SOUTH AMERICA

COLOMBIA

*Letter of the Rev. P. M. Thiellement, C. M.*

Santa Rosa de Cambal, February 7, 1912

I shall now fulfill my promise to give you news of us. Brother Metz left on November 28th; he will disembark at Puerto Colombia, Barranquilla, and sail up the Magdalena in order to reach Nataga. Mr. Bernedo and I continued our voyage and on the 30th arrived at Colon, going thence to Panama where Father Binart gave us a most hearty welcome.

On December 7th, eve of the feast of the Immaculate Conception, we landed at Buenaventura, a port on the Pacific. The greater part of my afternoon was spent in hearing confessions, and the next day I preached the sermon at the High Mass. It was thus under the protection of the Blessed Virgin that I began my work in Colombia.

On the 10th, after a two days' journey by rail and on horseback, we reached Cali and the Visitor, Father Bret, greeted us very cordially. Mr. Bernedo set out at once for Santa Rosa and on December 19th, I followed. I embarked on the *Caueca* and after a two days' sail and one day's ride on horseback, reached my destination, Santa Rosa, December 22d. My confrères here extended a warm welcome.

Santa Rosa de Cabal is two degrees west of Bogota and
650 kilometers in a straight line from Quito. It is about 1900 meters above sea-level. The climate is temperate; the scenery is picturesque, vividly recalling a beautiful landscape of Switzerland with its evergreens, while towards the east we have a view of the snow-capped mountains of the Ruis and the occasionally snow-covered peaks of the Santa Isabel. Our establishment is well organized, comprising an apostolic school, internal seminary, and various courses of study. I must say that the students impressed me very favorably. My health will never be perfect, but already it is much better than at Quito.

The newspapers give many details of the revolution which broke out in Manabi and Guayaquil, upholding General Eloy Alfaro or his nephew Flavio. It occurred after the death (in December) of the recently elected President Estrada. But the government, it seems, has gained the upper hand and Ecuador is about to reelect ex-President Plaza.

Here we are in perfect tranquillity. I add that Santa Rosa, as well as the whole diocese of Manizales, is thoroughly Christian. The Rev. William Rojas, our confrère, is bishop-elect of Panama.

P. M. Thiellement

We sum up events relative to Ecuador of which mention is made in the foregoing letter.

In August 1911, dispatches from Guayaquil announced that President Eloy Alfaro, whose term of office was about to expire, had tendered his resignation. Other dispatches gave the explanation of the act. They stated: “Ex-President Alfaro had prepared a coup d’état which was to secure for him the dictatorship; but on August 11th, towards midday, the people and some of the troops at Quito revolted, being roused up by the fear of a coup d’état.
There was a great deal of skirmishing in the streets, resulting in two hundred wounded but no deaths. Alfaro and his son took refuge at the Chilian legation, while his ministers and partisans were arrested. Some of them fled.

On August 20th, Alfaro resigned and Vice-President Zaldumbide assumed the power until the inauguration of the president-elect, Mr. Estrada."

Towards the close of December, President Emilio Estrada died suddenly. Several generals then disputed the power. A cable of January 8, 1912, stated that up to the coming election, the nation's head would be Mr. Carlos Freile Zaldumbide, the last president of the Senate; but it added that several generals were trying to secure the presidency. Quito upheld the former president, General Plaza, who already assumed the authority; Guayaquil, General Monteiro; the northern provinces, General Flavio Alfaro, nephew of the late president, while those of the interior favored the nomination of General Julio Andrade.

In the Journal officiel de la République française of December 10, 1912, we read: "The President of the Republic has received the letter by which His Excellency, Mr. Leonidas Plaza, gives notice of his election to the Presidency of the Republic of Ecuador."
101. — Fast and Abstinence — S. C. de Religiosis,
September 1, 1912.

Rmus D. Antonius Fiat, Superior generalis Congregationis Missionis et Filiorum a Caritate, a S. C. de Religiosis sequentis dubii solutionem expostulavit, nimimum.

Utrum in indultis apostolicis, quibus mitigationes vel dispensationes conceduntur ab abstinentia et jejunio in regionibus intra et extra Europam, præsertim in America Latina, comprehendantur Familiae religiosæ ibi degentes?

Emi autem ac Rmi Patres Cardinales sacre ejusdem Congregationis, in ædibus Vaticanis adunati die 30 Augusti 1912, re maturo examine perpensa, responderunt:

I. Affirmative quoad abstinentiam et jejunium a lege Ecclesiae generali præscripta, nisi ab indulto excludantur religiosi.

II. Negative quoad abstinentiam et jejunium a propriis Regulis et Constitutionibus statuta, nisi in indulto expresse de hac dispensatione mentio habeatur. Non servantes igitur hujusmodi abstinentiam et jejunium, transgrediuntur quidem Regulam et Constitutionem, non autem legem Ecclesiae; ideoque culpam tantum et poenam incurrunt a Constitutionibus vel Regulis statutam.

III. Quoad vero Religiosos in America Latina degentes, standum novissimo Indulto per Secretariam Status concesso, die 1 Januarii an. 1910.

Quas Emorum DD. Cardinale responsiones Ssmiss Dominus noster Pius Papa X, ad relationem infrascripti Secretarii, die 1 Septembris 1912, adprobare et confirmare dignatus est.

Contrariis non obstantibus quibuscumque.

Datum Romæ ex Secretaria sacrae Congregationis de Religiosis, die 1 Septembris 1912.

† Donatus, Archiep. Ephesius, Secretarius
102.—The feast of the Translation of the relics of Saint Vincent de Paul, fixed to the second Sunday after Easter, is raised to the double rite of second class.—Rescript of Pius X, Nov. 20, 1912.

SANTO PADRE

Antonio Fiat, Superiore generale dei Preti della Missione e delle Figlie della Carità umilmente prostrato ai piedi di Vostra Santità espone:

Che dal 1830, la festa della Traslazione solenne delle Sacre Reliquie di San Vincenzo dei Paoli è l'occasione a Parigi, in Francia ed in tutti i seminarii diretti dai Preti della Missione d'un concorso straordinario non soltanto del popolo che venera le sacre Reliquie del Santo, ma anche del Clero che viene numeroso a dire la messa del Modello dei Sacerdoti nelle Chiese della Missione; a Parigi vengono Preti secolari, preti delle Missioni estere, preti di San Sulpizio, etc.

