the syndicates. Understanding the benefit to be derived therefrom, the young girls’ syndicates of the rue de l’Abbaye, Paris, under the supervision of the Daughters of Charity, have become united to the Syndicat du commerce et de l’industrie located on the boulevard Poissonnière.¹

¹ — We note that the syndical movement is becoming general. According to the report of the Ministère du Travail, Paris, the following syndicates were organized in France during the months of April and May 1912:

April 1912: Employees, 33 syndicates with 1840 members
   — Workmen, 21 — — 1858 —

May 1912: Employees, 29 — — 738 —
   — Workmen, 31 — — 1875 —
   Mixed Syndicate, 1
   Unions of Employees’ Syndicates, 3
Letter from the Rev. J. Schreiber, C. M., to the Very Rev. A. Fiat, Superior General

Cologne-Nippes, November 19, 1911

As I have mentioned the works of the Daughters of Charity, permit me to give you a short annual report of them.

The seminary furnishes an average of thirty to forty Sisters each year,—a notable increase on the preceding years but which is still insufficient to meet all demands. There are besides about fifty habit Sisters at the Central House employed at the different works established there; namely, a hospital for men and women, two nurseries—a third will soon be added—an industrial school and a flourishing association of Children of Mary with a membership of about three hundred. To these are added visits to the poor and sick in their homes; four Sisters are devoted to this last work.

The whole province counts today fifty-five houses including that of Kosperich which has just been opened. As I was called away to attend the ceremony of installation which is made very solemn in the country places, I was obliged to interrupt my narration which I will now resume and, God willing, bring to a close.

December 12th—Three new houses are now added to the number of our establishments. They are all located in the diocese of Treves where there are nine establishments of Daughters of Charity. It is through the Sisters that the Lazarists have also penetrated there to give missions and retreats.
The first of these new houses is in Heimersheim, a large village on the banks of the Ahr. This section of the country is noted for its excellent wine. The house of Heimersheim, which was opened on the 1st of April, without any special ceremony, is planned for three works: visits to the sick, a nursery and an industrial school. Unfortunately, only the first is as yet organized, as the necessary authorization for the other two has not been obtained. This we hope will be secured in time. Meanwhile, the work already undertaken is bearing fruit and breaking down prejudices. Those who at first greeted the Sisters with ill-disguised suspicion, now express their satisfaction.

The other house is at Gebhardshain, near Betzdorf, an important station on the Cologne-Giessen and Cassel line. This large village is situated in the mountain pass of Westerwald. There are many Protestants who have their own minister and attend their own church, but the majority of the inhabitants are Catholics, favorably disposed towards us. The works are the same as at Heimersheim with this difference, however, that they could be commenced without delay as full authorization from the government had been obtained.

Sunday in the Octave of the Assumption, a solemn installation took place. The Visitatrix and your humble servant arrived on the eve after a wearisome journey. The house, which was duly decorated for the occasion, belongs to the Community. After the solemn High Mass at ten o'clock and a sermon by the pastor, the Te Deum was chanted. A procession was then formed of all the men, women and children of the parish. It wended its way to the new establishment while all these good people said the Rosary. A choir composed entirely of men walked in front of the acolytes who carried the cross and banners; last of all came the clergy,
On arriving at the house I spoke a few words to introduce the new parishioners to the people, enlarging on the works which they were about to undertake and requesting the coöperation of all present. The usual blessing was given by the pastor.

Late news received from Gebhardshain informs us that everything up to this time goes on well and the people are in sympathy with the efforts of our Sisters.

Our newest foundation, Körprich, was opened on November 29th. It is in the diocese of Treves and on the borderland of Prussia, in the direction of the grand duchy of Luxemburg. As this foundation is devoted to the same works as the other two, I will say only that the Sisters were given a cordial welcome and that their works are in full activity. The house does not belong to the Community; it is owned by the Bishop who allows the Sisters entire liberty. This prelate greatly favors the Daughters of Saint Vincent. I may mention here that on our way to Körprich, being obliged to stop in Treves several hours, we were invited to dine at the Bishop’s residence. The Sisters were cared for by the Franciscan nuns who have charge of the seminary household work, while your humble servant was ushered into His Lordship’s own dining room and entertained by the Bishop and his private Secretary.

We expect to open three or four new houses during the coming year. May our Lord bestow upon us the gift of peace to check the evil one in his designs against the great good we hope to accomplish.

J. Schreiber
HISTORICAL NOTES
THE CONGREGATION OF THE MISSION IN SPAIN

We have already given the history of those establishments founded in Spain during the eighteenth century; nothing remains to be added except the mention of a house at Cadiz which was accepted by the Congregation in 1797. In his circular of January 1, 1798, Father Cayla wrote: “It is agreed to accept the establishment at Cadiz and our confrères will soon take possession. Up to the present our Institute was scarcely known in this part of Spain, in the neighborhood of the capital. It is just beginning to be appreciated and we are given the hope that the Congregation will extend throughout the kingdom, if Divine Providence sends us a sufficient number of subjects and preserves among us the spirit of regularity which now reigns.”

The following houses were founded prior to the revolution of 1834.

BADAJOZ, ESTRAMADURA, 1802
(Spanish Edition 1911)

The city of Badajoz is the capital of the province and diocese of the same name. Population 30,000. Situated in the southwest part of Spain, formerly known as Estramadura, this city lies at the junction of the Rivilla and Guardiana Rivers. According to Mariana, it was founded by the Romans who called it Pax Augusta, hence the actual Latin name of Pacensis. This name was changed by the Arabs into Betalyos which later on became Badajoz.

1 Continued Eng. ed. Vol. 19, p. 218
The House of the Mission.—A first project for the establishment of the Priests of the Mission in Badajoz came to naught. In the beginning of the eighteenth century, Bishop Matthew Delgado y Moreno of Badajoz, wishing to confide his seminary to the Sons of Saint Vincent, called several to the episcopal city. He had previously asked for and obtained the proper authorization from King Charles IV.

Three Missionaries were sent by the Visitor: the Rev. Joseph Murillo, Superior of the House of Barbastro, the Rev. Joseph-Xavier Zabalza and the Rev. Francis Comprodon, Superior of the House of Guisona, with two Brothers: James Urbistondo and Peter Coll. They arrived in Madrid on December 3, 1802, and called immediately on the Bishop of Badajoz who was then in this city. On the 15th they left with that prelate for Badajoz, arriving there on the 24th of the same month.

For several days the Missionaries were the guests of the Bishop at the episcopal residence. They were first given charge of the San Aton Seminary where they remained five years. They then removed to the House for the Ordinands as we shall relate farther on.

After their installation in the seminary, the Missionaries found themselves involved in many difficulties. They met with a decided opposition and the house itself afforded but restricted accommodation for the works. After several months, the Visitor, Father Sobies, determined to come to Badajoz which he did in April 1803, accompanied by Father Vallhonesta, Superior of the House of Reus. The several interviews which they had with the Bishop failing to remedy matters, it was decided that the Missionaries would return to their former houses. When this decision was made known to the Bishop, he promised to place things on a proper footing. Father Vallhonesta then remained in Badajoz as rector with Father Zabalza.
as vice-rector. Brother Coll was left with them. Trials and sufferings were not wanting, but they were bravely borne, until the happy moment arrived when the Missionaries took possession of their new house.

**Construction and Opening Celebration of the House of the Ordinands.** It is given in Perpetuity to the Congregation (1807).—Neither the Bishop nor the Missionaries could forget the end they had in view. Several projects proved unsatisfactory both to the prelate and to his assistants in the work; at last the Bishop, who possessed all the material help needed, made a proposition to which all parties agreed. This was to build a separate house for the Ordinands. Ground was broken in 1805, and in two years a building sufficiently large, completed. The Missionaries took possession on October 19, 1807, and henceforth became entirely independent of the San Aton College.

**Suppression (1835) and Restoration (1858).**—The decrees issued by the Cortes on March 5 and 9, 1836, and the law of July 31, 1837, suppressed all religious orders and congregations in Spain, no exception being made for the Lazarists. Already because of the existing troubles in 1834 and 1835, the House of Badajoz was closed, this having happened most probably in November 1835, as the Mass register mentions during this month only Father Barragan, leaving us to suppose that all the other confrères had previously departed.

Although the house itself was suppressed, it appears that the Missionaries did not leave the city or the diocese, for in the register, mentioned above, it is noted that Masses were offered for the intentions of this house from 1835 to 1850, by Fathers Mata and Barragan whose names constantly occur in this book. There is no record from 1851 to 1858. Father Mata was the last Superior of the House of Badajoz. He died at the hospital of Cadiz, December 6, 1850.
The Congregation of the Mission having been reëstablished in Spain through a concordat passed between the Holy See and that kingdom in 1851, several Bishops expressed their desire to recall the Lazarists, either to found new establishments or to take up again those which they had been compelled to abandon. The first to put this plan into execution was Rt. Rev. Manuel Garcia Gil, Bishop of Badajoz, who in 1858 asked the Visitor, Rev. John Massignon, for Missionaries to resume the direction of the House of the Ordinands. The Visitor willingly acceded to this request and appointed the Rev. Joachim Serrato as Superior, with the Rev. Peter Guieu and Brothers Lucien Tasa, Peter Ferrer, Mathias Ortega and Thomas Esteville. They re-opened the house on November 25, 1858.

Well pleased with the work of the Priests of the Mission, Bishop Gil gave them new proofs of his esteem and confidence by signing, October 8, 1859, a contract with the Visitor. In this contract it was stipulated that the Visitor was to send a priest as director of the Ordinands and professor of moral theology and liturgy, and another as professor of moral philosophy and rhetoric and as confessor to the seminarians, while on the other hand the Bishop was to give the seminary to the Congregation for the sum of six hundred ducats.

Bishop Gil having been promoted to the See of Saragossa, Bishop James Moreno succeeded him in that of Badajoz. Not less friendly towards the Missionaries than his predecessor, this prelate wished to extend the works of the House of the Ordinands, adding that of the missions to its other functions. He therefore petitioned Queen Isabella II for the proper authorization to erect a house of the Mission, which would be inscribed on the ecclesiastical register and allotted a special revenue. This petition was granted by the government and a royal order to this
effect sent to the Bishop by the Minister of Justice, Mr. Fernandez Negre.

The House of the Ordinands and Missions being fully approved and established at Badajoz, Bishop Moreno drew up a new contract with the Visitor by which the latter engaged himself to furnish two Missionaries for the spiritual and moral training of the students of the seminary, while the Bishop promised to pay an annual sum of eight thousand reis in compensation for their services. On January 1, 1862, two Missionaries assumed these duties and devoted themselves with zeal to the formation of the students destined to become the ministers of God.

The house of Badajoz at its restoration, thus furnished with six priests who were to receive a pension from the Treasury, it was judged necessary to draw up a new act including all the stipulations of the foundation as well as subsequent contracts with proper alterations. Rt. Rev. Panteleon Monserrat y Navarro, Bishop of Badajoz, and the Rev. Melchior Igues, C. M., deputed by Father Raymond Sanz, the Spanish Visitor, concluded a final agreement.

The House is Closed (1868) and Re-opened (1875).—

The peace enjoyed by the Missionaries was of a few years' duration only. On September 18, 1838, the revolutionary party triumphed in Cadiz and on the 29th of that same month, won Madrid over to its side; this happened exactly thirty-five years after those events which had secured the throne to Isabella II. She was forced to leave San Sebastian and to cross over to France where she took refuge at Pau. The revolutionists declared her deposed and proclaimed universal suffrage, liberty of worship, freedom of the press, etc.

On October 3d General Serrano formed a provisional government which on the 12th of the same month suppressed the Jesuits; on the 19th the dissolution of the Conferences of Saint Vincent de Paul was ordered and on
the 22d all religious orders were declared suppressed and whatever concerned the seminaries eliminated from the concordat.

During these unhappy times, the House of Badajoz with the other establishments of the Missionaries in Spain was closed. The priests and brothers then dispersed.

The Constituent Cortes called to the throne Amadeus, Duke of Aosta, who in less than three years abdicated. A republic was then declared; it was short-lived. On December 30, 1874, Alfonso XII, eldest son of Isabella, was proclaimed king and the following year he ascended the throne.

Peace now reigned and for a second time the House of the Ordinands was opened by the Missionaries who had been recalled by Bishop Ramirez, of Badajoz. They are entrusted with the formation of the seminarians and from the very beginning courses of moral and pastoral theology as well as study of the liturgy were established. Some alterations were introduced in 1903 by Bishop Torrijos who placed the seminary under the care of the Josefinos. The Lazarists however continue to give retreats and to hear the confessions of the seminarians, preparing them also for ordination. Moreover, a Missionary has a daily class either of pastoral theology or of liturgy which is attended by all the students who have entered a fourth year course of theology. Two other Missionaries teach a course of humanities and of philosophy. They are also occasionally employed in the mission work of the diocese.
SUPERIORS OF THE HOUSE OF BADAJOZ

Rev. Pedro Vallhonesta .... 1803
Rev. Jose Janvier Zabalza .................... 1810
Rev. Buenaventura Codina .... 1826
Rev. Juan Roca ............... 1826
Rev. Miguel Gros ............. 1828
Rev. Thomas Mata ............ 1834-35

Suppression of the House

Rev. Joaquin Serrato .... 1858
Rev. Manuel Orriols .... 1861
Rev. Aquilino Valdivielso .... 1862
Rev. Nicholas Arnaiz ........ 1866-68

Suppression of the House

Rev. Jose Riu .... 1875
Rev. Antonio Serra .... 1878
Rev. Jose Casarramona .... 1882
Rev. Miguel Perez Anton .... 1894
Rev. Juan Miralda .... 1900

The Rev. Pierre Vallhonesta was born June 22, 1738, at Horta in the province and diocese of Barcelona. On April 16, 1759, he entered the Congregation of the Mission at the age of twenty-one. Four years later, he arrived at the House of Barbastro where he successfully taught moral theology. He remained here until March 25, 1775. Appointed Superior at Guisona, he filled this position up to the close of the year 1785, when he was sent to Barcelona to give missions. In 1800, he was made Superior at Reus and three years later went to the House of Badajoz as its first Superior. His patience, humility and prudence overcame all the obstacles that beset this new foundation. He crowned a life of merit by a happy
death which occurred July 31, 1810. He was seventy-two years old and had reached the fifty-second year of his religious vocation. His obsequies took place in the Chapel of Our Lady of Dolors in the Cathedral cloister. The chapter and an immense crowd assisted at the ceremony, so great was the reputation for sanctity of this worthy Missionary.

The Rev. Joseph Xavier Zabalza was born at Ciriza, diocese of Pampeluna, in 1736. In 1797 he gave up a large parish to enter the Congregation of the Mission. Sent to Barcelona on May 19, 1800, he remained here until November 18, 1802, when he came to the new house of Badajoz. At the death of Father Vallhonesta he was named Superior, continuing to govern the house until his death, February 26, 1826.

The Rev. Bonaventure Codina was Superior of the House of Badajoz in 1826. His biographical notes are given with the history of the House of Madrid.

The Rev. John Roca was Superior of the House of Badajoz in 1826. We have already mentioned him in connection with the establishment in Majorca.

The Rev. Michael Gros was originally from Puebla de Castro in the province of Huesca and diocese of Barbastro. He was born September 13, 1779, and entered the Congregation of the Mission, October 29, 1804. After completing his seminary and commencing his course of study, he was sent from Barcelona to Barbastro to continue it. On July 29, 1810, he left this city for Guisona where he was raised to Holy Orders. Three years after he returned to Barbastro. In 1814, he was sent to Badajoz remaining here twenty years. Towards the close of 1828, when Father Roca was sent to Madrid, Father Gros became Superior, occupying this position until September 10, 1834, when on account of political troubles he received an order from Mr. Manuel Latre, the Captain General, to repair to Valencia. He stayed in this city several months.
and then left for a foreign country. It was only in 1837 that he returned to Spain in order to help Father Roca who directed the Daughters of Charity. In 1843, we find him at Sanguesa with Father Sanz and they jointly worked on the translation of the Conferences of Saint Vincent de Paul to the Daughters of Charity. They finished the work in Madrid. On March 10, 1844, Father Gros died at the age of sixty-five years, having attained the fortieth year of his religious vocation.

From his earliest years Father Gros was distinguished by his talents and close application to work. He was very methodical and orderly and endowed with indomitable energy in carrying out whatever he undertook.

The Rev. Thomas Mata, born at Barbastro March 6, 1793, entered the Congregation August 20, 1816. He came from Reus to Badajoz on November 21, 1831. In 1834, when Father Gros was sent into exile, Father Mata remained in charge of the house and had the grief to behold its close during the latter part of 1835. He died at Cadiz in 1850.

The Rev. Joachim Serrato was born at Guardia, province of Huesca in the diocese of Barbastro, April 18, 1811. He was received into the Congregation of the Mission July 18, 1828. When the House of Badajoz was reopened in 1858, Father Serrato became its Superior and he continued in this office until September 24, 1860, when an order from the Visitor, Father Masnou, called him to Madrid where he was given several duties. Among others he became Assistant to the Visitor, Father Sanz. In 1866, he came to the House of Arenas of San Pedro, parish of Avila, as Superior. When this house was closed during the revolution of 1868, Father Serrato went to Haro and took up his residence at the hospital. He died there, August 11, 1870, aged fifty-eight years, having reached forty-two years of vocation. There are persons still living
who knew Father Serrato and they tell us he was an humble, simple and hard-working Missionary.

The Rev. Manuel Orriols was Superior of Badajoz in 1861. We have already published the notes on Father Orriols.

The Rev. Aquiline Valdivielso was born at Rabe de las Calzadas, in the province and diocese of Burgos, January 2, 1826. He received a thorough Christian education, and understanding that he was called to become a priest he followed a course of study at the seminary of Burgos, receiving ordination in 1851. He was pastor of Las Quintanillas and had reached his twenty-ninth year when he entered the Congregation of the Mission, November 9, 1855. After teaching philosophy and moral theology for some time at the House of Madrid, he came to Badajoz in 1859 and here had a class of moral philosophy. In 1860, he was sent to Africa as chaplain of the Daughters of Charity employed in the care of the soldiers. When the war was ended, Father Valdivielso returned to Madrid and in 1862 was made first Superior at the House of Arenas de San Pedro in the province of Avila. He stayed here only a short time as we find him that same year occupying the office of Superior at the House of Badajoz. In 1866, Father Maller, the new Visitor, recalled Father Valdivielso to Madrid, appointing him Assistant and Procurator. The revolution of 1868 broke out about this time and with the students, seminarians and several Missionaries, Father Valdivielso left Spain and took refuge at the Berceau of Saint Vincent de Paul, near Dax. It was only in 1870 that he left Dax and accompanied by several students and priests, set out for the Philippines, arriving there on All Saints' Day. The year following, December 12, 1871, he was named Visitor of this province. Shortly after he was replaced in this office by Father Salmeron; in 1874 he was chosen as deputy and took part
in the twenty-third Assembly which was held in Paris and which elected Father Boré Superior General. Father Valdivielso was preparing to return to the Philippines when Father Maller, the Spanish Visitor, foreseeing the possibility of re-opening the houses of the Congregation in Spain after the accession of Alfonso XII, kept Father Valdivielso in Madrid where he resumed his former duties of Assistant and Procurator. He filled them for thirty-five years, that is from 1876 until 1910, when his advanced age obliged him to withdraw from active life. He died piously in Madrid, February 3, 1912.

The Rev. Nicholas Arnaiz, brother of the present Visitor, was born at Zumel, province of Burgos, December 24, 1837. His parents bestowed upon him as upon their other children the greatest care, inspiring them from their earliest years with a wholesome fear of God. After his First Communion, little Nicholas went to Lodoso where for three years he applied himself to the study of Latin and afterwards entered the seminary at Burgos where besides his other studies he followed a three years' course of philosophy. He had reached his eighteenth year when he learned that one of his friends had entered the Congregation of the Mission. He immediately determined to follow his example and he was admitted into the same Institute on November 9, 1855. In 1861 at the age of twenty-five, he received Holy Orders and the year following became professor of dogmatic theology. In 1863, he gave missions in the archdiocese of Toledo, charming all by his eloquence. He came to the House of Badajoz in 1864, where he took an active part in the missions and the work of the formation of the clergy. In 1866, he was appointed Superior. The Bishop of Badajoz named Father Arnaiz rector of the seminary — an important duty which he fulfilled to the satisfaction of all. When the Bishop went to Rome to assist at the Vatican Council, he took Father Arnaiz with him as
consulting theologian, and expressed his appreciation of his services. Shortly after his return to Badajoz, Father Arnaiz was sent to Burgos as Director of the College. While preaching a retreat at Albacete in 1871, he was attacked by a serious illness to which he succumbed in ten days. He died February 24, 1871, at the age of thirty-three years. Father Arnaiz is numbered among the most distinguished of the Priests of the Mission in Spain during the nineteenth century.

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POLAND

*Extracts from several letters of Daughters of Charity*

**PROVINCE OF WARSAW**

Lublin, Industrial School, December, 1911

We find it a great task to prepare the Christmas gifts and provide the customary dinner for the eve of Christmas, on which only one meal is served. Our guests numbered over 700, including the 200 children of the asylum, 140 of the industrial school, 138 school children, 60 apprentices, 50 boys of the house, 85 old women, 26 teachers and others employed in the house and asylum, besides 26 servants and 60 poor to whom shelter was given for the night. All were served abundantly. As we are only four Sisters, the Children of Mary came to the rescue and we cannot sufficiently praise their good will and devotion.

At the outset of the new year, an agricultural course is given to the small proprietors and farmers, and we board them for a month. During dinner, a priest gives them religious instruction and at the end of the course, all approach
the Sacraments. From this kind of mission work a two-fold profit is reaped. In the month of February it is repeated in favor of the wives and daughters of these good peasants, who come to us in their turn to follow a course of cooking and household work adapted to their needs. Religious instruction is also imparted to them during meals. Our poor appreciate the great favor thus bestowed upon them, as they really hunger and thirst after the word of God.

Sister Milewska

PROVINCE OF CULM

Byslaweck, December 1911

In the month of August last we experienced a great storm during which lightning struck the belfry of our church. We afterwards found twenty small holes in the wall. As our house is insured, we were paid four hundred fifty marks by the insurance company.

Our church is dedicated to the Sacred Heart of Jesus, and we confidently believe that our Lord protected us. There were that day in the neighborhood six fires which originated from the lightning.

Sister Trawinska

Kosten, December 1911

The need of another hospital was so urgent that Bishop Likowski chose from his clergy a priest most devoted to our Community as treasurer to secure necessary funds for a new construction. This kind Father has acquitted himself very creditably of his irksome duty. The work will soon be completed and the hospital, under the title of Saint Anthony of Padua, will be opened within a short time.

Sister Pruszak
Posen, Saint Lazare's Home for Incurables,
December 1911

We are now in our new house in the suburbs. Our poor are well lodged but our dear Infant Saviour has as yet only a tiny crib. What a variety of shepherds surrounded it during the holidays: the blind, lame, deaf, and sufferers of all kinds! Oh, how happy they were to assist at the first Mass!

Bishop Likowski is charmed with our present accommodations. He called several times and in his last visit brought us a ciborium, promising to come and say Mass for us as soon as the festivities in honor of his jubilee are over...

SISTER WALICK.

FROM BRAZIL

Thomas Coelho, December 1911

Truly, I am the happiest of all missionary Sisters and I cannot thank God sufficiently for having sent me to this country where in the midst of mountains and forests one feels so near heaven. My two companions share my sentiments. We have a school of fifty pupils. These dear little ones are not accustomed to study, but we enjoy teaching them catechism as then they are all interest and listen to us with an eagerness that is truly admirable.

The people also come to ask our assistance with unbounded confidence. The Priests of the Mission bestow their best care on this little colony and provide for all the spiritual needs of the Sisters who daily thank God with their whole heart for sending them to this happy mission.

SISTER EDLER
San Matheus, December 1911

Under the direction of good Father Chilaszek, C. M., the Sisters are working with hearty good will. They expect to make their annual retreat during the vacation and Father Kandora of Rio Claro will keep it. The feeling of isolation is passing away and they now devote themselves with renewed courage to their work among the children of these parts.

Sister Szandrach

Abranches, December 1911

Our school progresses. We have now nearly one hundred children, despite the fact that instruction is not obligatory. There are also government schools here, but on an average each counts about fifteen or twenty pupils. In these schools, alas! no religion is taught.

We are asked to board a few children who live at a great distance. To do this we would be obliged to build. The Reverend Superior has promised to give his attention to this matter. We have been fortunate enough to find vocations to our dear Community, but as the people are poor, it is impossible to defray our postulants’ traveling expenses to Europe and even in some cases, to cover the seminary term in Rio de Janeiro.

Sister Olsztyńska
We have already published general statistics of our missions in China for the year 1907 partly borrowed from the Annual Calendar published by the Catholic mission at Zi-ka-wei, Shanghai. This same house has just issued new statistics for 1910 which we reproduce in this number.

To cast an occasional glance over the general movement helps to give an idea of the work done and this is why from time to time we insert such lists in our Annals. In the comparisons which may then be made between the different vicariates, it is well to note that figures vary according to circumstances and besides, in some cases, the expressions used in certain localities convey a different meaning in others; for instance, places of public worship are variously classed as churches, chapels or oratories. General results however, as published, give a fair idea of the progress of the mission work.

I—Christians by regions and by missions.

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1 Eng. ed. Vol. xvi, p. 216
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### Fifth Region

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<td>Diocese of Macao</td>
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### Résumé

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**Total of Christians**: 1299085

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### II—Number of Christians by Provinces

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<td>Fu-kien</td>
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<td>Sin-kiang</td>
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Published by Via Sapientiae, 1913
III—Number of Christians by Congregations

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<th>Congregation</th>
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<tr>
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<td>Franciscans</td>
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IV—Clergy by Congregations

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<td>19</td>
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<tr>
<td>Cistercians</td>
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<td>12</td>
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VICARIATE APOSTOLIC OF MARITIME PECHILI

By a Brief of the Holy See under date of April 27, 1912, and conformably to the express desire of Bishop Jarlin, a new vicariate has been formed from the apostolic of Pekin or North Pechili.

The wonderful increase in the number of Christians led to the decision a few years ago of detaching the district of Paoting-fu from the vicariate of Pekin and erecting it into the new vicariate of Central Pechili. The work of conversion has continued its onward course and today it is the district of Tientsin which in turn will form a separate
vicariate apostolic. In 1903, this district counted about 3000 Christians; in June 1911, there were 31000 with 2000 catechumens. The new vicariate is known under the title of "Maritime Pechili."

The Rev. Paul Dumond, C. M., of the House of Pekin, is appointed by the Brief of April 27, 1912, Titular Bishop of Curubita and Vicar Apostolic of Maritime Pechili, with his residence at Tientsin.

The following article appeared in the *Echo de Chine* of June 27, 1912:

The consecration of Bishop Dumond will take place on next Sunday at the Cathedral of the Petang, Pekin. The consecrating prelate will be Bishop Jarlin of Pekin, assisted by Bishop Fabrègues of Paoting-fu and Bishop Geurts of Yongping-fu.

Bishop Dumond will make his solemn entry into Tientsin in the early part of next week when he will take possession of his cathedral church. Already the preparations for his reception are being made and both the church and residence are undergoing necessary repairs. A few of the students of the ecclesiastical seminary in Pekin will arrive shortly to form the nucleus of the new seminary of Tientsin.

The Brief of erection of the new vicariate is given in Documents and Information.
CONSECRATION OF BISHOP DUMOND
VICAR APOSTOLIC OF TIENTSIN

The ceremony took place in Pekin, June 30, 1912. The Missions catholiques of August 30, 1912, published the following account.

Letter of Rev. Anthony Cotta, C. M.

Habemus Pontificem! Such was the joyful cry with which the priests and neophytes of Tientsin greeted one another a few months ago when the news reached them that this district had been erected into a vicariate apostolic with the Right Rev. Paul Dumond as its first bishop. This vicariate is known as that of Maritime Pechili.

**

The new vicariate is the smallest of the vicariates in China, minima in princibus Juda; but it counts 35000 souls.

Owing to the restricted size of the church and residence, the ceremony of consecration was performed in Pekin where a countless throng of Missionaries and Christians flocked, numbers coming by rail, others in carriages or on bicycles. On the eve of the great day, the Petang looked like a large beehive in full activity. There were five bishops, sixty-five priests, several Marist and Lazarist Brothers and Seminarians, and neophytes whose number it would be difficult to count, all showing their appreciation at finding themselves united for the coming festival.

**

The ceremony was very impressive. At the banquet which followed there were over a hundred guests. With thoughtful courtesy, Mr. de Margerie, the French minister,
postponed his trip to Europe in order to be present. The French flag and the new Republican "pentachrome" floated side by side with the papal colors, the decorations displaying a brilliant and variegated array of pennants which unconsciously proclaimed the many victories won by Mother Church in this vast empire.

The place, the guests and the decorations themselves were suggestive and recalled other memories which already seem very distant. Within twelve years what an amount of work has been achieved! The Missionaries have rebuilt their churches and putting aside all thought of the harrowing past, have gone forward to new conquests. The survivors of the Boxer uprisings have entered into friendly relations with the sons of those who so cruelly massacred their co-laborers. Truly have we not entered into Isaiah's *Habitabit lupus eum agno?* And in the midst of the late troubles the churches became the refuge of the pagans themselves, opening their doors alike to mandarins, ministers, Christians and pagans. When the stores and even the tribunals of the officials were pillaged and fired, the Catholic churches were respected, *odor ignis non erit in te.*

May not the cause of this wonderful fact be found quite near! In the suburb west of Pekin, in Chala, there is a church of which Bishop Jarlin rightly said: "In a hundred years, our Christians will come here for their titles of nobility."