La festa essendo fissata alla domenica seconda dopo Pasqua, i preti non potrebbero più, dalle nuove Rubriche, dire la messa del Santo, ciò che metterebbe un gran disturbo nella loro pietà e nella devozione dei pii Fedeli.

Per conservare questo felice concorso del popolo e del Clero, l'oratore domanda con fiducia a Vostra Santità che degni fare per la festa delle Sacre Reliquie di San Vincenzo dei Paoli, lo stesso che per la festa della Beata Giovanna d'Arco, cioè alzarla al grado di seconda classe per le Chiese della Missione e delle Figlie della Carità, di modo che si reciti l'ufficio e si dica la messa del Santo come prima.

Che della grazia.

Roma, 20 novembre 1912.
—Juxta preces in Domino.
Die 20 novembr. 1912.
† Locus Sigilli.

PIUS PP. X.

In virtue of this privilege which raises the Feast of the Translation of the Relics of Saint Vincent de Paul to the rite of a second class feast, we shall continue to celebrate it as heretofore on the second Sunday after Easter.
NOTES ON THE DUCHESS D'AIGUILLON

(Extract from the work entitled Vies des Dames françaises qui ont été les plus célèbres dans le dix-septième siècle par leur piété et leur dévouement pour les pauvres [par l'abbé G. T. J. Carron]; in-8, Louvain, 1826.

The possessor of an immense fortune, the Duchess d'Aiguillon made use of it only for the good of her neighbor. Her charity, strong and generous, not only relieved the poor at her door, it extended far and wide. She busied herself with the savage in Canada as well as the slave languishing in Barbary, and the Indian plunged in the darkness of idolatry. Her ardent zeal aspired only to enlighten ignorance, to solace misfortune, to strengthen weakness, to relieve misery. We shall gather together the few notes left us on this noble-hearted and liberal woman, whose life-story is unfortunately too short.

Marie Madeleine de Vignerod was the daughter of René Vignerod, Lord of Pontcours and Glainai, chamberlain in ordinary of the king, who died in 1625. He had married, August 28, 1603, Françoise du Plessis, a sister of Cardinal de Richelieu, who died in 1615. Two children were born of this union: Francis de Vignerod, Marquis of Pontcourlai and Marie Madeleine. The first died in 1646, aged thirty-seven years; the second, the subject of this sketch, married Antoine Grimoard du Roure, Lord of Comolet, colonel of the Normandy regiment, who was killed at the siege of Montpellier in 1622. He left no children. It was shortly after his death that Richelieu, Bishop of Luçon, rose to the elevated position which he retained until his death. He was made Cardinal and first minister. While attending to affairs of the State, he did not neglect his relatives and he had a special affection for Madame
de Combalet whose qualities had not escaped his keen observation. It seems that she resided in his palace, and there is reason to believe that he would have wished her to marry again. Left a widow very young, Madame de Combalet could have aspired to the highest dignities and the most distinguished families must have sought an alliance with the niece of the all-powerful minister. What he had done for the son of the Marquis de Pontcoursalai who became Duke of Richelieu after the death of his uncle, and the children of the Marchioness de Brézé, his other sister, whose daughter later on married the Prince de Condé, was an example of what he might do in her regard, but Madame de Combalet showed herself inaccessi­ble to worldly ambition and she never would consent to bind herself by new ties.

In 1625, she was named lady of the bed-chamber to the queen mother, a position she preserved until 1631. At this period, Marie de Medicis, who was displeased with the Cardinal, dismissed her. It was not surprising that the Marchioness de Combalet, as she was called at court, should have been made to feel the hatred which the larger number of the courtiers entertained against her uncle. Although she never interfered with the government and was even then entirely devoted to works of charity, she could not avoid the displeasure of the noblemen who bitterly resented the inflexible severity of the Cardinal. In 1632, a plot was formed to carry her off to Brussels where her own head was to answer for that of the Duke of Montmorency, then on trial at Toulouse. Relays had already been stationed on the route to Flanders. Nine men were convicted of having taken part in the plot and they would have been executed were it not for the plead­ings of the marchioness. There was only one whose release she was unable to obtain. The king wrote to her, expressing his congratulations on her escape from this
danger. Count d’Apchon, the chief conspirator, was sent to the Bastille, and liberated only on the request of Madame de Combalet who made use of her influence to oblige the relatives of the Count to return his property of which they had taken possession during his imprisonment. Thus it was she sought revenge.

In 1638, she was created Duchess d’Aiguillon and four years later, at the death of the Cardinal (1642) she inherited a large part of his fortune. This increase in honors and wealth served only as a means of greater good to the pious widow. She was even then closely allied to Vincent de Paul whose charitable undertakings she always seconded. She was one of the first among the ladies to become a member of the assemblies of charity established by the Saint in Paris and other places for the relief of the distressed of all kinds. Here ladies of the highest rank vied with one another in devoting themselves to the service of the poor. With the name of the Duchess d’Aiguillon were linked the most illustrious of the kingdom, as the Princess of Mantua, later the Queen of Poland; the Marchioness of Maignelais; the wives of the Presidents Herse and Goussaut; Madame Aligre, wife of the chancellor; Madame Fouquet, mother of the financier, a woman of remarkable piety and charity; Mesdames de Brienne, de Traversai, de Villesavin, de Sénécey, de Bailleul, de Sainctot, de Pollalion, du Macq, and many others whose names have not been preserved. It was from the assistance and liberal alms of these ladies that Saint Vincent de Paul realized so great a number of useful projects and gave relief to countless unfortunates. The Duchess d’Aiguillon was not the least zealous member of these assemblies which were occasionally held at her residence and over which she for some time presided. A letter written to her on the subject by Saint Vincent de Paul is still preserved.