In the interior of the building there are marble tablets upon which are inscribed thousands of glorious names. These will ennoble our own. When the history of their struggles and dearly bought victories is written, it will excite the admiration of all those interested in the work of the Propagation of the Faith, while affording them untold 

1 Of five colors: red, yellow, blue, white and black, representing the five races which form the population.
consolation. Will not the recital of this wonderful epic poem, showing forth true heroism on every page, touch those dilettanti who pretend that the Christianity of these parts is only on the surface?

Memories dating back farther still, render this church of Chala doubly dear. Sheltered beneath its shadow, the veterans of the first apostolate sleep their last sleep. In 1900 sacrilegious hands demolished the headstones and scattered to the winds the bones of the Venerable Jesuits, Fathers Ricci, Schall, Verbiest, etc., hoping to cast their names into oblivion

Nec tumulum vestrum quisquam cognoscere posset;

but pious hands gathered them up and placed them with the remains of the recent victims in a monument, the sight of which conveys both a lesson and an encouragement. The headstones were also rescued and inserted into the masonry of the church, thus proclaiming the onward march of a Mission fruitful in strifes and struggles.

My pen has wandered far from my subject. Pardon the digression, excusable because the sight of an edifice should not make us forget the substructure and it is indeed a wholesome thought "de nous raciner dans nos morts."

** *

In the evening of this beautiful day an old Missionary gave expression to the general sentiment in a sonnet composed in honor of the new Bishop. The last verse alluded to the coat-of-arms of His Lordship, representing a beehive with the motto: Bonum autem facientes non deficiamus.

** *

How shall I describe the reception extended on July 4th by Tientsin to its first prelate? The spectacle was unique by reason of the high dignity of the cortège, the display of
banners and especially by the spontaneous concourse of pagans, civil and military officials, who hastened to pay due honor to the chief shepherd of the city.

Fourteen years ago the very Missionary who today receives so great an ovation, was pursued, tracked and dragged through the streets of Paoting-fu. His life, as well as that of Father Wang who today shares his glory, was saved by an official.

** **

I will close by quoting the words spoken yesterday by a tao-tai:

"Up to the present," he said, "our opposition to the Christian faith has been carried on systematically. Whether there were question of the whole Christian community or of each individual member, an attack was made upon the good cause. Now that I witness the general upheaval, I recognize that the Catholic religion is light and salvation. I am a Christian."

May this man's opinion be shared by many. *Et venient ad te qui detrahebant tibi.*

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** TIENTSIN **

Tientsin, July 20, 1912.

The first Chinese Catholic paper (a weekly periodical) is now published in Tientsin and edited by the Mission. Formerly the Jesuit Fathers of Shanghai issued a bi-monthly review (*I-Wen-lon*), which later on took the title of *Hoei-Pao*. Besides this they sent out a monthly bulletin of the Sacred Heart League. They also began another publication, the "Catholic Review," about the same time as ours, which from a religious view-point advantageously re-
places the *Hoei-pao*, now suppressed; but it appears once a month only. The new paper of which I write is the first in Tientsin and it took its rise under the protection of our Lady of Victories. It is entitled *Koang-i-lon*, that is, *Collection of whatever diffuses good*, and it is somewhat similar to our French Journal, *Le Bien public*. I send you a copy which I hope will prove of interest.

At first we printed 500 copies, but as our subscribers reached 700 and we sell a number of single copies, we have raised the issue to 1000. We have received congratulatory letters from *all China*, proving how timely is our paper. The greatest encouragement comes from the ready welcome it has found among the pagans. Several influential citizens have been brought to the faith by its perusal; moreover, a new spirit has been awakened not only in our own Christian provinces, but also in others, as the letters which come to us show.

Following is the summary of the articles that appeared in our first number:

Congratulatory Address to the Right Rev. Paul Dumond, Vicar Apostolic of Tientsin.


Canada: A Catholic Hero.
Morocco: Why the European Soldier does not Fear Death.
Thoughts: Napoleon, Lamartine.

Supplement.—Résumé of Chinese Weekly News.—
Article by Father Tchang of Mongolia on the Consequences of the Religious Question for our Young Republic.

Should all these items prove of interest to you, I will some day send you an account of our Mission which, thanks be to God, is in a most flourishing condition; the outlook is all that may be desired. May our Lord send us men and money and give us the means of taking advantage of the extraordinary opportunities afforded us.

Vincent Lebbe

EAST CHEKIANG

The following letter was written by Father Louat, one of our best known Missionaries of Chekiang, who has just been prematurely carried off; his death on May 14, 1912, was the result of overwork. This letter appeared in the Petit Messager de Ningpo published for the vicariate by Bishop Reynaud.

Letter of the Rev. C. Louat, C. M.

Songho, January 10, 1912.

During these times of marvelous transformation, traveling assumes new charms and is fraught with pleasant adventures. The contemptuous epithet of “foreigner” which greeted us on all sides, is no longer heard and a friendly look lights up faces hitherto dark and forbidding.
I had occasion to go from Ningpo to Yu-yao and what I heard on the way has given food for serious reflection.

After bidding farewell to Brother Lesoin who insisted on attending personally to our baggage etc., I embarked and soon became acquainted with my fellow-passengers, all most cordial. I was happy to meet a confrère, Father Zi, among them and he, like myself, seemed to be an object of special courtesy. He is well known and esteemed, which speaks well for the Catholic Mission. Just at this moment he takes no part in the conversation as he is writing either letters or articles for a review. In the saloon there are a few prominent citizens of Yu-yao and a professor from Chang-yu returning home for his vacation. These gentlemen are richly clad in silks and furs, but it is to be observed that the air of self-sufficiency, formerly so noticeable in the higher classes, has given way to a benign expression.

Their gaudy costume seems to be an incumbrance and one cannot but feel that they would gladly exchange it for a full suit of cloth. The professor has already donned one. He is the most genial of men, impressing me so favorably that I could not help saying to myself, “Such a man would make Europeans esteem the Chinese!” His manners are gentlemanly and reserved. The well-formed line in his hair tells that it is a long time since he discarded the queue.

The conversation soon became general; it was hinted that they had waited for me to begin. Topics in fact were not wanting. There were so many things to be discussed, and naturally the inexhaustible subject was broached — new China and its future. How happy are these poor people to be able to say, “We will do this or that,” without the least dread of the Manchus! This liberty of which everyone speaks is truly a paradise. In their enthusiasm, my fellow-passengers did not seem to note the difference between theory and practice; it was not less interesting to hear
them, after some extravagant talk about the possible benefits of the Republic, suddenly come down to the most practical and commonplace reforms and without the shadow of a smile speak of the adoption of a plainer garb.

All this is pardonable inasmuch as it shows the steady advance of the Chinese towards us. After discussing the various questions of liberty, justice, happiness, we drifted to religion. Their reflections dazed me. They did not hesitate to declare, “Why! our belief is false. The worship of ancestors, of idols—all this is childish. It is ridiculous. To believe in one God—this constitutes a real worship.” We talked for hours on the subject; their arguments in my opinion were indeed excellent and so just that I could not help thinking a Missionary could add little to them. My surprise increased each moment but I was really thunder-struck when one of them said: “China will be wonderfully changed, do you not think? when each village will have a church of your faith.”—These friendly dispositions, it is true, are not those of all the Chinese, yet should this spirit prevail, boundary lines will then be broken down. It would indeed be too wonderful!

All this recalled vividly the words of a Missionary in Tonkin: “After the war in 1883,” he said to me, “we gathered in a harvest all of which proved excellent.” Is China approaching the moment of grace? God alone knows, but evidently He seems to give us a warning; who will not feel strongly urged to ask for help, for laborers from the Master of the harvest? If there be a vast field, it is surely ours... alas! operarii autem pauci.

As though in this trip everything was to be novel, we had a European dinner. I did in fact give myself the luxury of inviting my fellow passengers to a delicious cold meal, thanks to the ample provisions given me at Kanpo. The feast was a charming diversity, partaken of with genuine delight. “See,” said one, “this is the way bread
is cut."—"Meat is thus served," added another. Even the red wine—I had evident proof—did not taste so "k'ou, k'ou" (bitter) as the Celestials of old China pretended. In truth, wine, bread, butter etc., has been transformed by the magic wand of the new Republic and my guests began to unfold a plan of economic reforms that called occasionally for my interference. They first discussed the advisability of planting vineyards along the uncultivated mountain districts; second, of discontinuing the making of rice wine which would help to provide against famine; third, to cultivate wheat and make bread; fourth, to use milk and butter. Some one objected here that it was to be regretted that so much cattle had to be slaughtered to obtain this last article. "How so?" I asked.—"Why, to be sure, in order to have the fat to make butter." To the great joy of my informant, I was able to rectify this statement.

At the close of our talk the professor told me that he desired to become a Christian and...(I beg pardon for this kind gentleman in consideration of his good will) come to our mission to study the cultivation of the vine and how to manage a farm.

These details give you an inkling of our friendship which had grown to such an extent that when Father Zi was about to pay for the use of the saloon, his neighbor kindly stopped him and slipping some coins in the steward's hand, said: "For my friends and myself." I was forced to suffer my own pourboire to be defrayed by our new friends. They were truly benefactors, and I will ever remember them in my daily prayers, trusting our Lord will repay them a hundredfold and lead them to His own heavenly home. We parted with a mutual promise to meet again. Even the boatman who rowed me to Songho, whispered that he also wishes to become a Christian.
Letter of Rev. J. B. Rossignol, C. M.

Kiu-kiang, January 28, 1912

The effects of famine here are terrible. Nearly 4000 of our Christians resolved to leave the country to beg; there remain about 2000 whom I maintain with the contributions sent me by generous souls. I kept with me nearly 1500 well-disposed catechumens and I instruct them, hoping to be able to baptize them within a short time. Many cannot cultivate their fields, having no seed, and the greater number have been compelled to sell their cattle and farm implements; misery reigns supreme. Various committees have been formed in Shanghai and other places for the relief of the sufferers but they will scarcely meet all demands, as needs are greater than resources; business is at a low ebb on account of the present situation.

We ourselves have suffered but slightly from the revolution. We are visibly protected. My horse, however, was stolen and on the day of the inauguration of the Republic, I perceived a dashing officer of the republican army riding my gallant steed. A note to the general-in-chief sufficed, and due restitution was made; my poor beast was escorted home with full honors and after taking so prominent a part in the day’s ceremonies, meekly returned to his stable.

What we now dread is civil war which means pillaging, sacking and perhaps massacre.

Kindly pray for us and sometimes remember my starving people of Kiang-pê who appeal to me by thousands.

John Baptist Rossignol
EAST KIANGSI

DEATH OF THE RIGHT REV. CASIMIR VIC,
VICAR APOSTOLIC

On June 2, 1912, Bishop Casimir Vic died. He had been Vicar Apostolic of East Kiangsi since 1885, that is since the erection of that vicariate.

Bishop Vic was born in 1852 at Mourmentres, parish of Brénac, in the diocese of Rodez. In 1873, he entered the Congregation of the Lazarists, in Paris, and at his own request he was sent immediately after his ordination to the Mission of China. So great were his wisdom, benevolence and devotedness that in eight years he was chosen bishop and vicar apostolic of the newly erected vicariate of East Kiangsi.

It now became his task to organize those works essential to an apostolic vicariate; he did this with zeal and success, working without ever growing weary. What chiefly characterized Bishop Vic was a kindness that endeared him both to his clergy and people. The following details of his death are given by Father Bouvier, Lazarist Procurator at Shanghai.

Shanghai, June 8, 1912

Bishop Vic whose health was very much shattered, came to Shanghai to consult the physician. On the latter’s advice to take a short trip and some little relaxation, he decided to go for a few days to our provincial house of Kiashing. Accompanied by Father Dauverchain and Brother Barrière he accordingly set out. During the evening recreation the good Bishop was very gay and so deep was his interest in the general conversation that all took this as a sign of his speedy improvement.

God, alas! had ordained otherwise, for the very next morning, June 2d, when his servant came at 4:30 to
MGR CASIMIR VIC,
Vincentian
Vicar-Apostolic of Eastern Chiang-hsi (1885-1912)
awaken him, he found the Bishop unconscious but probably not yet dead as the body was still warm. Father Ryckewaert, hastily summoned, gave him absolution; however, death had done its work and our Lord had already called to Himself this good and faithful servant.

Bishop Vic was a prelate truly imbued with the missionary spirit. During the twenty-six years of his episcopate, he never spared himself, but labored as arduously as the least of his confrères whom he replaced whenever hard work forced the latter to take a rest. It may well be said that he succumbed to the strain caused by his apostolic labors and died a victim of his zeal for the salvation of souls.

The funeral service took place next morning, Monday, June 3d, the Rev. F. Dauverchain, pro-vicar of the late Vicar Apostolic, presiding. Bishops Reynaud and Faveau were also present.

As Bishop Vic is the first Vicar Apostolic of East Kiangsi, his remains will later on be conveyed to Fuchowki, his episcopal residence.

JOHN BOUVIER

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By a Brief of Pope Pius X, the Rev. Louis Clerc-Reinaud, C. M., for several years Missionary in the Vicariate of East Kiangsi, will succeed Bishop Vic as Vicar Apostolic.
GENERAL NEWS

HOW DOES CHINA STAND TODAY?

The *Echo de Chine* of July 20, 1912, published an article with the above title from which we borrow a few extracts.

After the tragic hours which have moved the other nations more than the Chinese, it would appear that all reforms on the old régime now depend upon the money question.

The cutting off of the queues, burning of the cities, massacre of the Manchus, destruction of the bridges and railways, ruin of establishments—all these count as nothing: the hair grows again, the fires are extinguished, industries revived, houses rebuilt,—the dead alone do not return. Those ideas and principles which caused so many disasters and the shedding of so much blood are no longer the topic of common talk. Grand schemes are laid aside, reforms suspended and the reformers themselves are awaiting events. It may be that they are deep in their reflections but everywhere nothing is discussed except finances and loans. China was never very rich; she is now very poor, and should the other nations not lend their assistance, the republic is lost. It will die a premature death."

Thus is it that the political upheaval which has startled Asia and the whole world, is only a financial affair, a question of dollars and cents, if I may so put it. This is the reason why the national and international future of China holds to this one question, "Will she secure a sufficient foreign loan?"