In 1643, she gave 14,000 livres for missions among the
galley slaves of Marseilles; like Saint Vincent de Paul, her charity was extended even to those whom human justice chastises, and because of their guilt, she judged them all the more capable of exciting zeal and compassion. The following year she sent to Marseilles four resident priests who were charged with the care of the convicts. She also established in Rome a house of the Congregation of the Mission which had just been founded by Saint Vincent de Paul, endowing it with her usual liberality. Letters of the Saint to the duchess give her an account of the missions conducted in Marseilles and congratulate her upon the share she took in this good work. The duchess likewise defrayed part of the expenses of the Missionaries sent to Ireland and also helped the Catholics in these parts, then menaced by Cromwell. But the mission work in Barbary most deeply interested her. She opened in Algiers a small hospital for the slaves whose sad fate touched her all the more, as on account of the ill-treatment they received they were in constant danger of losing their faith. Saint Vincent always found her ready to second his efforts. The duchess had so high an esteem for him, so deep a reverence for his virtue, so great a confidence in his words, that he was never obliged to speak twice of what he purposed to do; at the first intimation she at once acquiesced.

Madame d’Aiguillon gave much during the Paris blockade. She sent to Lorraine furniture and bedding for the poor when that province was desolated by the war. When there was question of sending French bishops as Missionaries to China, she communicated with Rome to obtain the approbation of this project. Her name conspicuously figures in all useful undertakings, all works of mercy, all pious associations. Persons in distress received from her, ready support and assistance. She also helped the foundress of the Congregation of our Lady of Mercy who was
in extreme want. The sum of 40,000 francs was donated by the duchess for the foundation of the Quebec bishopric and the construction of the Hôtel-Dieu in that city, and today she is considered as the foundress of that establishment. She manifested a lively interest in the progress of the faith in this colony which at that time attracted the attention of all the well-wishers of the Church.

The biographer of the Life of Saint Vincent de Paul relates a fact about the Duchess d’Aiguillon which shows what care she bestowed upon the Servant of God. Having learned that he was ill at Richelieu, she sent him the carriage which the ladies of the assembly of charity had purchased for him a few years previous and which he positively refused to use. She herself furnished two horses and a coachman. Vincent consented to return to Paris in it, but as soon as he reached the city, he sent the horses back to the duchess with his most profuse thanks. She, unwilling to take back her present, sent them to Saint-Lazare, begging Saint Vincent to make use of them and to spare his poor limbs already very much swollen. He, on his part, refused and the contest had lasted several weeks between the Saint and the duchess when the latter had the happy thought of gaining over the queen and the archbishop of Paris who both urged Vincent to make use of the coach. He did so, calling it “his shame and ignominy” and frequently repeated “he felt abashed that the son of a poor peasant should ride in a carriage.”

It was in the midst of good works that the remaining years of Duchess d’Aiguillon were passed. Her charity never grew cold. It may be that she strove to compensate by her abundant alms whatever might have been amiss in the acquisition of the fortune bequeathed her by Cardinal Richelieu. The noble and pious use she made of her riches was sufficient to satisfy even the most critical who might be tempted to reproach her for them. She survived
her uncle many years and died April 17, 1675, leaving her title and duchy to her niece, Marie Thérèse Vignerod, who never married; she died, December 18, 1704. The duchy then passed to the Richelieu family.


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**THE FRENCH SEMINARIES BEFORE THE REVOLUTION**

We give here the closing part of the article which appeared in the *Bulletin de littérature ecclésiastique de Toulouse*, February 1909, and which we reproduced in our *Annals* of that year (English edition, Vol. 16, pp. 462, 585). The writer of the article, Abbé Antoine Degert, has just published a valuable work entitled *Les Séminaires français jusqu'à la Révolution*.

There is finally a kind of seminary which unites the principal characteristics of the preceding. This is the one which prepares the student for Holy Orders while training him to the virtues and functions of the ecclesiastical state. It secures for the young clerics the advantages of a common life and the salutary influence of a home, furnishing them theological and professional instruction, a spiritual direction with a formation altogether sacerdotal. Six teachers are required who are spiritual directors as well as professors of sacred science. This type of seminary is the one to which since the close of the seventeenth century many seminaries for ordinands are drifting. In order to bring it about, it suffices to establish at a fixed date the opening of the seminary course and to exact the length of time required or advised. Thus is obtained from the seminarians a continued attendance of two or three years which
dispenses them from seeking elsewhere either instruction in theology or preparatory retreats for Holy Orders. This was the usual type of seminary directed by the Lazarists, Sulpitians and secular priests, at least in the eighteenth century, in those cities in which there was no university or college with a chair of theology. In an unpublished1 plan of studies drawn up for a young Lazarist probably about 1705, by a confrère who had been for over thirty years professor or Superior of a seminary, we see that two years is the ordinary time spent in the seminaries of the Company and the course of studies is adapted to that length of time. Shortly after the middle of the eighteenth century, Father Legrand, Director at Saint Sulpice, in the memoir to be presented Bishop d’Agra on the general condition of the seminaries in France, writes that in many of them, outside the cities, is required a two years’ attendance; from his view-point this seems to be the minimum. At Mirepoix, even as far back as 1693, three years was the seminary term.2 The same existed in Angoulême,3 at Chalon-sur-Saône,4 etc.

As may readily be surmised, these two or three years were devoted exclusively to theological studies. Up to the eighteenth century, only clerics who had completed their course of philosophy were admitted into the seminaries, as this was taught in all important colleges. Towards the close of the seventeenth century, the bishops, however, in several dioceses, endeavored to attach this study to their seminaries.5 In 1687, Father Brenier of Saint-Sulpice

1 In the library of Troyes, Number 2080.
2 F. Robert, Le Séminaire de Mirepoix. Foix, 1908.
5 Bertrand, Corresp. de Tronson.
contented himself with bringing it into close contact with the seminary. After opening, under the title of Petit séminaire (preparatory seminary) an annex of the principal seminary for the students in philosophy and those unable to pay the entire tuition, he soon after separated the class of philosophers, while at the same time, he continued to keep it in close communication with the ecclesiastical seminary of which it followed the greater number of religious exercises. But soon the Bishop of Angers precipitated the movement. Discontented at seeing his clerics follow the course of the college of Anjou where the Cartesian philosophy which he judged ill-suited to prepare them for the study of theology was taught by the Oratorians, he organized a course of philosophy in his own seminary directed by the Abbé de Saint-Aubin, a priest of Saint-Sulpice. The Superior General, Father Leschassier, ended by acquiescing, not without much resistance, to what he considered a grave innovation. Gradually his example was followed. On the eve of the Revolution, the Sulpitians taught philosophy in eleven of their seminaries. As far back as 1710, the Lazarists took charge of the Seminary of Saint Charles where students in philosophy were to be received, and the circulars of the Superiors General contain from 1711, advices on the teaching of philosophy. In the other congregations, this innovation was to remain