Nothing is of more moment than to define the present financial situation of China, her needs, her "deficiences," and the guarantees which she can offer for future operations. One feels that these operations ought to be good
as the famous consortium of four powers (Germany, the United States, France, and Great Britain) which had exclusively reserved them as its own, was obliged with bad enough grace, to admit two new partners, Russia and Japan, thus becoming the consortium of six powers.

Revolutions are costly. However short the last one, it has none the less checked an economic movement, the resumption of which will require time and money. Moreover, the social and political institutions which the people expect from the new régime, are expensive in their establishment, and conduce rather to the moral uplifting of the people.

Finally, the Chinese republic will now be obliged to assume all military, naval and administrative expenses caused by the downfall of the empire. And these will not be less for President Yuan-Shi-K’ai than for Emperor Quangdu or the young Puyi’s tutor. In order to meet urgent needs and without throwing away a single sapeck, China must for the next two years disburse 800 millions of taels, that is annually 400 millions; such are the previsions of the higher authorities.

There will be wanting, consequently, to the Chinese government 300 millions of taels to balance accounts during this triennial period. It can only appeal to the European consortium. Will this latter respond? and under what conditions?

China, assuredly, is able to pay the interest on the foreign loan as well as on the sinking fund. The total amount, for two years, reaches 45 millions of taels. But it must be said that not one tael of the 300 millions needed, will or can be collected from the masses. For—and this cannot be too often repeated—there is no money in China.

The country is rich in resources, but these, though real, are latent. Currency is scarce and in many parts of China trade is carried on by means of an exchange of articles.
This is why money loans are so high, why nearly all transactions are made on credit, and why lately the government was obliged to borrow in order to cover the expenses of new coin. China, in fact, in regard to money, has nothing to show, and for this she must look to the foreigner.

But if it is evident that she can pay the interest on so great a loan, is it permitted to state with the same conviction that she presents sufficient guarantee for so enormous a capital? The consortium has, it seems, answered the question, though not definitely, when it offered as its share half the necessary amount, about 20 millions livres sterling.

But whatever be the amount of the loan, China, while expecting to receive it from Europe, does not wish to accept in exchange a protection even in economic matters. For she is still suspicious, and has her reasons for being so. She apprehends that the control of the money might become transformed, insensibly but surely, into an hegemony, a preëminence over all things that may be created by this money, and she strongly opposes foreign influences at home.

It is not to be doubted that all solutions, however excellent from a technical point of view, will be mercilessly rejected by China if they awaken her suspicions. It is quite certain that for several years these suspicions have only slumbered.

And yet, as above stated, the financial problem is the one to be first solved.—It is not the only cloud darkening the horizon of the Celestials, but it is the most threatening. Upon it everything depends,—the stability of the new régime as well as the future of the oldest State of the world.— Albert Pouvourville.
While pursuing his researches in the Bibliothèque nationale in Paris, Father Coulbeaux had the good fortune to find a copy of the act of Bishop de Jacobis' consecration by Bishop Massaïa. The ceremony was performed on January 7, 1849, at Massowah, in the middle of the night, so great was their fear of the persecutors. Abba Emanot and Abba Gebra, two Ethiopian priests, were the officiating Bishop's assistants.

**ACT OF THE EPISCOPAL CONSECRATION OF THE VENERABLE MGR. DE JACOBIS** (Ex libris ordinationum, etc.). Copied by Father Léon des Avanchers, in his *Notice historique et religieuse sur l'Abyssinie* (1849-1852).

Anno Domini 1849, in nocte, die 7 januarii, in sacello nostro privato Domus Massawha, Abyssiniae militibus christianis regionem omnem Massawha subjectam hostiliter invadentibus ac devastantibus, in arce vero Mahumetanis propter hoc contra christianos furentibus ac mortem minantibus, propter hoc imminens periculum, ante medium noctem Missam pontificalem privatam celebravimus, in qua illustrissimus ac Reverendissimus Dominus Justinus de Jacobis Congregatiónis Missionum S. Vincentii alumnus, Missionis Abyssiniae praefectus apostolicus, jam a SS. D. ad. papa Pio Nono episcopus Nilopolitanus praenunciatus, necnon Vicarius apostolicus Abyssiniae, servatis omnibus sevandis, juxta Pontificale Romanum, et litteras apostolicas ad hoc concessas, ad episcopatum promotus fuit a Nobis, propter deficientiam aliorum episcoporum, adsistentes et testes vocati fuerunt RR. PP. Abba Emanot et Abba Gabra, Aethiopici ritus sacerdotes.

F. Guillemus Massaja, E. Cassaensis.

*Paris, Bibliothèque nationale, fonds éthiopien; manuscript contributed by M. Antoine d'Abbadie, December 23, 1911.)*

**E. COULBEAUX**
ALGERIA

The Reverend John Levacher, Lazarist

The Dépêche algérienne of June 10, 1912, publishes the following:

The committee of Old Algiers has just placed a marble slab at the Admiralty near the spot where, during the bombardment of Algiers by Duquesne, Father Levacher, the French Consul, was put to death by being blown from the mouth of a cannon which has since then been called "La Consulaire."

The inscription reads thus:

Committee of Old Algiers

To Father Levacher
Consul of France at Algiers
Whom the Turks
In 1683
Put to Death
Here
At the Mouth of a Cannon
During
The Bombardment
Of the City
By Duquesne

Another marble slab is also to be erected near the same spot in memory of Consul Piolle and the French attachés who perished at the mouth of the same cannon.
It seemed to Bishop Crouzet, our venerable Vicar Apostolic, that the moment had arrived to make a new effort to penetrate deeper into the immense region entrusted to his care. This is what led me to undertake a journey and remain six weeks among the Baras, who live in the very heart of our vicariate of Southern Madagascar.

This vast region, constituting one of the four provinces of which we have charge, is now overrun by the tribes of the High Plateaus, and it is by thousands that the Hovas and Betsiloes have taken up their abode here and there on the coast and particularly in the Bara country of which we now speak.

It is said—and my own conversation with the carriers who accompanied me confirmed the report—that the Autochtones are beginning to feel alarmed at this state of things and behold with anxiety the invasion by neighboring tribes of this land which formerly seemed to be portioned out to the Hovas. But just at present however they seem to be more reconciled to the course of events.

The Baras, those of the South especially, more attached to their flocks than to the land, believing it more prudent to keep at a safe distance from the enemy, moved away from the most frequented paths and took refuge with their herds and flocks in the more inaccessible regions. But the Hovas and Betsiloes, very headstrong tribes, followed them. It is therefore with surprise that the traveler finds in the Bara village, one or two families from the tablelands, engaged either in farming or oftener in trading.
We must, besides, render justice to these peaceful invaders. If, more clever, they sometimes take advantage of the Baras in their mutual transactions, they however carefully guard against anything that might alienate these people who have become very suspicious. The influence of the Hovas and Betsiloes is most beneficial to these tribes whose knowledge is rather primitive.

Formerly the Baras contented themselves with food obtained at little cost and composed chiefly of manioc. But brought into contact with strangers whose vicinity irritates them, they now relish a higher grade of food and especially rice. It was at first with disdain that they watched their neighbors cultivating rice fields, but envy succeeded contempt and already they stoop to share in a work which they formerly regarded as degrading.

They are also realizing their inferiority on other points and it is their ambition in their relations with the French government to have no intermediary. It was indeed a great humiliation for them when, a short time ago, they were given as governor a Betsiloe in place of one of their own Baras who had proved incapable of filling the position which he had occupied several years.

We might say a great deal more of these people, but it would not prove of much interest. It is better that I mention the reasons which brought about my visit to this distant country.

You easily surmise that it was neither to seek adventures, nor to behold new sights that I came here. There is in truth nothing very inviting in the long and tiresome rides which have to be made from one coast to another. The bad condition of the roads, and the primitive conveyances, necessitate the strictest economy in traveling equipment. And if there were other accommodations on the way for the midday meal and night rest in lieu of the small and filthy Bara hut! But no. One must even store up courage
against the mosquitoes which swarm in these parts and at times oblige the traveler to fold his tent and remove to other quarters and as the case may be, take refuge on a desert hillside where these insects are not so numerous, as they cannot stand the least breath of air. The easiest mode of locomotion would have been a *filanzana* or portable chair, but it was impossible in some instances to procure one, and just as impossible in others to get the eight required carriers; besides traveling expenses under these conditions would have reached an enormous sum. Riding a mule, I enjoyed the priceless advantage of being able to prolong my stay wherever I wished, while my steed required only small rations of rice or manioc.

Having left Tulear on the Mozambique Channel on April 22d, I arrived by June 9th in the neighborhood of the Indian Ocean, my journey thus covering twenty-one days of an onward course. Benenitra, Betroka, Ihosy, Ivohibe, Karianga, were visited by me in turn and I remained in each of these places longer than in others of less importance. I will not write more lengthily of these; it suffices to say that, except in the last, there is no Catholic place of worship, although I found in Betroka a group of about one hundred Catholics. This is why I was very much embarrassed about hearing confessions. It was at the door of the hut in which I lodged that I heard these poor people, surrounded by curious pagans who did not suspect that there was anything going on except a simple conversation. Ihosy deserved special mention, the Christians there having for various causes rebuilt three times during a period of fifteen years their modest chapel. They have also valiantly withstood the earnest pleadings of a Norwegian pastor who pressed them to come to the Lutheran services while awaiting the arrival of a Catholic priest.

My reception among the Catholics here was most cordial. Having learned that I was to pay them a visit after Easter,
they came to meet me on the eve of Ascension day as they were apprised that I had stopped in a neighboring village. All faces were radiant with joy and I could scarcely hide my emotion as, mounted on my mule, I rode through half the town amid the curious crowds of Christians and pagans who escorted me to the small chapel. Twice a day until Pentecost Monday I gathered my flock together, but unfortunately the church was too small for the numbers as it contains at a maximum only eighty. The spectacle presented was an imperfect reproduction of the august assembly which nineteen centuries ago was to be seen in the Cenacle after our Lord's Ascension. All met to pray and to be instructed and in many was witnessed a transformation which, if less striking and complete than that operated on Pentecost Sunday, will I hope be none the less efficacious and lasting.

The ten days spent at Ihosy were days of hard work. Besides the daily instructions, it was necessary to secure information on the religious condition of the place. There was also a cordial welcome to be extended at all hours to generous benefactors who came to offer their contributions of various kinds. Full of good will, these people did their best to show their appreciation of my stay among them and many were the donations of rice, chickens, eggs and fruit brought with so great a profusion that my mule which had a share in my abundance became very reluctant to leave.

I must confess however that Ihosy has not yet reached perfection, the condition of many of our Christians leaving much to be desired. I found only a dozen regular marriages. Some could have taken advantage of the decree Ne temere, but they were ignorant of it. The necessity of making inquiries will oblige several parties to wait a few months before they can be admitted to the Sacraments.

To my admonitions, they replied that owing to their isolated situation, it is twelve years since they have met a
priest. We must admit however that they have proved very faithful in rebuilding their chapel and in meeting every Sunday to say prayers in common.

It is owing to this fidelity that several were able on Pentecost Sunday to fulfill their religious duties which for ten or twelve years they had not had an opportunity of doing. About thirty approached the Sacraments. There were others who were deprived even of going to confession on account of their ignorance of the fundamental truths of faith. I left them in charge of a good man, father of a family, who accepted the duty of catechist, and I promised them, in case no other Missionary could come, to return myself in September before the rainy season.

I baptized about fifteen children of Catholic parentage on Saturday, eve of Pentecost Sunday. The sectarians begged for the same favor but I could only promise on condition that their parents also be baptized.

Be so kind as to recommend to our Lord this mission of Madagascar that He may raise up good laborers and generous souls in order to insure at least two or three times a year the visit of a Missionary to these poor people scattered in the different centers of the country of the Baras.

Chas. Lasne
Letter from the Rev. T. Shaw, C. M.
to the Rev. A. Milon, Secretary General, Paris

Saint Mary's Seminary, Perryville, Mo.,
April 15, 1912.

It is now three years since I had the great pleasure to pass a while in our Mother House. Father Etienne in his admirable circulars often expressed his wishes that the sons of Saint Vincent outside of France could pay a visit to the house where the successor of Saint Vincent lives and governs. I need hardly say that the atmosphere of the chief House of the Company has ever been and is ever healthful and encouraging. The score of grand old confrères—priests, students, seminarists and brothers, headed by the worthy Superior General all “en règle” at every community exercise, Summum Silentium, the spirit of study that fills each of the inmates, in a word, the “Bonitatem disciplinam et scientiam” the prophet asks of God are, if anywhere, found in the cradle of our little Company. Because of my stay, although short, on such a spot, the “genius loci” still hovers around me and bids me keep fresh the memories it speaks. The confrères, one and all, are happy to learn that the Superior now closing his 80 years, is strong and that Father Forestier in his 90th year, still loves to do the work of a youthful confrère! Extraordinary! Your own wiry constitution, I like to think, stands the wear and tear of time and labor. But labor
when one is healthy and has energy of soul is a pleasure and not a burden.—*Homo nascitur ad laborem.*

** **

Our confrères of this Western province of the United States are workmen. Each one in his own way as obedience directs, labors without ceasing to deserve success *ad majorem Dei gloriam*—that is, each for his own perfection and for the salvation of others!

The salvation of others is the theme of my letter: *ad salutem pauperum et cleri disciplinam*;—allow me to speak first of the latter. *Ad cleri disciplinam.* The eminence of this work goes without saying. The priest—*Alter Christus!* Our two external high seminaries—one in Denver, Colorado, the other in St. Louis, Mo., are taken up with this divine work.

1. The Denver diocesan Seminary of Saint Thomas under the jurisdiction of our great friend, Bishop Nicholas Chrysostom Matz, is situated 5400 feet above sea level in the most beautiful inland city of the world, the great Rocky mountains bounding it, west and south and north. The staff of the seminary numbers five, and is of course an able one headed by Father Cronin who has the charge. Philosophers and theologians count about twenty-two. The curriculum of discipline and studies has won the high esteem and deep love of the good Bishop who never fails to speak affectionately of his seminary. Hardly four years old, it is already a power of immense blessings both for the growth of faith among the clergy and sterling morality among the people.

2. The Kenrick Seminary under our charge in St. Louis, Mo., is practically the seminary begun in the days of our Bishop Rosati and continued on, now in St. Louis, now in Cape Girardeau, now brought back to St. Louis here to remain. With family pride I dare to write that our Ken-
rick Seminary in point of rule and plan of studies to high
church training satisfies the eye of the severest Church
critic, wins the esteem of the Hierarchy, and crowns many
dioceses with ranks of clergy, "who," as St. Paul says, "are
approved unto God, workmen that need not be ashamed
rightly handling the word of truth." The philosophers
and theologians number annually about one hundred. The
monthly theses held show the calibre of the students and
the training to which they are subjected. Not to go far­
ther back than five years, the date when Father Ryan was
appointed to the charge of the Kenrick Seminary, one
hundred fifty priests have been ordained and are gone into
the following dioceses: Chicago, Peoria, Belville, Rock­
ford, Omaha, Oklahoma. The archdiocese of St. Louis
knows no other. A better equipped body of priests than
the St. Louis clergy it would not be easy to find. The
first Bishop of this see, our holy and learned Rosati, left
the dioceae a very high model. His successor, Archbishop
Peter Richard Kenrick, recommended to the see by Visitor
John Timon, followed the saintly Rosati's zeal.