1 Faillon, op. cit.; Bertrand, Hist. litt.
4 Betrand, Hist. litt.
5 Annales de la Congrégation de la Mission, t. lviii, p. 626.
ineffectual. Before as after, philosophy remained included in the program of their course.¹

Nevertheless, the teaching of philosophy always preserved, from its late introduction into the organization of seminaries, something foreign. In most cases it was allotted a distinct room or an annex of the seminaries properly so called. It formed close to the seminary, another seminary of an inferior order, a petit séminaire, according to the expression which was finally adopted. But this new expression already designated something far different from philosophical teaching. Unfortunately, the ideas which it covers differ too widely from those which it recalls to us and the history of the establishments to which it bears reference, is too long to be suitably treated in the short space remaining to me.² It is sufficient for me to

¹ It might be possible to mention here other kinds of establishments to which were given the name of seminaries; they were in reality houses of retreat for aged and infirm priests left without support. Cardinal de Noailles, in 1700, founded the one most widely known, the Seminary of Saint Francis de Sales, which he called l'Hotel des Invalides du clergé. But however apt and just the term, we know that the Hotel des Invalides is not the school of St. Cyr, consequently we need not include it while enumerating establishments devoted to the formation of ecclesiastics. We may note, as a striking example of what the Church of France wished to realize on the subject of seminaries, this plan of Cardinal Le Camus: "I will place it (the seminary) in a valley where there is much ground to be broken. I am going to construct three buildings: one for the education of boys, one for aged priests, and a third for students in theology until their ordination. (Lettres de cardinal Le Camus, évêque et prince de Grenoble, publiées par M. Ingold, Paris 1892.)

² I prefer to give here statistics which allow us to divide up among the various types of seminaries I have just sketched all the seminaries of old France. Of the 150, or about that number of seminaries which existed towards the middle of the eighteenth century, the Jesuits directed 32 in 1749 (this is the number given by Hamy, op. cit.). After their expulsion, many of these passed into the hands of the Lazarists and diocesan clergy. Just before the Revolution, the Lazarists directed about 40, the Sulpitians 20, the Eudists 15, the Doctrinaires 7, the Oratorians about the same; the diocesan clergy about 40. Cf. L'Ami de la religion, 1819.
note here how by founding them the Church of France met and gradually realized the idea of the Councils which she was accused of having but too lightly forgotten.¹

To see, in the multiplicity of types which we have just described, the proof that she took little heed of it, would be, we believe, to deceive oneself. In the need she felt to devote herself without delay to the work of seminaries, the Church of France was urged during the first three-fourths of the seventeenth century to give her attention to what was most pressing. In their general assembly of 1625, the French clergy expressed their wish that all those who "desired to receive Holy Orders, six months before receiving subdeaconship (sic), deaconship, and priesthood, should be admitted into the said seminaries where, while undergoing a kind of test, they would render themselves more capable of serving the Church."² It is to this wish that the first founders of seminaries seem to have responded, Cardinal de Bérulle, Saint Vincent de Paul, Father Olier, Father Bourdoise, etc., by taking the work of the clerical formation, as it were, at its crowning point. The decree of the Council of Trent had not, besides, the rigidity of which no one has in truth accused it, leaving, as it did, great liberty to the bishops as to the form they wished to give their seminaries.³ The essential point in its estimation is that young clerics receive a religious education and an ecclesiastical formation.⁴ And it does not

³ "Pro modo facultatem... cum ei opportunum videbitur... etiam suprascripta si opus fuerit moderando aut augendo omnia et singula quae ad felicem hujus seminarii profectum necessaria et opportuna videbuntur decernere ac providere valeat," is found in chapter xviii of the 23 sess, after certain regulations which are not the less important.
⁴ "Religiose educare et ecclesiasticis disciplinis instituere." Ibid.
appear that Rome ever disapproved the ways and means followed by the bishops of France to endow their dioceses with seminaries. With whatever type they decided to make them, she declared herself satisfied.  

In France, as everywhere else, the bishops were obliged first to give to young men of a well tested vocation, both theoretical and practical knowledge, with the virtues and morals proper to the ecclesiastical state. But various means were afforded them here and there by which they could ascertain whether their seminarians possessed the necessary knowledge and indispensable moral training. They were not organizing their seminary at a period nor in a center where everything was to be created in matters of learning and they made no difficulty of profiting by the help offered them by colleges and courses of theology for the intellectual formation of their clerics. Whence arose for them facilities of competition which they did not believe too highly bought at the price of certain measures of adaptation in the organization of their seminaries.

1 This results first from the approbation given to the person and work of the first founders of our seminaries. It is needless to speak of Saint Vincent de Paul and of him whom we may now call "Blessed" Eudes; the Lesson of the Roman Breviary even mentions for the feast of Saint Vincent de Paul and in his honor, the *erecta majorem clericorum seminaria* (lectio v). The approbation given the seminary of Saint-Sulpice by Cardinal Chigi, legate *a latere* of Alexander VII, is not less expressive (Letourneau, *op cit.*). Another fact which is no less striking: towards 1640, Rome imposed upon bishops, in their bulls, among other obligations that of building a seminary. See Vatican Archives, *Acta consistorialia Innocent X. ann. 1644-1655*, fol. 16, Nice, 25, Arles, 26, Pamiers, 42, Aix, 47, Vabres, 57, Comminges, 76, Dol; and *Act. Alex. VII*, fol. 6, 16, 20, 23, 24. It is to be observed that as soon as a seminary of any kind was opened in a diocese, this clause disappeared from the bulls, as may be seen in the bulls in Albanès-Chevalier, *Gallia christiana novissima*, Arles, Arles 1900, col. 158, 962, 996, 992; *Gallia chr. nov.*, Marseille, Marseille 1899, col. 623, 635. This clause also is not to be found in the bull of Henri de Béthune when he was named to the see of Bordeaux which was already provided with a seminary. (L. Bertrand, *La Vie de Messire Henri de Béthune*. Paris, 1902.)
Even for the bishops, distant from these centers of ecclesiastical study as these courses of theology were, it did not seem possible to deprive the clerics, who could and would profit thereby, from acquiring theological knowledge in these high schools. And in order to facilitate this practice, it was needful, whether agreeable or not, to push to a degree unknown in our time, the division of the work of ecclesiastical education.

This condition of things gave rise to that striking variety which we have just pointed out in our French seminaries; it would suffice to justify them were there cause for so doing.

Antoine Degert
OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Charles Ritter, August 30, 1912, Kansas City, U. S.; 45 years of age, 20 of vocation.
Rev. Charles Juillard, September 17, 1912, Paris; 73, 46.
Brother Pierre Mentzen, September 21, 1912, Quito, Ecuador; 67, 42.
Brother Sebastian Roth, September 28, 1912, Vienna, Austria; 83, 53.
Rev. Adrian Grangier, September 30, 1911, Smyrna, Turkey in Asia; 66, 45.
Mr. Louis Morone, October 13, 1912, Paris; 22, 20 months.
Rev. Andrew Lanna, October 11, 1912, Macerata, Italy; 87, 71.
Rev. Charles Rambaud, October 13, 1912, Chala, Pekin; 26, 4.
Rev. John-Baptist Dubois, October 19, 1912, Ingelmunster, Belgium; 73, 50.
Rev. Optat Gaudefroy, October 28, 1912, Froyennes, Belgium; 71, 50.
Rev. Jules Mailly, November 1, 1912, Paris; 82, 53.
Rev Anthony Dounet, November 3, 1912, Dax; 85, 54.
Brother Pierre Vallette, November 23, 1912, Dax; 81, 38
Rev. Louis Boullard, December 10, Rio de Janeiro, Brazil; 51, 27.
Rev. Bruno Alvarez, December 12, 1912, Mexico; 46, 30.
OUR SISTERS

Sr. Julie Longatte, Lille-Moulins; 53 years of age, 34 of vocation.

" Jacoba Cordero, Ubeda, Spain; 62, 34.
" Charlotte Masse, Marseilles; 67, 45.
" Jeanne Ollier, Montolieu; 62, 15.
" Marie Lebian, Rennes; 63, 37.
" Amalia Lesjak, Graz; 27, 9.
" Rosamée Lacuée de Cessac, Paris; 62, 36.
" Martina Mancilla, Guatemala; 29, 8.
" Claudine Beaujen, Agen; 78, 59.
" Maria Saenz, Guatemala; 47, 20.
" Caroline Tharode, Saint-Michel, Algérie; 41, 18.
" Claire Jabourin, Clichy; 78, 44.
" Jeanne Morino, Tortona, Italy; 73, 52.
" Anne Lafuge, Nice; 48, 22.
" Antoinette Marquand, Angers; 67, 43.
" Héléné Célestina, Laibach; 67, 38.
" Rose Cros, Rio de Janeiro; 64, 42.
" Éléonore Bouvier, Quito, Ecuador; 39, 13.
" Joséphine Spaeth, Thavel, Switzerland; 52, 27.
" Gabrielle Pinat, Shanghai; 63, 34.
" Félicité Karpowiez, Leopol, Poland; 77, 44.
" Maria Paredes, l’Hay; 72, 49.
" Louise Fournier, Freiburg, Switzerland; 68, 36.
" Marguerite Trouillet, Montolieu; 77, 54.
" Jeanne Pascal, Montolieu; 62, 44.
" Louise Kohn, Metz; 68, 36.
" Lucie Lintas, Turin; 26, 3.
" Hermine Rochery, Paris; 64, 44.
" Anne Boncenne, Fontenay-le-Comte; 32, 8.
" Marie Baldovino, Turin; 64, 39.
" Louise Jorge, Pernambuco, Brazil; 52, 30.
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<tr>
<td>Sr. Marie Ritournet</td>
<td>Auxy-le-Château</td>
<td>61</td>
<td>34</td>
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R.I.P.
THE CONGREGATION OF THE MISSION

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

SECTION SECOND

THE ITALIAN VICARS GENERAL

During the period extending from the death of the tenth Superior General, Father Cayla, 1800, until the nomination of the eleventh, Father Dewailly, 1827, Vicars General governed the Congregation, residing in Italy and France. We have published the notes on the five French Vicars General, and we will give those on the two Italian Vicars General: Fathers Sicardi and Baccari.

THE VERY REV. CHARLES DOMINIC SICARDI

VICAR GENERAL, 1804-1819

§ 1 — Father Sicardi previous to his Nomination to the Vicarship of the Congregation.

The Rev. Charles Dominic Sicardi was born at Trabusa in the diocese of Mondovi, October 30, 1730. He entered the Congregation of the Mission at the age of twenty-one, following the advice of his director, Father Trona, a Filippino, one of the most remarkable men at that time in Piedmont.

His Superiors appreciating the talents of Father Sicardi, shortly after the termination of his course of theology, appointed him professor for the students of the Company. In 1779, they assigned him a chair in the college of Saint Roch which the Duke of Parma purposed to entrust to the Missionaries; a project that was never put into execution.

¹ Continued Eng. ed. Vol. 20, p. 82

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After several years spent in teaching, Father Sicardi took an active part in the government of his Congregation, first as local Superior in Turin, then as Visitor of the province of Lombardy and later on as Assistant to the Superior General.

§ 2 — The Rev. C. D. Sicardi, Assistant of the Congregation.

Here, as well as in other paragraphs, we must mention facts already published in order to follow Father Sicardi in his long career in Paris and in Rome, but we will do so briefly.

It was under the generalship of Very Rev. Cayla de la Garde, in the General Assembly of 1778, that Father Sicardi was elected Assistant of the Congregation and named representative of the Italian provinces. He at once took up his residence in Paris where he believed he would end his days; but Divine Providence had decreed otherwise and when the Revolution broke out, he was forced to leave France.

The following year the Superior General made him Director of the Daughters of Charity in place of Father Bourgeat whom age and infirmities rendered incapable of fulfilling this important duty.