The present Metropolitan is filled with the like spirit.
In passing, I cannot help referring to our modest and able
confrère Father Souvay, one of the staff of the Kenrick
Seminary. Hardly returned, his confrères here at the Cen­
tral House took the lead in honoring him whom the King
(Vicar of Christ) delighted to honor. The Kenrick's
priests, with all the clergy of the Archdiocese of St. Louis
headed by the Most Rev. Archbishop Glennon, have just
expressed by eulogy, bouquet and gift, their congratula­
tions to their distinguished confrère.

**

Whilst these high seminaries aim at and succeed in
turning out priests — *potentes sermone et opere* — our little
(petits) seminaries seem much more to claim special notice
because they lay the foundation of the high seminaries. One of these little seminaries is attached to the Kenrick Seminary and has the same master hand with his staff to insure its success. “It is good for a man who has borne the yoke from his youth.” (Jeremias.) The little seminary is distinct and separate from the higher seminary with an exclusiveness admirable and practical. The number of boys averages sixty. Our little seminary, located at Cape Girardeau, Missouri, is in charge of Dr. Thomas Levan with his able staff of confrères. The subjects are promising. May God grant that with the increase in numbers may also come an increase of those holy dispositions recommended by the Council of Trent.

Had the Congregation of the Mission no other work in hand than the direction of these high and little seminaries, it would still have a great and meritorious work, recalling the glories of the Seminary of the Bons Enfants that shone in and upon the Church for centuries.

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I need not write that our internal seminary is apace with the best period I have witnessed in the past. The Spes Gregis is small, so is the mustard seed! So were the twelve: Vincent de Paul is only one and see the result.

Our students numbering about thirty are full of promise. They certainly shall be worthy of God, the Church, and their Founder if they put forth their best efforts to carry out what Saint Vincent and their able and watchful Director of Studies desire.

***

In the mind of Saint Vincent, the mission to the poor embraces all men, according to the Apostle: “Let us work good to all men, but especially to those of the house-
hold of the faith" (Galat., Ch. v), for “to the Greeks and the barbarians, to the wise and the unwise I am a debtor” (Rom., i); “I became all things to all men that I might save all” (I Cor. ix).

Missions to our separated brethren are given by all our houses, fourteen in number. For every house I have not the average yearly number, but for the last four years the houses in California, Chicago, Dallas, St. Louis, Cape Girardeau, New Orleans, and La Salle, have counted each year many converts to the faith. Carefully instructed in what to believe and what to do, they persevere unflinchingly to the end. The mission work does not lose either its elasticity or its continuance when preached in the city hospitals and in Houses of the Good Shepherd.

Our confrère, Father Simon Donovan, chaplain and missionary to the Charity Hospital, New Orleans, gives the results of glorious mission work done in that Refugium pecuatorum and Consolatrix afflictorum. The average number yearly, for the last five years, of conversions to the faith, was 20; baptisms of adults, 380; Communions 16000; return of neglectful Catholics after an absence of forty years, 20; of two years and more, 200.

Our zealous confrère, Father Neppell, chaplain to the City Hospital, St. Louis, Mo., has had and has his own great mission work. This City Hospital, non-sectarian, as the city delights to call it, yet practically severely anti-Catholic and bigoted, is run, as a rule, on a Protestant basis. The staff of doctors, Protestants and non-believers, 38; Catholics, 7. Nurses, Protestants and non-believers, 36; Catholics, 4. The genial, zealous missionary, minister of Him “Who went about doing good,” gradually succeeded in diminishing the opposition naturally encountered in such a center. Permission was granted him to say Mass on all Sundays and holydays. Average number
of patients daily, 650; yearly, 11,500; Average number of deaths yearly, 1,150.

** *  

Nor is the work of the mission less in force when preached to the children of misfortune sheltered under the roof of the Good Shepherd Sisters. Almost daily instructions and confessions in favor of 450 inmates, many of these donning the habit of the sorrowing Magdalene and destined, as their Patroness, to a high place "because they love much."

** *  

Saint Vincent in his day had his galley slaves to whom he preached and whom he won. Instead there are in our day in the apartments of hospitals and houses of refuge the like spiritual diseases, yet of deeper malignant types, the like spiritual hunger and thirst after the food of immortality, yet more ravenous and widespread. And here it is that the sons of Saint Vincent fulfill the ministry of the divine Physician.

Leaving the narrower domain of missionary labor, let us now pass into the vast field of mission work. I repeat the vast field, for your France is about one-ninth of the area that our Western Province of the United States covers and this vast field open to the zeal of the Missionary is largely much like the llanos and pampas of South America, with this marked difference, that whilst in the llanos and pampas of South America the system of pasturage is followed and few human dwellings are found, the area of agriculture, east of the Rocky Mountains, the great upland prairies from Lat. 44 degrees north, to Lat. 35 degrees south except the western parts of the states of Texas, Kansas, North and South Dakota, is dotted with highly cultivated farms and houses, always convenient, seldom shabby and
frequently splendid. Towns are many and cities numerous. Hardly one of them is without its Catholic church and schoolhouse.

The great States of Colorado, Utah, Montana, through which the chain of the Rocky Mountains passes, in each of these States, on mountain and in valley, the Missionary has his call, his congregation, as he has his call on the prairies. "The harvest is great, but the laborers are few."

For the last three and a half years, nine months in each year the results of the labors of three constantly engaged Missioners, assisted occasionally by other confrères when missions were crowded or when parishes were uncommonly large, are submitted. The past three years and a half, that is, the years 1908, 1909, 1910, 1911 as far as April, 1912, as taken from our mission diary, show the number of missions preached in the Western province of the Company:

<table>
<thead>
<tr>
<th>Year</th>
<th>Missions</th>
<th>Absolutions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1908</td>
<td>26</td>
<td>14,900</td>
</tr>
<tr>
<td>1909</td>
<td>19</td>
<td>16,000</td>
</tr>
<tr>
<td>1910</td>
<td>18</td>
<td>10,045</td>
</tr>
<tr>
<td>1911</td>
<td>20</td>
<td>10,934</td>
</tr>
<tr>
<td>1912 to April 11</td>
<td>5,855</td>
<td></td>
</tr>
</tbody>
</table>

In order to have a right knowledge of the extent of territory which the Missionaries may be called upon to cover and of the different dioceses where they labor for the harvest of souls, it suffices to glance over the list of States comprised in our Western province. These are Illinois, Missouri, Wisconsin, Kansas, New Mexico, Oregon, Montana, Louisiana, Mississippi, Texas, etc.

Such is the extent of the Western province of the United States. Certainly, Mirabile in oculis nostris!

The reasons the secular clergy of today who know us
and our Mission work, gladly accept our services, are the reasons of yesterday, that is, the reasons the secular clergy offered in the days of the Very Rev. Visitors Timon, Ryan, Hayden and Smith. 1—Because the confessional is opened early in the morning and closed late in the evening. 2—Our mission is in the church and nowhere else. 3—We form Sodalities with the consent of the pastor. 4—We do nothing without his expressed good will.

Among the almost incalculable number of missions monthly preached by numerous bands of missioners of every preaching Order (unless missions are too frequent, when instead of proving a remedy and a cure, they only irritate and increase the disease), there is no missioner who has not his experience of many cases, some startling, some enrapturing and a few cases sad in the extreme. The instruction on General Confessions, the first delivered of all the instructions, acts in every mission as it did in the epoch of Saint Vincent, and so with all instructions and sermons delivered, realizing this maxim, "If any one speak, let him speak as the words of God."

Then are the confessionals crowded from Tuesday to Saturday, the fountains are playing to wash away the sins of poor souls not purified for many years, for hardly does any Missionary sit in the tribunal of mercy without meeting such wandering souls.

But I must close. Tell the Superior General that all his sons are accomplishing, each in his own way, a heavy task. Assure the Successor of Saint Vincent that our worthy Visitor is hourly alive to the interests of the Little Company at home and abroad, that our Community here is en règle in head and members.

THOMAS A. SHAW
NEW ORLEANS, LA.

Letter of the REV. A. VAUTIER, C. M.

Church of Saint Catherine,
August 18, 1912

... I have given several missions to the French, not in the large cities, but in the country places and sometimes in sections where there is no resident priest; the poor are indeed our portion. I have just closed a mission at Rynella which is visited every fifteen days by a priest who says Mass and administers the Sacraments. The mission lasted a week during which ten marriages were rectified, three abjurations made and four hundred fifty confessions heard. The larger number of our penitents were only nominal Catholics. We must instruct while striving to touch hearts, for the ignorance in these parts is deplorable. The missions in France do not require so strenuous an effort.

Meanwhile I continue to care for my negroes and these poor people really afford me some consolation. There are many blacks in Louisiana, but unfortunately comparatively few are Catholics and our influence does not extend to those outside the faith.

A. VAUTIER
The death of the Rev. Pierre Dehaene, C. M., on March 15, 1912, leaves in Rio de Janeiro, and the Lazarist Congregation of which he was Provincial Visitor, a void that will be difficult to fill.

A priest of rare learning and superior administrative ability, full of zeal in discharging the duties of his ministry, prudent and courageous, placing the interests of faith above the passing affairs of human life, the regretted Superior of the Lazarists seemed naturally fitted to occupy an important position in the Congregation of which he was a member.

The works and the attendant blessings which marked his career as a Missionary in France, his native land, where the remembrance of his soul-stirring words is still preserved, are well known through the various articles which have already appeared in the Catholic papers. Of a noble and elevated character, his heroic detachment from the things of this world was made very evident on his arrival in Brazil in 1900 for he carried with him only a Breviary, Crucifix and Chaplet which continued to be his only treasures.
The *Albor* which makes it a duty to render its tribute of praise to the virtue of those who have benefitted the fatherland, today reverently inclines before the tomb of this zealous priest who went about doing good, and sends expressions of regret and sympathy to his religious brethren.

The Lazarists and Daughters of Charity have establishments in the different States of Brazil and even in very distant places as Maranhao, Campo Bello, Diamantina, etc.; the indefatigable Missionary was therefore obliged to make extended trips by land and sea in order to visit these houses to encourage and sustain the workers.

His good angel alone knows what he must have suffered in these tiresome journeys necessitated by duty, which at times were performed on horseback under a burning sun or in a pouring rain through those arid plains which are to be found in the interior of Brazil. His life in the capital was one of ceaseless activity. He directed the Daughters of Charity whose zeal he strengthened by his prudent counsels in the confessional, as also by instructions from the pulpit whence he distributed every fifteen days the word of God, adapting the subject of his conference to their spiritual needs and nourishing in them the spirit of abnegation and sacrifice so necessary in their arduous mission among the sick.

This zealous director was also occupied with the formation of the novices to whom he gave every week a well-prepared instruction.

His death is a loss to both State and Church. Father Dehaene's life shone like a beacon light, guiding all safely in the path of truth and justice.

He was the director of the Association of Ladies of Charity which comprises fifteen branches in the various quarters of Rio de Janeiro. His persuasive words did much to emulate the zeal of these tireless workers among the poor and afflicted. His interest never slackened and
he usually presided at their monthly and annual meetings, giving in the latter an encouraging account of the year’s work.

Father Dehaene also directed the Altar Society whose work for poor churches was especially appreciated by him. Lastly his zeal found a vast field whereon to display its ardor in the widespread Association of Children of Mary, branches of which are to be found throughout Brazil. General meetings are held every two years and are presided over by the Cardinal Archbishop of Rio de Janeiro. The memory of their pious director is gratefully preserved among these associates who found in his advices light and courage to fulfill their duty as maid, wife and mother.

By his office of Visitor, Father Dehaene was brought into contact with the highest dignitaries of the archdiocese and civil government, and especially the directors and administrators of hospitals. His conduct was ever deferential and prudent. The administration of the hospital of Santa Casa on the day of his funeral paid a glowing tribute to his memory, while the many telegrams received by his confrères told of the high esteem in which he was generally held.

Father Dehaene at his death left the province confided to his care in a most flourishing condition. He founded a seminary, and an apostolic school at Caraça which, thanks to his able management, is full of promise. There are today eighty students in this latter institution.

This eminent clergyman, this man of moral and intellectual worth has gone from among us, but his works remain and his memory will ever be sacred to all who have known him.

The Rev. Pierre Dehaene, born at Zermezeele, canton of Cassel, in the diocese of Cambrai, France, November 29, 1852, entered the Congregation of the Mission September 2, 1878, in Paris. He here terminated his course of study.
commenced in Cambrai and was ordained priest on June 11, 1881.

Employed at first in teaching at the preparatory seminary of Avon, in the diocese of Meaux, he was afterwards engaged in mission work at Loos, from 1884 to 1896, when he was named Superior of the house of Angers. In 1900 he came to Brazil as Visitor. During his term of office here he closed two colleges but opened three houses for the missions which from the outset he placed on a solid footing. He died March 15, 1912, in Rio de Janeiro.

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The Rev. Eugene Pasquier of the House of Rio de Janeiro has been appointed to succeed Father Dehaene as Visitor of the Province of Brazil.

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**DOCUMENTS AND INFORMATION**

99—Erection of the Vicariate Apostolic of Maritime Pechili; it is Confided to the Congregation of the Mission (Lazarists).—April 27, 1912.

PIUS PP. X

Ad futuram rei memoriam.—Nobis in hac sublimi Principis Apostolorum Cathedra collocatis nihil est antiquius, quam ut catholica religio longe lateque in orbem terrarum proferatur. Laeto igitur jucundoque accepi mus animo fidelium numerum in Apostolico Vicariatu Celi septentrionalis seu Pekinen., ita, Deo favente, auctum fuisse, ut Venerabilis Frater Stanislaus Jarlin, Episcopus titularis Pharaetitensis, solertissimus illius Missionis Praesul, suum duxerit, ab hac Sancta Sede ejusdem Vicariatus divisionem petere ac flagitare; Nos igitur, quem persuasum habeamus hujusmodi consilium sive Christiano nomini latius propagando, sive neophitis facilius adjuvandi, prospere successurum, omnibus rei momentis cum Venerabilibus Fratribus Nostris Sanctae Romanae Ecclesiae Cardinalibus Sacrae Congregationis de Propaganda Fide sedulo per-
75 —

censuimus. Quare motu proprio, certa scientia ac matura deliberatione Nostra, deque Apostolicae potestatis plenitudine, praesentium tenore, a Vicariatu Apostolico Celi septentrionalis seu Pekinen., civilem Praefecturam, cui vulgo nomen "Tien tsin fou" sejungimus, eamque in separatum Apostolicum Vicariatum, Celi maritimi nuncupandum, ac Sacerdotibus a Missione, qui in illis remotis regionibus eximiam sibi laudem in Ecclesiis compararunt, merito concerendum, erigimus atque instituimus. Novi autem hujus Apostolici Vicariatus fines sint, ad septentrionem, Vicariatus Apostolicus Celi septentrionalis, ad orientem sinus Tche-ly, ad meridiem, Missiones Sci-am-tom septentrionalis et Celi meridio-orientalis, ad occidentem, denique, Missiones Celi meridio-orientalis et Celi septentrionalis. Decernentes praesentes Litteras firmas, validas, efficaces semper existere et fore, suosque plenarios et integros effectus sortiri et obtinere, illisque ad quos spectat et in posterum spectabit in omnibus et per omnia plenissime suffragari; sic in praemissis per quoscumque juribus ordinarios et delegatos judicari et definiri debere atque irritum esse et inane, si secus super his a quoquam, quavis auctoritate, scienter vel ignorantem contigerit attentari. Non obstantibus Nostra et Cancellariae Apostolicae regula de jure quaesito non tollendo, ceterisque Constitutionibus et Sanctionibus Apostolicis, etiam speciali et individua mentione ac derogatione dignis, in contrarium facientibus quibuscumque.

Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die xxvii aprilis MCMXII.

Pontificatus nostri Anno Nono.

Locus Sigilli.

R. Card, MERRY DEL VAL,

a Secretis Status.

100 — REGULATIONS TO BE FOLLOWED IN THE CORRESPONDENCE WITH THE SACRED CONGREGATION OF THE PROPAGANDA.

ILLUSTRISSIME AC REVERENDISSIME DOMINE,

In examinandis et sollicite expediendis Missionum negotiis multas easque non leves offert huic Sacrae Congregationi difficultates praxis eorum, qui in uno eodemque folio plures res easque inter se quandoque summopere disparatas cumulare solent. Quo fit ut litterae preces, aliaque hujusmodi scripta neque in Secretaria neque in Tabulario suis in locis reponi servarique valeant, et idcirco de-
ducta negotia et praesertim petitiones matrimonialium dispensationum saepe molestam, quandoque etiam damnosam dilationem patiuntur.

Ut promptum praedictis difficultatibus paretur remedium, necessarium omnino est, ut quodlibet negotium suum habeat folium ac in litteris responsivis nunquam omittatur numerus (Protocollo) quem relativa S. Congregationis epistola in capite inscriptum habet. Curabis itaque, Illustrissime ac reverendissime Domine, ut huic necessitati a tua Curia prospiciatur.

Hac vero utens occasione Amplitudini Tuæ enixe commendare debœo observantiam literarum circularium, quae alias a Sacra Congregatione transmissæ fuerunt supe, usu linguae latinae, aut italicæ vel saltem gallicae. Saepe enim accidit, ut ad Sacram Congregationem litteræ alio quam praescrito idiomate exaratae perveniant, eamque dum in italicum vel latinum transferuntur, duplicatum opus afferant officialibus Sacrae hujus Congregationis, et tempestivam negociorum expeditionem impediant; quod pariter evitandum est.

Velis ergo, Reverendissime Domine, etiam hac parte libenter excipere has meas literas, et Deus te diu incolarem servet.

Romæ ex Aedibus S. Congr. de Prop. Fide die 3 Junii 1912.

S. Congr. de Prop. Fide,

Secretarius
OUR DEAR DEPARTED

OUR MISSIONARIES

Right Rev. C. Vic, Vicar Apostolic of East Kiangsi, Kia-Shing, China; 59 years of age, 39 of vocation.
Rev. Francis Block, June 12, 1912, Leopol, Austria; 79, 43.
Rev. Francis Eckery, June 14, 1912, Denver; 33, 10.
Brother Philip Boudoire, June 24, 1912, Dax, France; 23, 3.
Rev. Benjamin Vervault, July 12, 1912, Fort Dauphin, Madagascar; 69, 44.
Rev. John Baptist Manzi, July, 1912, Placentia, Italy; 81, 65.
Rev. John Huerta, July 15, 1912, Puebla, Mexico; 85, 56.
Brother Jerome Del Rio, July 17, 1912, Valdemoro, Spain; 86, 57.
Brother Justin Cazaban, July 27, 1912, Dax, France; 59, 7.
Rev. Joseph Hanley, August 4, 1912, Dublin, Ireland; 72, 49.
OUR SISTERS

Sr. Marie Ballin, Clichy, France; 58 years of age, 37 of vocation.

" Marie Ecker, Graz, Austria; 58, 31.
" Marie Sangland, La Mallieue, Belgium; 54, 35.
" Victorine Bozzoli, Turin; 44, 16.
" Juliana Sabathi, Vienna, Austria; 28, 11.
" Apollonia Kotzbeck, Laibach, Austria; 71, 54.
" Marianne Deszejynska, Warsaw; 86, 67.
" Anna Makowska, Constantinople; 79, 49.
" Marie Lajugnié, Paris; 79, 54.
" Marie Cinacchi, Siena; 82, 48.
" Ida Niccoli, Siena; 42, 17.
" Marie Konzen, Bruges; 79, 60.
" Marie Carlier, Charleville; 83, 54.
" Catherine Franzini, Turin; 77, 48.
" Antoinette Lotocka, Cracow; 67, 48.
" Eulalie Grand, Lyons; 35, 9.
" Mélanie Rameil, Beauvais; 86, 56.
" Mathilde Giorda, Turin; 87, 51.
" Charlotte Bruzzo, Turin; 51, 27.
" Marie Torrent, Constantinople; 84, 58.
" Marie Carbó, Burgo de Ozma, Spain; 75, 32.
" Francisca Arias, Havana; 45, 14.
" Maria Murguiondo, Havana; 72, 50.
" Mathilde Gomez, Valdemoro, Spain; 34, 12.
" Maria Gozategui, Cordova, Spain; 74, 47.
" Ines Gomez, Talavera, Spain; 42, 21.
" Tomas Osacar, Vitoria, Spain; 71, 47.
" Maria Samos, Valdemoro; 26, 3.
" Celestina Quintano, Valdemoro; 56, 36.
" Ana Roch, Santander; 43, 21.
" Marie Bernard, Aubusson, France; 73, 53.
" Marie Chazalon, Montolieu; France; 84, 61.
" Rosaria Bellaro, Terramo, Italy; 70, 31.
Sr. Marie Martin, Madrid; 51, 23.
" Maria Gonzalez, Nicaragua; 27, 7.
" Marie Schmit, Neuilly, France; 71, 51.
" Marie Reynaud, Largentière, France; 75, 55.
" Victorine Szyj, Mesztegyno, Hungary; 36, 18.
" Catherine Frost, Vacz, Hungary; 30, 8.
" Ernestine Montmeyliand, Paris; 79, 58.
" Maria Agote, Asile, Bilbao, Spain; 70, 44.
" Françoise Martinez de Aguirre, Logróño, 61, 33.
" Isidora Olay, Cullera, Spain; 79, 54.
" Catherine Labarbe, Clichy, France; 68, 43.
" Jeanne Meuriot, Pernambuco, Brazil; 71, 52.
" Marie Cardon, Paris; 78, 56.
" Josephe Leber, Budapest; 53, 27.
" Suzanne Pira, Constantinople; 23, 1.
" Anna Tailhan, Pekin; 36, 14.
" Marie Constans, Marvejols, France; 39, 16.
" Anna Bruchdorfer, Fürstenfeld, Austria; 31, 2.
" Françoise Girino, Grugliaso, Italy; 81, 58.
" Carmela Pepe, Castellammare, Italy; 31, 10.
" Antoinette Wierczowska, Warsaw; 57, 32.
" Marie Sabatier, Montolieu; 69, 44.
" Marie Bontreux, Montolieu; 62, 33.
" Agnès Russ, Graz; 44, 22.
" Marie Maclerc, Nicaragua; 70, 47.
" Marcelina Azanza, Henares, Spain; 41, 19.
" Lucia Carrillo, Valladolid, Spain; 74, 56.
" Maria Dacora, San Fernando, Spain; 59, 38.
" Dominica Leiva, Carabanchel, Spain; 24, 4.
" Tomasa Migueltorena, Leganes, Spain; 55, 35.
" Josefina Larrui, Los Infantes, Spain; 28, 5.
" Anna Gehrmann, Bromberg, Poland; 33, 12.
" Maria Galimberti, Grugliasco, Italy; 23, 4.
" Pauline Tharin, Montolieu; 86, 58.
Sr. Marie Guyot, Paris; 76, 54.
" Christine Henn, Cologne; 70, 45.
" Marie Duthoit, L’Hay, France; 32, 5.
" Catherine Weber, Belletanche, Lorraine; 22, 1.
" Anna Coron, Rio de Janeiro; 76, 55.
" Léonard Monteil, Bapaume, France; 42, 12.
" Marie Ferjancic, Graz; 23, 1.
" Marie Badoud, Péronne, France;
" Marie Creiffels, Bailleul, France; 74, 48.
" Juana Morga, Neuva Caceres, Philippine Islands; 74, 47.
" Mariana Feltret, Madrid; 61, 35.
" Maria Sanrona, Palma, Majorca; 56, 27.
" Maria Alvares, Valdemoro; 55, 26.
" Micaela de Lorra, Ordima, Spain; 61, 34.
" Marianna Lawniczak, Cracow; 58, 37.
" Anne Stigler, Schwarzach, Austria; 34, 10.
" Elizabeth Gibon, La Serena, Chili; 83, 63.
" Teresa Grau, Cordova, Spain; 67, 50.
" Leandra Ruiz de Austri, Madrid; 66, 41.
" Manuela Beade, Santiago, Spain; 58, 20.
" Juana Ciriza, Madrid; 85, 59.
" Marie Beyaert, Bergues, France; 40, 17.
" Virginie Pivert, Paris; 67, 47.
" Louise Bellorini, Turin; 56, 32.
" Marceline Marcel, La Teppe, France; 65, 44.
" Elizabeth Moore, Glasgow, Scotland; 58, 40.
" Maria Pesdir, Laibach; 71, 51.
" Marie Planche, Alise-Sainte-Reine, France; 87, 66.
" Jeanne François, Cairo, Egypt; 49, 26.
" Anna Ohaba, Laibach; 69, 51.
" Catherine Szware, Culm; 50, 27.
" Marie Blin, Caen, France; 75, 50.
" Anne Oberrecht, Budapest; 34, 15.
" Walburg Wenig, Salzburg; 39, 14.
Sr. Catherine Hammigan, Darlington; 40, 21.
“ Jeanne Boissié, Lyons; 70, 51.
“ Maria Serrano, Ubeda, Spain; 39, 15.
“ Margarita Pépaon, Valdemoro; 34, 15.
“ Justa Otegui, Jativa, Spain; 75, 52.
“ Edith Hill, Dublin; 63, 43.
“ Joséphine Badion, Aumale, France; 81, 60.
“ Marthe de Rolland, Smyrna; 74, 52.
“ Marie Rambaud, Nemours, France; 26, 2.
“ Rosalie Dumont, Paris; 72, 54.
“ Marie Méchin, Montolieu; 57, 37.
“ Louise Magny, Smyrna; 72, 51.
“ Adélaïde Klingenbrunner, Montluçon, France; 67, 43.
“ Marie Buscaglia, Grugliasco; 40, 19.
“ Marie Berthées, Sully, France; 63, 41.
“ Eugénie Mendionde, Madrid; 33, 7.
“ Jeanne Gallien, Anzin, France; 78, 54.
“ Honorine Byrne, Sheffield, England; 73, 50.
“ Marie Scaglia, Turin; 83, 66.
“ Geneviève Einfalt, Budapest; 30, 11.
“ Jeanne Leitner, Budapest; 52, 24.
“ Bonifacia Remon, Onteniente, Spain; 41, 22.
“ Josefa Munoz, Alberique, Spain; 33, 6.
“ Josefa Aspiazn, Vergara, Spain; 62, 35.
“ Josefa Ibero, Calahorra, Spain; 26, 2.
“ Manuela Rodriguez, Jaen, Spain; 60, 39.
“ Suzanne Rougeot, Montolieu; 85, 64.
“ Julie Clavière, Murat, France; 66, 39.
“ Antonia Cardinali, Turin; 85, 57.
“ Françoise Courbet, L’Hay; 71, 49.
“ Catherine Concaret, Paris; 66, 47.
“ Margaret Cotter, Emmitsburg, Md.; 67, 44.
“ Mary Ann McDonald, Detroit, Mich.; 80, 61.
“ Mary Farran, Chicago, Ill.; 66, 34.
“ Margaret Carr, Baltimore, Md.; 81, 56.
THE CONGREGATION OF THE MISSION

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

V — THE VERY REV. CHARLES BOJARD VICAR GENERAL, 1819-1827

§ 1 — Election of the Very Rev. Charles Vincent de Paul Boujard.

At the death of Father Verbert, Father Claude, Assistant General, in compliance with the duty of his office, invited the Missionaries in and near Paris to the assembly which was to elect a successor to the late Superior General. According to the Brief of March 21, 1819, obtained through the Cardinal Prefect of the Propaganda, the united votes of ten or twelve Missionaries would have sufficed, but Father Claude judged it proper to notify a large number of his confrères. Twenty-one responded and among them Father Viguier who on this occasion fulfilled the duty of secretary. The assembly met May 13, 1819. The majority of votes was in favor of the Rev. Cathelin Charles Vincent de Paul Bojard or Boujard, who was recognized as the legitimate provisional Superior until the reception of a Brief from the Holy See would confirm the election.

On the 18th of that same month, Father Boullangier, Procurator General, petitioned the Holy Father for this Brief, appointing the newly elected Superior as Vicar General of the Missionaries in France and the Foreign Missions and Superior General of the Daughters of Charity wherever they might be. Two days after Father Boullangier also wrote to inform the Prefect of the Sacred Congregation of Bishops and Regulars of the election of Father Boujard in accordance with the Brief of March 21st, as

well as of the petition addressed by him to the Holy See, and he begged that His Eminence forward the new Brief without delay.

Father Baccari, who had succeeded Father Sicardi as Vicar General in Rome, learning of the death of Father Verbert and being ignorant of the faculties obtained by the Brief of March 21st, asked an audience of the Holy Father and it was during this audience that the manner of procedure for the election of a French Vicar General was mentioned. On May 13, 1819, the very day on which the election took place in Paris, Father Baccari wrote to Father Boullangier and gave the result of his audience with the Pope in the following statements:

"First - That the Prefect of the Congregation of Bishops and Regulars had been surprised at the petition made to the Sacred Congregation of the Propaganda for the sending of a Brief (that of March 21st) in favor of Father Verbert. Second - To hasten in sending the names of those judged fitted to the office of a French Vicar General; such was the conclusion of his interview with the Cardinal Prefect of the Sacred Congregation of Bishops. Third - Not to ask for the French Vicar General the superior authority over the Daughters of Charity in all countries and to limit this authority to those in France, as the king of Spain had requested the Holy See to place those in his kingdom under the Vicar General in Rome, and according to the edicts of the Czar those in Russia were to be dependent upon their provincial Superiors and were forbidden to correspond with foreign Superiors."