When Saint-Lazare was pillaged in 1789, Father Sicardi, who had gone to the Sisters' house situated on the opposite side of the street, celebrated the Community Mass at half-past five. He was compelled to remain there after Mass. Towards seven o'clock, three of the revolutionists, carrying Father Bourgeat in an armchair, arrived; believing these men were in pursuit of Father Sicardi, the Sisters immediately warned him. He hid himself in one of the confessionals, but some time after, fearing a search would be made, he was taken to the old Sisters' infirmary, where, by
means of a disguise, he escaped observation when the in­furiated band of revolutionists visited every part of the house under the pretext of looking for concealed weapons.

When Father Cayla, a few days after the pillage, re­turned to Saint-Lazare, Father Sicardi and the other Assistants who had also been obliged to seek refuge else­where, joined him. But after the suppression of the Congregation, August 18, 1792, Father Cayla and his Assistants deemed it prudent to leave the country and while some went towards the north, Father Sicardi, dressed as a merchant, turned his steps in the direction of Pied­mont, accompanied by two of his confrères and four Sisters. They left Paris on the 12th of September, taking away with them a most precious relic, the heart of Saint Vincent, which the Sisters placed among their baggage in a wagon. Their disguise did not prevent them from being recognized as religious and on one occasion, they would have fallen into the enemy’s hands were it not for the timely protection extended by an officer who had formerly met the Mission­aries at Saint-Lazare during a retreat he had made there.

§ 3 — Father Sicardi in Turin.

The heart of Saint Vincent, to Father Sicardi’s great joy, reached Turin in safety and wishing that all the faithful of the city share his happiness, he caused it to be solemnly exposed for veneration in the Church of the Mission. On this occasion he preached an eloquent sermon, recalling the many benefits which society owes to Saint Vincent de Paul. But the Daughters of Charity did not remain very long in Turin, as the approach of the revolutionary army obliged them to leave Piedmont of which Father Sicardi, according to Father Casoni, once more became Visitor.

When Father Cayla passed through the northern part of Italy on his way to Rome, Father Sicardi accompanied
VERY REV. CHARLES DOMINIC SICARDI, C. M.

VICAR GENERAL (1804-1819)
him. Fearing to be a cause of expense to the Superior General, he, after a short stay, returned to Piedmont where he had the sorrow to witness the suppression of all the houses of this province. In the midst of the general upheaval, he withdrew to his family and returned to Rome only six months after the death of Father Cayla, February 12, 1800, meeting there Father Brunet. We may remark here that he had no part in the blameworthy opposition which Father Fenaja, Visitor of the Roman province, and Father Hippolyte, Superior of the House of Monte Citorio, made to the exercise of the functions of Vicar General by Father Brunet, an office bestowed upon him by the Constitutions.

§ 4 — Difficulties arise among Fathers Sicardi, Brunet and Placiard.

While Father Brunet resided in Rome, Father Sicardi showed himself most submissive and attentive. But when the Vicar General, in 1803, expressed his intention of returning to France to re-establish the Company there, his Assistants tried to persuade him that it would be impossible for him to govern it. Father Brunet believed that he could meet all difficulties by extending temporarily the powers of the Visitors and he then determined to set out for Paris. His Assistants, aware of the measures adopted by Father Brunet, said nothing to him of their insufficiency, as it seems they should have done, even when not officially consulted; quite the contrary, for they acted without his knowledge to fix the vicarship in Rome. They addressed themselves to the Holy Father and obtained from him a Brief which gave to Father Sicardi, Second Assistant, the title and authority of Vicar General of the Congregation of the Mission. The reason, as therein stated, is that Father Brunet having left for France with no intention of returning to Rome, he would not, deprived of his Assistants, be
able to govern the Company. The Sovereign Pontiff, setting aside the usual custom, invested Father Brunet with the direction of the Daughters of Charity and authority over the Missionaries destined for foreign missions; the government of the Company, wherever established, was confided to Father Sicardi. This Brief was dated October 30, 1804, and Father Brunet, as we may remember, left Rome only on the 31st of October.

When these facts became known to him in Paris, he protested and his claims were supported by Cardinal Fesch. On May 13, 1806, he obtained a Brief which not only restored his title of Vicar General, but also bestowed the faculty of appointing his Assistants, and of exercising, if we judge by the obvious and natural sense of the papal letter, authority and jurisdiction over the whole Congregation; the only exception was the house in Rome which was to be governed by Father Sicardi who must henceforth bear the title of Pro-vicar. But this new order of things was not accepted by Father Sicardi, and on September 6, 1806, he obtained from Cardinal Consalvi an interpretation of the Brief in accordance with his own views. The Cardinal’s letter reached Paris only after the death of Father Brunet.

Father Placiard succeeded Father Brunet who in virtue of the Brief had named him his successor. On learning this news, Father Sicardi made use of all his influence at the court of Rome in order that the Brief confirming Father Placiard’s election, be so worded as to avoid the pretended ambiguity which had occasioned such a discussion between him and his French confrère, and he succeeded in obtaining that Father Placiard be given the title of Vicar General of the Company and the authority over the Daughters of Charity wherever they might be established, while the full authority and jurisdiction were conferred.
upon himself with the title of Pro-vicar. This is the Brief of December 9, 1806.

When Father Placiard received it he was not satisfied and having written to the Pope to solicit the plenitude of his powers, he obtained a second Brief dated June 10, 1807, annulling the preceding Briefs and appointing him Vicar General in right and deed. Father Sicardi was much displeased and he endeavored to stir up new difficulties; but in the meantime Father Placiard died, September 16, 1807.

§ 5—Father Sicardi, First Assistant.

Father Hanon was named to succeed Father Placiard. The Holy Father, in his Brief of October 14, 1807, by which he confirmed him Vicar General of the Congregation, appointed Father Sicardi First Assistant, thus hindering any objection that this Missionary might bring forward. Father Sicardi resigned himself to the nomination without making any protest. But Father Hanon who had refused to submit to the demands of the imperial government with regard to the Daughters of Charity, foresaw that his refusal might bring about the suppression of the Company in France. He therefore believed it wise to consult with Father Sicardi and through him to obtain from the Holy Father the faculty of extending the powers of the Visitors in order that should they find it impossible to communicate with him, they might be able to act without delay.