The advices of Father Baccari, who had not been empowered by anyone to enter into negotiations with regard to Father Verbert's successor, reached Paris after Father Boullangier's letter to the Holy Father; they were therefore useless. Father Baccari, however, receiving no answer, wrote again on June 12th, insisting on the Pope's
wish to have three names sent him in order to choose from among them a French Vicar General.

It was a matter of great surprise, to see the Vicar General at Rome assume control of an affair in which he should have been the last to interfere; but as facts afterwards brought to light, he was making use of his influence over the Roman prelates to restrict the jurisdiction of the French Vicar General.

Amid these difficulties an incident happened which caused great astonishment in Paris. On July 24, 1819, a letter from the Secretary of the Sacred Congregation of the Propaganda, stated that having learned of the death of Father Verbert and failing to receive a petition for the confirmation of his successor who, in virtue of the Brief of March 21st, issued by the same Congregation, should have been named, there was ground to believe that the authorization had not been received. If however the Brief had reached Paris, Father Boullangier was notified to hasten the election. Father Boullangier then sent his excuses to the Prefect of the Propaganda for having failed to petition through him for the confirmation of the election of the Vicar General, adding that he addressed himself to the Congregation of Bishops and Regulars because it was through it the Missionaries usually applied in similar cases.

Mgr. d'Isoard, French Auditor of the Rota, was informed by the same courier of the displeasure of the Cardinal Prefect of the Propaganda and of the interference of Father Baccari, which tended to take from the French Missionaries the right to elect a Superior, allowing them only the privilege of presenting two or three names as eligible for the office, and withdrawing from Father Boujard his jurisdiction over all the Daughters of Charity, restricting it to those in France only. Taking advantage of this information, Mgr. d'Isoard neglected nothing to counteract the
baneful effects of the policy adopted in Rome, but his efforts were useless as we shall soon see.

The remainder of the year 1819 and the first six months of 1820 passed by and the Brief confirming Father Boujard's election did not arrive. Father Boullangier on June 3, 1820, had recourse again to the Prefect of the Propaganda, Cardinal Fontana, begging that he forward the Brief as soon as possible and expressing the hope that Father Boujard would be granted the same authority as his predecessors over the Daughters of Charity with the right of naming a successor in case of death; he also asked that should his authority over the Daughters of Charity outside of France be withdrawn, an exception be made in favor of those in the canton of Geneva who were all French.

§ 2 — Brief of August 10, 1820. Father Boujard Presents two Petitions Relative to this Brief.

The Brief so earnestly asked for at last reached its destination August 10, 1820. It proved far from satisfactory. The authority of Father Boujard was restricted in regard to the Missionaries as well as to the Daughters of Charity residing in France. The Holy See not only did not grant him the right of naming his successor but it also notified him of the appointment in a short time of another Superior General in the city of Rome who would be charged with the government of the Priests of the Mission and Daughters of Charity in the countries outside of France.

On November 21, 1820, Father Boujard sent two petitions to the Papal Nuncio in Paris: the first giving an account of the actual condition of the Congregation in France, the second stating the painful impression made by the Brief of August 10th.

"The king," he said in the first paper, "by an ordinance of February 3, 1816, has reëstablished our Congregation in
France; he has given us a house in rue de Sèvres, Paris, paying for its purchase 100,000 francs; he has also for a year past increased our annual income to 6,000 francs and the Minister of the Interior has promised to increase the amount in proportion to the number of Missionaries. Independently of these sums, the government has already covered the expenses of repairs amounting to 50,000 francs and it has just granted 30,000 more for those yet to be done. His Majesty has restored to our Congregation the fine seminary of Amiens and he allows us to receive legacies. In our principal house, rue de Sèvres, which we occupy since November 9, 1817, there are fourteen priests, four of whom have the spiritual care of the Mother House of the Daughters of Charity, seventeen seminarians and two brothers. Three priests and two brothers are employed in giving missions in the diocese of Meaux. We are once more in possession of the seminary of Saint-Flour where there are five priests, and we likewise direct the seminary of Sarlat. We have a house at Valfleury, near Lyons; in Paris we have the chaplaincy of the Incurables, and three of our priests are stationed at Montauban. In the neighborhood of London, at Stratford, one of our Missionaries is constructing a chapel. We would be more numerous were the bishops less opposed to their parishioners entering our Congregation."

In the second paper, after thanking His Holiness for the favors granted him, Father Boujard mentions the silence of the Brief regarding the faculty of naming his successor in case of death, for which he had asked, and the announcement of the appointment of another Superior General for the Priests of the Mission and Daughters of Charity outside of France, and he states that these dispositions are humiliating to him and might be productive of alarming consequences. They are humiliating to him because they seem to be the punishment of some fault of which he might have rendered
himself guilty towards the Holy Father of whom he ever was a submissive and respectful son, since the faculty of naming a successor had been granted to his predecessors, Fathers Brunet, Placiard, Hanon and Verbert. If His Holiness did not judge it suitable to give him the jurisdiction over all the Sisters, he asks to preserve those of the canton of Geneva, who are French.

These dispositions might be followed by alarming consequences. By establishing a Superior General in Rome and a Vicar General in Paris, the hope given Father Verbert by the Holy See in the Brief of July 16, 1817, of seeing the Congregation of the Mission re-established in France in its primitive form, is taken away. The French priests realizing the change will not return to the Congregation and those who have already done so will be tempted to leave. It will not be recognized by the French government. The Community of Daughters of Charity, numbering about two thousand Sisters who care for nearly three hundred establishments, having no longer at its head the successor of Saint Vincent, will be disturbed, divided and exposed to an impending ruin. Should the Holy Father decide to nominate, as he had done for several years, two Vicars General, the one residing in Rome and the other in Paris, Father Boujard begs that the direction of the Daughters of Charity in the canton of Geneva and of the Priests of the Mission in the Levant, be given to him.

§ 3 — New Brief of January 30, 1821.

The objections made by Father Boujard, which had been submitted to the Nuncio and sent by him to Rome, deeply impressed Cardinal Consalvi. The Secretary of State transmitted to the Nuncio in Paris the news that the Holy Father had decided not to appoint a Superior General of the Congregation to reside in Rome; on the contrary he
had said that the Superior should reside in Paris, but for the time being he meant to leave things as they were, that is, that Father Boujard would continue to be Vicar General in France, and Father Baccari Vicar General of the houses outside of France.

The Nuncio even gave Father Boujard the hope that a new Brief would confirm this report. In fact a Brief bearing date of January 30, 1821, was given by the Nuncio to Father Boujard February 17th, in presence of his confrères. By this Brief, the Holy Father authorized Father Boujard, first, to name his successor in case of death and should he die without so doing the votes of ten or twelve Missionaries would be considered valid; second, to preserve his jurisdiction over the Priests of the Mission in the Levant; third, to exercise the same power over the Daughters of Charity in the canton of Geneva.

This important affair was further involved by reason of the influence made to bear upon it in Rome.

§ 4 — The House of the Missionaries in Paris

Since the Hotel de Lorge had become the Mother House of the Congregation of the Mission, vocations to the family of Saint Vincent had considerably increased and were becoming daily more numerous. It was soon found too small and the Vicar General thought it opportune to apply to the government for another while still retaining possession of the hotel, advantageously located in the neighborhood of the Mother House of the Daughters of Charity and affording accommodation for the Missionaries devoted to their care. On September 1, 1824, he sent a petition to Mr. de Chabrol, Prefect of the Seine. Believing that the building then occupied by the Conservatory of Arts and Sciences might be given in compensation for the vast grounds of Saint Lazare's which had been appropriated by the State,
he asked for it. The prefect however did not judge it fitting that the city incur the expenses this step would entail, but he consented to have a petition drawn up and sent to the Minister of the Interior.

The following year (1825), Father Boujard, seeing that the minister gave no further heed to his plans and learning that the Abbey of Saint-Denis was about to be vacated, again presented his claim, which might be considered of greater weight in this case, as Louis XVIII had, a few years previous, desired that either Saint Lazare's be returned to the Congregation of the Mission, or this Abbey placed at its disposal. This second request was also discarded. These petitions however were not entirely useless for they drew the attention of the royal family, of the ministers and of the Council of State. After a mature deliberation on the subject, it was decided to purchase the house adjoining the Hotel de Lorge, for the sum of 200,000 francs; this was realized in the beginning of 1826, and plans for the construction of a chapel were submitted.

§ 5 — First Steps Towards a Unity of Government

We have seen that in 1804, the Missionaries of Rome had obtained from the Holy See the nomination of two Vicars General, the one residing in Paris, the other in Rome. This state of things continued until the election of Father Hanon who was invested with the full authority conferred upon a Vicar General by the Constitutions of the Congregation. But during his imprisonment at Fénestrelle, the Missionaries of Rome obtained the nomination of a Vicar General having full authority over the Congregation outside of France. This condition of affairs continued after Father Hanon's release from prison and during Father Verbert's term of office, extending even to that of Father Boujard. More than once Father Boujard and
his confrères in France made known to Rome the serious inconveniences which had resulted from this condition of affairs. Great discontent existed in the provinces of Spain and Portugal and it was daily gaining ground in Lombardy and Naples; it was also known in Paris that the Missionaries of the Roman province were dissatisfied with the division. Father Baccari was aware of all this and he acknowledged it later on in a letter of February 10, 1826, after the sending of the Brief appointing Father Dewailly Superior General:

*Jugum Vicarii generalis, quod ab annis decem traho, valde mihi grave semper fuit, sed prae-severtim hisce ultimis temporibus, etiam causa aetatis octoginta annorum.*

Suddenly Father Baccari informed Father Boujard that he was thinking of asking the Holy Father to call a general assembly for the purpose of electing a Superior General. He declared in this letter that he would take part only as a simple priest and would abstain from being present. He was awaiting a prompt answer in order to take the necessary steps. But for many reasons which Father Baccari could easily divine, Father Boujard did not think he should pay any attention to this letter. In the month of April, Father Baccari renewed his request, consenting this time that if the election were made by the Sovereign Pontiff, the residence of the Superior General should be in Paris.

The question of unity of government for the Missionaries was one which proved to be the subject of negotiations in which Father Baccari had no part whatever.

In fact, at the moment when there was the least hope of effecting a union, the Vicar General was informed by Father Sambuci of a note written by Father Baldeschi, C. M., Grand Master of Ceremonies at the Papal Court; the note ran thus: "It is the wish of the Missionaries of Saint Vincent de Paul to be united with their confrères
in France; their present disunion does not honor religion. Father Baldeschi, a member of the Congregation, now in the service of the Holy Father, unable to bear any longer so scandalous a schism, has begged the Pope to take an interest in the affair and to put an end to it. His Holiness replied kindly that he desired that a request be made him to this end. Consequently the Vicar General and all the Missionaries in France are urged to send a petition to the Holy Father for the said reunion and, in order to spare all expense, to beg His Holiness to select through a Brief, a Superior General for the government of the whole Congregation. Father Baldeschi gave the assurance that the Holy Father was inclined to reestablish the Generalship in France and to place all things on their former footing; this is why the Missionaries should hasten to send the said petition to the Holy Father.”

Father Boujard sent this note to Mgr. d’Isoard at Rome, asking that he confer with Father Baldeschi and obtain exact information of the measures proposed.

Mgr. d’Isoard gave the following answer to Father Boujard on October 12, 1825: “More than a year has elapsed since, after a communication received through an influential party, I wrote to one of your worthy confrères giving him the hope inspired me by the circumstance, that the moment of your reunion had arrived and I urged him to correspond with me on the subject. I do not know if he misunderstood me or if what I wrote was considered a repetition of the wishes so often expressed, but the answer I received would give this impression. As there was nothing definite, I refrained in my turn from answering the suggestions made me and decided when the opportunity offered, to write a second time and lay the matter seriously before you. In the meantime, I again heard that many of your confrères were desirous of a general reunion and that as time went on these wishes, becoming more and
more earnest, it was decided to act without fearing violent opposition; I was about to inform you of all this when your first letter arrived. I returned thanks to God and immediately communicated with Father Baldeschi, giving him all the points sent by you and [he repeated to me] what he had heard with that enthusiasm you so highly praise. We have agreed to set to work for this great end as soon as the Pope’s health permits and the usual routine is resumed. I have received your second letter which contains important items, among others the support of the person you name, who is in favor of general reunion, an item not the least interesting. I will inform Father Baldeschi of all this.”

§ 6 — Steps taken for the Reestablishment of the Unity of Government. Election of Father Dewailly as Superior General.

Another factor not less influential than Father Baldeschi now appeared. The French government had generously contributed to the restoration of the Congregation of the Lazarists, bestowing upon it a valuable property to which it was about to add the adjoining house; moreover, it continued to pay an annual salary to the Missionaries, besides allowing them considerable sums for repairs and expenses of installation. All this was done to reestablish in France the work of Saint Vincent de Paul.

The discussion between the French and Italian Missionaries continued; Father Boujard was obliged to wait eighteen months before the letter he had written announcing his election as Vicar General was answered. The French government now took the matter in hand. Recalling the protection extended to the Congregation and the favors bestowed, the government expressed disappointment at the apparent frustration of its attempts to restore the work of Saint Vincent de Paul. King Charles X entrusted
Mgr. Frayssinous, Minister of Ecclesiastical Affairs, to write to Rome on the subject. A prompt answer was received, stating that the Holy Father Leo XII had ordered the affair to be definitely settled.

In order to do this more effectually, he exacted that the two Vicars General tender their resignation. Father Boujard, it must be confessed, raised some objections. "Although gifted with excellent qualities," writes Father Etienne, "he had the weakness to be attached to the power." ( Mémoire sur le rétablissement de la Congrégation.)

The two Vicars having consented, the Pope asked their advice about the election of a Superior General, whether it would be better to proceed according to the usual custom or, in this case, abandon the election to the Pope himself. Mgr. Macchi, Papal Nuncio to the court of France, was charged to confer with Father Boujard and this he did in January 1826. All parties agreed to the latter procedure as it was deemed almost an impossibility to convene a general assembly. The matter was brought to an end by the nomination of the Rev. Pierre Dewailly, then Superior of the ecclesiastical seminary of Amiens, whose eminent qualifications had long since been recognized.

The Brief of his nomination as Superior General of the Congregation of the Mission and of the Daughters of Charity is dated January 16, 1827. It was herein specified that on this occasion only the Holy See made the nomination and that the Superior General of the Congregation of the Mission and Daughters of Charity, should reside in Paris.

1 Text of the Brief:

LEO PAPA XII, AD FUTURAM REI MEMORIAM.—Anteactae temporum vicissitudines, quibus Europa tota fere vexata, profecto effecerunt, ut cum presbyterorum secularium Missionis Congregatio summum desideraret Moderatorem, fel. Rec. Pius VII praedecessor noster duos adlegerat viros, qui, Vicarii Generalis nomine honestati, alter quidem in Galliis, alter vero ceteris in regionibus Congregationi...
§ 7—The Rev. P. Dewailly, Superior General

As soon as the Brief from the Holy See appointing Father Dewailly Superior General of the Congregation of the Mission left Rome, Father Baccari notified Father Boujard and Father Dewailly. In his letters he expressed

processet. Verum haud ita pridem carissimus in Christo filius noster Carolus X, Rex Christianissimus, per diletum filium ducem de Laval-Montmorency, suum penes Nos legatum extra ordinem, suppliciter petiti seduloque institit, ut unus ex iisdem presbyteris, natione Gallus, qui Lutetiae Parisiorum degeret, a Nobis eligendus ac renuntiandus, ejus Congregationis regimen susciperet.

Itaque Nos, cum perpenderimus piissimum hoc Institutum, quod sanctum Vincentium a Paulo parentem agnoscit, in Galliis ortum; supremum ejus Presulem Galliae nationis perpetuo exstitisse, eique Instituto adjunctam esse administrationem Societatis puellarum Charitatis, que numero plurime atque in multis Galliarum locis constitute, eorum etiam qui catholicæ religioni non admodum faveant admiratione et exemplo in valetudinariis hospitiis perhumaniter ægotis præsto sunt; haud inani innixi spe hujusmodi electionem, turn ejusdem Congregationis, turn christianæe reipublicæ commodo futuram, ipsius regis votis annuendum esse censimus. Quare ex gravi locupletique testimonio certiores facti dilectum filium presbyterum Petrum Dewailly, pietate, doctrina, prudentia ac rerum usu cuique esse probatissimum, a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis censuris, sententiis et poenis quovis modo et quacumque de causa latis, si quas forte incurrerit, hujus tantum rei gratia, eum absolventes et absolutum fore censentes, Nostra apostolica auctoritate eum ipsum in Generalem totius Congregationis Praefectum, seu, ut vocant Superiorum, in Generalem legitimus atque creamus, ejusque sedem ac domicilium Parisiis, ubi prima domus seu caput est illius Congregationis, constitui decernimus.

Ipsi autem a Nobis electo eas omnes facultates, honores, prærogativas, jura, eadem apostolica auctoritate, tribuimus et imperi-mur, quibus alii hujusmodi munere aucti, ex Congregationis legisbus et constitutionibus usi, potiti sunt, vel uti, frui possunt ac poterunt. Praeterea ei facultatem facimus eligendi admonitorem et assisten-tes, quamvis ex decreto Clementis X pie memoriae, die secunda junii anni 1670 edito, in Generalibus Comitiiis duntaxat eligi pos-sent. Denique, in virtute sanctæ obedientiæ ac sub poenis arbitrio Nostro inligendis, mandamus singulis quibuscumque viris qui in eam Congregationem cooptati, ut in eo quem apostolica potestate
his satisfaction to see the members of the Congregation united under one head, a union, he said, he had wished for a long time.

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Rome after the death of the Rev. Anthony Grovanelli, which occurred January 4, 1827. Father Baccari begged to be allowed to withdraw. Father Dewailly, grieved at this request, wrote to tell him how much he desired to retain him at the head of that province, giving him the reasons why he should be ready to continue to govern it and saying that he depended upon his experience to help him carry the burden which had become his portion. Finally, not wishing to pain him by a refusal, he added that if after reflecting upon it before God, he still persisted in his resolution, he begged him to send the name of a confrère in the province whom he deemed best fitted to become Visitor and he would forward the patent.

In a letter of August 23, 1827, Father Baccari answered: "It is absolutely necessary that you appoint a Visitor for this province, as I am morally or rather physically incapable of filling the position. I have reached my eighty-first year and I am tired out, infirm and suffering. How can I at so advanced an age, bear the burden and visit the houses? But you will ask: Who is suitable for this position? The number of priests fit to govern either because of their age or necessary qualifications, is very small. I know of one only, Father Philip Giriodi, who has been for several years Superior of the Alberoni house and college at Placentia. He is forty-six years old." In a postscript of a letter written September 2, 1827, Father Baccari repeated his request, urging again his inability to fulfill the duties of Visitor.

Father Dewailly believing that he could no longer resist these appeals, presented Father Baccari's resignation to the Council; it was accepted. He therefore wrote to Father Baccari making this decision known and at the same time apprised Father Giriodi of his appointment of Visitor in Rome on Father Baccari's recommendation.
§ 8—Father Baccari Causes New Difficulties

In the meantime, before the letter notifying Father Baccari of the acceptance of his resignation had reached Rome, one was received from him dated September 17, 1827, in which he wrote: "In order to counteract the difficulties which might arise from what I wrote you in my last letter, it seems well for me to inform you that the Holy Father after the death of Father Giovanelli (January 4, 1827) refused to accept my resignation as Visitor, although I twice repeated this request, and he has absolutely ordered that I retain that office, paying no heed to my advanced age and the other reasons given."

This letter caused much surprise, as it was very strange that the Holy Father should occupy himself with such minute details and besides, that Father Baccari should have been appointed Visitor by His Holiness, as he was already invested with the authority of Vicar General and need not apply to him to exercise faculties he possessed. This letter therefore aroused a suspicion that Father Baccari had really no thought of giving up the office of Visitor. On October 19, 1827, he wrote: "As for the nomination of a new Visitor for the province, I have already informed you that the Holy Father has refused to accept my resignation and it is his wish that I continue to fulfill the office of Visitor until he decides otherwise. I will therefore notify the Superior of the house of Placentia, as I know he has received a patent of Visitor."

The proceeding appeared very strange to the Missionaries in France who could not understand that the Holy Father would annul a nomination made by the Superior General of a Congregation without being asked to do so for grave reasons. Moreover Father Baccari had announced his nomination without giving any papal act or brief au-
authorizing it. His resignation having been accepted by the Council, the Superior General acting on its advice wrote and told him he was discharged from the office of Visitor.

A letter of January 1, 1828, from Father Baccari informed Father Dewailly that the official act would be sent him shortly. Father Baccari added: “I feel assured you have already received a letter from the Sacred Congregation of Bishops and Regulars, written by order of the Pope, who not only confirms my nomination as Visitor, but also appoints me Commissary for the whole Congregation.” In fact, on January 21st, Father Dewailly received a letter from the Papal Nuncio which convinced him as well as the members of the Council that Father Baccari had really received extraordinary powers from the Holy See—a matter of great surprise to all. It would have indeed been natural that the Superior General, should he believe it necessary, appoint a confrère residing in Rome, to manage the affairs of the Congregation there as had been customary formerly by a Procurator who filled this position.

Rome having spoken, a respectful silence was observed. There was also reason to believe that in the appointment made of a Commissary there was no thought of infringing on the rights of the Superior General. Subsequent events proved the contrary. In a letter to a confrère Father Baccari wrote that he had received from the Holy Father all the powers of Superior General, but he exercised them in secret for the sake of peace. His conduct justified his words for although he warned Father Dewailly that he need not be alarmed as he would exercise his authority as Commissary General only by his advice, he took upon himself to dismiss two members, declaring that he had done this by auctoritate apostolica. Several similar acts produced great dissatisfaction. The orders of the Superior General were in great measure nullified by these proceedings.
A last fact shows how this divided authority was productive only of disunion and it marks the termination of a discussion which had lasted more than twenty years. We pass over a few years to note it here.

Father Dewailly died October 25, 1828. According to the Constitutions, the General Assembly which was to elect his successor should meet within the six months following his death. Father Salhorgne, the Vicar General of the Congregation after Father Dewailly, called this Assembly for March 2, 1829. When Father Baccari received this letter he immediately appealed to the Pope, asking that the Assembly meet on the 15th of May. Having obtained this delay, he informed the Vicar General, giving as an excuse the rigor of the season which prevented his undertaking the journey. Although this did not appear to be a very important reason, the Vicar General acquiesced to the wishes of Father Baccari and the Assembly was convened for the 15th of May.

§ 9 — The Unity of Government is Restored

One of the first decisions of the General Assembly was to put an end to the jurisdiction exercised by Father Baccari, naming him Italian Assistant of the Superior General. Father Baccari objected, but the Assembly insisted and asked that the Superior General present this decision to the Holy Father. He having approved of it, there remained nothing for Father Baccari to do but to submit. However, as he could not make up his mind to reside in Paris, Father Salhorgne and his Council offered to give him a substitute, requiring his promise to relinquish the office of Commissary General. Father Baccari accepted and returned to Rome. Henceforth the government of the Congregation, conformably to the Constitutions, was wholly invested in a Superior General.
§ 10—Biographical Notes on Father Boujard

The Rev. Charles Vincent de Paul Boujard was born September 22, 1751, at Trévoux, in the diocese of Lyons. On November 11, 1769, he was received into the Congregation at the internal seminary of Lyons; he made his vows there on November 12, 1771. Having terminated his theological studies, he was sent to teach at the seminary of Toulouse. Thence he came to that of Narbonne as Superior, remaining in this last city until the Revolution. He then went to Spain where for eleven years he devoted himself so zealously to his sacred ministry that he merited a pension from the king. When the Concordat was adopted in France in 1801, Father Boujard returned to his native land and became attached to the parish of Saint Bernard at Anse, a town in the diocese of Lyons. Learning that the Congregation of the Mission was to be re-established, he informed Father Placiard and Father Hanon of his desire to return, but this project was so violently opposed by the vicars general of Lyons that he was unable just then to carry it out. When Father Verbert sent an appeal to the former Missionaries, Father Boujard was among the first to respond and he was appointed by him professor at the ecclesiastical seminary of Saint-Flour. Several reasons decided Father Verbert to alter this plan and he called Father Boujard to Paris. The latter on October 26, 1818, wrote: "I am yours and in a short time I hope to be with you. My heart bleeds, but it forbids all reflection, because we are seeking only the glory of God and our salvation. I think I shall be able to leave the week after All Saints' Day. When I wrote to Father Courban, I informed him only of a delay, begging that he appoint my successor; hence his reflections are of little consequence. He has just refused the exeat to Father Giroust (another Missionary). I will hurry matters as
VERY REV. CHARLES BOYARD, C. M.
VICAER GENERAL (1819-1827)
well as I can, hoping that our Lord will hear your prayers and those of M. X...for a safe journey."

Arrived in Paris, Father Boujard was named Assistant. After the death of Father Verbert he was elected Vicar General on May 13, 1819, and remained in office until July 1, 1827.

During his term the Congregation was greatly benefitted. Father Boujard by his personal means contributed to the purchase of a country house at Gentilly; he obtained from the king the grant of a house next to the Mother House, and began the construction of a chapel. In compliance with the request of the bishops, he assumed the direction of several ecclesiastical seminaries. We find these facts mentioned in his circular of December 28, 1826:

"It is especially now that we can say with our Blessed Father, our Congregation has taken a development of which we little dreamed and scarcely dared to hope for. We have already six ecclesiastical seminaries, three colleges, a preparatory seminary, a house for ecclesiastics and a Company of Missionaries. Our establishments in the Levant continue, through the yearly assistance we send them, to work for the good of religion and of the State and for the honor of the Congregation. In all truth I can say that everywhere our confrères rival one another in zeal for the prosperity of the work confided to them. How light is the burden shared by such co-laborers! The bishops continue to give us proofs of that esteem which the clergy has ever evinced towards our Congregation and the government also shows it deems us worthy of its confidence.

"But it is especially during the year just passed that our Lord has bestowed sensible proofs of His protection. As you are aware, it is only ten years since the reestablishment of the Congregation, yet our Mother House was too small for its purpose, obliging us on many occasions to refuse accommodation to our confrères. We had no room for a
suitable chapel and we could not therefore reserve the Blessed Sacrament. We were perhaps the only Community in Paris and perhaps in all France deprived of this privilege. We waited in patience like our holy Founder for the moment marked out in the designs of Providence and now by an admirable disposition we are about to see our desires gratified. The king, by a royal ordinance of June 14th last, shows his benevolence towards the children of Saint Vincent by granting us a house next to the Mother House. It was purchased for 200,000 francs and is added to our first establishment. We are thus enabled to have a house thoroughly equipped for our work.

"In order to show our gratitude to our Lord, we have begun the construction of a chapel which we will make as far as we can worthy of His divine Majesty and the holiness of our glorious Founder. The corner stone was laid August 17th last and we hope to see the work finished by July 19th next when we will celebrate the dedication of our chapel and transfer hither the relics of Saint Vincent de Paul. The undertaking is great, but we trust that Divine Providence will furnish us the means to carry it to a successful issue."

After the nomination and installation of Father Dewailly as Superior General, Father Boujard stayed at the Mother House where he edified all by his piety and regularity. He had the consolation to see the number of postulants increase from year to year. When Father Dewailly assumed the government there were twenty-seven clerics in the house.

During his last years Father Boujard's sight was much impaired and he was nearly blind when he resigned the office of Vicar General. He died in Paris, May 29, 1831, in sentiments of edifying piety and resignation.

(To be continued.)
BOOK NOTICES


430 — With a continuation of the list of works on Saint Vincent de Paul, published in German, we are forwarded the following information:

The author of the first work, Father Schultz, it is to be added, afterwards entered the Congregation of the Mission. — A new edition of number 3 was published in 1861, at Vienna. 2 vol in-8. Those works mentioned as numbers 29 and 30 have also appeared in a new edition by Father Heger, C. M. Same publisher.


39 — In a collection of works of piety under the title of Geistlicher Hauschatz, comprising twenty-two volumes each volume containing from 500 to 600 pages, is found Der hl. Vincenz von Paul, Schutzpatron aller Vereine der christlichen Liebestätigkeit, von A. J.; 90 pages. Saint Boniface Printery, Paderborn.

40 — At Pustet, Ratisbon, is found under the title of Volksbücher, number 6, Kurse Lehensgeschichte des heil. Vincenz von Paul, 1868. 46 pages, in-12.


The Mémoires of the Congregation of the Mission also include the following works: La Congrégation de la Mission en Chine, par M. Gabriel Perboyre, 2e édition, Paris, 1911. Three volumes, in 8.


The following manuscript works are ready for publication:

La Congrégation de la Mission à l‘Ile de Bourbon et à l‘Ile de France, by M. Gabriel Perboyre.

La Congrégation de la Mission dans la République Argentine, le Paraguay et l'Uruguay, by M. Georges Revellière.