What Father Hanon had feared took place; on the 9th of October, 1809, he informed the provinces outside of France that a decree of Napoleon suppressed the Congregation throughout the French empire and that he therefore intended to retire to Saint-Pol. But in the spring of the following year, the Vicar General was imprisoned at Fé-
nestrelle. During his captivity he learned that Father Sicardi had been empowered by the Pope to assume the entire government of the Congregation. Was this right conferred by a Brief, or in a personal interview? No one knows.

The Revolutionary storm crossed the Alps and spent its destructive force in Italy. Religious houses were closed and those of the Congregation were not spared. Even those of the Papal States fell under the law and Father Sicardi beheld all the Missionaries, with the exception of the confrères of Monte Citorio, dispersed. However, when Pius VII was made Pope, several other houses were opened and the Missionaries resumed their ordinary functions.

§ 6 — The Congregation is Governed by two Vicars General.

Father Hanon was liberated in 1814, and the following year he wrote to Father Sicardi to apprise him of his intention of resuming the government. Father Sicardi answered him that the Holy Father had appointed him to govern the Congregation and that henceforward his (Father Hanon's) care should be to re-establish the Company in France. In a letter of April 15, 1816, after referring to his advanced age of eighty-six years and the enfeebled condition of his health, he added: “I should perhaps ask of the Holy Father to be freed from the government of the Congregation which, in France excepted, has been confided to me; but I will not do this, regulating my conduct on the principle never to ask or to refuse employments, but to continue to fulfill those entrusted to me until Providence disposes of them otherwise.”

Father Hanon failing to obtain the resignation of Father Sicardi, the Congregation was divided into two parts each
governed by a Vicar General. In another letter, already quoted, we mentioned how Father Sicardi recorded his vicarship from the year 1808; he probably intended to write 1809, the year when Father Hanon withdrew to Saint-Pol.

After the death of Father Hanon, the French Missionaries sent the Pope the name of Father Verbert as his successor. The Brief confirming this election restricted the authority of the new Vicar General to the Missionaries residing in France and to the Daughters of Charity wherever established. The Pope notified him that Father Sicardi continued to exercise the faculties of Vicar General over all the houses outside the French territory.

Father Verbert did not live long after his election; he died, May 4, 1819. His successor, Father Boujard, beheld his authority still more restricted, as he was given the government only of the Sisters in France and Switzerland; those in other parts were to be under Father Sicardi. Such was the tenor of the Brief of August 10, 1820.

§ 7 — Services Rendered by Father Sicardi to the Italian Provinces.

Immediately after the return of Pope Pius VII to Rome, Father Sicardi resumed the functions of his office and, having recalled the dispersed Missionaries, he began to reorganize the houses of the Congregation in the Papal States. He drew up a statement of the houses in the Roman province to be presented to the Holy Father.

On the death of Father Romuald Ansaloni, Visitor of the province of Rome and Superior of the House of Monte-Citorio, Father Sicardi judged it proper to add these two titles to his own in order to contribute more efficaciously and promptly to the restoration of regularity in all the houses.
He could not fail to interest himself in the reopening of the internal seminary and the restoration of the buildings destined to shelter the students whom Providence would send to fill the numerous vacancies made among the Missionaries. But while he was occupied in providing for the repairs of the House of Saint Andrew at the Quirinal, which entailed heavy expenses, the Holy Father proposed the exchange of this establishment for that of Saint Sylvester. The funds appropriated to the former were therefore used for the latter.

This change was occasioned by the Jesuit Fathers who had just returned to Rome. Scarcely had they resumed their former duties, when they thought of the House of Saint Andrew, their ancient novitiate, and they applied for it to the Pope. Through Cardinal Litta, His Holiness communicated with Father Sicardi and the Lazarists were offered the House of Saint Sylvester, Monte-Cavallo, which had formerly served as a novitiate for the Theatines.

The Archduchess Marianna of Austria had towards 1800, purchased this house from the Theatines for the new Jesuit Institute, known under the name of Fathers of the Faith, of which she was a special benefactress. The Pope bought the place from the princess.

The exchange being made, the buildings were repaired, the community organized and on June 15, 1815, the internal seminary was opened with four priests and two clerics.

The House of Monte-Citorio, having become a Mother House, Father Sicardi increased the number of resident Missionaries, established the different works and bestowed much care upon the students of the Propaganda to whom the Missionaries were principally indebted for their preservation when all other religious houses were closed. These students were besides a great honor and consolation to the Mission by their exemplary conduct. Father Sicardi also
interested himself in a vineyard, called Macao, which furnished one of the chief means of support to the House of Saint Sylvester.

The Houses of Macerata, Perugia, Fermo and Tivoli were likewise reopened and allowed to resume their former works as far as circumstances permitted.

Having thus provided for the needs of the Roman province, he occupied himself with the restoration of the houses in the kingdom of Naples which since the 10th of March 1769, were in an isolated condition brought about by the measures adopted by Tanucci, and formed them into a separate province by a decree of December 18, 1815. He appointed the Rev. Joseph Anthony de Fulgure, Visitor, who already governed it with the title of Major Superior. Father Fulgure was later on raised to the see of Tarento. The houses included in this province were those of Naples, Lecce, Oria and Bari. Father Sicardi’s solicitude extended also to the distant provinces for which he procured all the assistance in his power.

§ 8 — *Foundation of a House in Louisiana.*

The hospitality providentially offered Bishop Dubourg of New Orleans, at the House of Monte-Citorio, was the occasion of a foundation in North America. Father Sicardi made the sacrifice of several able subjects for this new mission; among others, we note Father de Andreis, a man of deep learning and eminent sanctity, and Father Rosati whose merit caused him to be named bishop in *partibus* to afford help to the new churches in America. He was afterwards appointed Bishop of Saint Louis. The desire to please the Holy Father, who had expressed his wish on the subject, was sufficient to decide Father Sicardi to part with confrères who would have been of great help to him in Italy.
Both these Missionaries rendered invaluable service to the Church in the United States; but unfortunately, Father de Andreis had scarcely laid the foundation of the work which was to render much glory to God, when he was carried off by death. A great prodigy occurred at the time he expired. Bishop Rosati also contributed most powerfully to the development of the work begun by Father de Andreis and labored for twenty-five years with indefatigable ardor. He died in Rome on his return from a voyage to San Domingo where he had been sent by the Holy See.

§ 9 — Last Years of Father Sicardi. His Death,

In 1818, Father Sicardi reached his eighty-eighth year. Although of a robust constitution, he could not but feel the weight of years; he, therefore, represented his condition to the Holy Father, begging to be discharged from duties which he could no longer fulfill. The Pope judged it proper not to condescend fully to this request and appointed him a coadjutor with the title of Pro-vicar. He selected for this post, Father Baccari, then Superior of the House of Monte-Citorio.

Once disengaged from all grave responsibility, Father Sicardi gave himself up entirely to the important duty of preparing for death. At the age of ninety, he slept in the Lord, June 13, 1819.

Father Sicardi was a virtuous Missionary, and especially worthy of commendation by his love of solitude and silence. Raised to an important position, he could have made many friends and entered into relation with influential parties, but he paid little heed to these advantages and during his sojourn in Rome, left his residence only when compelled by duty. He never went beyond his room, the chapel and the church. His manners were polished and affable towards all, yet he knew how to abridge useless conver-
sations, preferring to live in strict retirement. This inclination did not proceed from melancholy, but from his love of God whose presence he sought rather than that of his fellow men.

§ 10—Writings of Father Sicardi.

The first circular letter sent by Father Sicardi was dated January 1, 1816. "The misfortunes of the times," he wrote, "have been the cause of this interruption of nearly twenty years, in the issuing of the Superior General's new year circulars which were always of so great an interest to the Missionaries by reason of the wise advices they contained as well as the communication given of the favors bestowed by God upon the labors of the Missionaries." After vividly describing the ravages made in the Company by the recent revolutions, he urged all Missionaries of good will to unite with him in maintaining and strengthening the spirit of their holy vocation; this spirit being manifested by the observance of their Rules, love of the common life and flight from the world. He recalled the means pointed out in the assembly of 1668 to preserve the primitive spirit and he recommended the reading of the Life of their holy Founder. He also informed his confrères that on December 18, 1815, a new province had been erected, including the four houses of the kingdom of Naples.

It was in this circular that the Vicar General announced the foundation of a new house in New Orleans, Louisiana, by Bishop Dubourg, as stated in the foregoing pages.

In the circular of January 1, 1817, Father Sicardi showed how the Lord can draw good from evil by permitting the most terrible catastrophes, such as those which had recently caused the dispersion of religious communities and the excesses resulting from the Revolution, and
he added, "The protection of God rested in a very special manner on the House of Monte-Citorio, the only one that escaped the ravages of impiety."

Father Sicardi in his circular of January 1, 1818, stated that his advanced age of eighty-eight years placed him in the necessity of resigning his office of Vicar General and that, in order to reanimate the zeal of the Missionaries and to encourage them to follow in the footsteps of their holy Founder, he reproduced the sermon which he had preached in 1793, when the heart of Saint Vincent, confided to him by Father Cayla, was exposed for the first time in the church of the Mission at Turin.

This circular was not issued, but in its place a letter was sent in the month of January to all the houses to notify the Missionaries that the Sovereign Pontiff, Pius VII, had named Father Baccari, Superior of the House of Monte-Citorio, Pro-vicar General. After his signature Father Sicardi wrote: "Vicar General of the Congregation of the Mission, auctoritate Apostolica usque nunc ab anno 1804." Evidently a mistake.

Father Sicardi published a work in Latin on our Privileges which, notwithstanding the repetition it contains and questions which would require clearer explanation, is none the less followed and esteemed by the Missionaries who hitherto possessed no work of the kind. He left also a number of manuscripts which show the care he took to put his time to profit, as well as the zeal animating him. We may mention his instructions for the missions and especially those on the law of God; his conferences for ecclesiastical retreats, those he gave the Missionaries in Turin and Rome, and to the Daughters of Charity in Paris; finally, his sermons on the Gospels, preached in Turin, and in the Church of Saint Vitalian, Rome.

He wrote also an unpublished Life of Saint Vincent de Paul for which he consulted the archives of Saint-Lazare,
and two extensive discourses on the spirit of Saint Vincent de Paul.

II. — The Very Rev. Francis Anthony Baccari

Pro-Vicar, 1818-1821
Vicar General, 1821-1827

§ 1 — First Years of Father Baccari

Francis Anthony Baccari was born August 11, 1747, of an honorable family, at Lendinara, a small town then comprised in the Republic of Venice.

The missions given from time to time by the House of Ferrara in his native place acquainted him with the Company and as soon as he was old enough to appreciate its works, he petitioned to be received. He was admitted in 1763, before he had attained his sixteenth year, into the seminary then organized in the House of Saints John and Paul.

Brought into contact with Fathers Ansaloni, Ceracchi, Cortenovis, considered as the pillars of the Company, Fathers Macchi, Raspi, Rezasco, and Father Croce, the Visitor of the province, all men of virtue, he was well trained to the true spirit of the Congregation. He soon gained their esteem and good will, being regarded by them as a subject of great promise.

He continued to deserve the high opinion formed of him and after two years of probation and five of study, he was raised to Holy Orders and sent to the House of Fermo to teach theology.

1 We reproduce as exactly as possible, the biography written in Rome; we have been obliged, however, to depart from some of the author's statements, as we presume to think he did not have the documents which appear in Father Boujard's life and was ignorant of the negotiations which took place relative to the Superior General of the Company.
§ 2 — Labors of Father Baccari up to 1816.

His success as professor of theology and his sojourn in the House of Fermo rendered him one of the principal subjects of this mission, and deserving of the highest commendations of his Superiors, of the archbishops who occupied the see of Fermo, and of Cardinal Paracciani and of Mgr. Minucci.

It was not only for the faithful discharge of his duty as professor that Father Baccari was appreciated by all, but also for his zeal in fulfilling the functions of his ministry. His natural talents were likewise utilized and he showed a marked taste for architecture. He drew the plan of the church as well as of a connecting building and superintended their construction. Thanks to his untiring activity, the work gave general satisfaction and the property thus embellished became one of the finest in the city.

The House of Forli just at this time required help on account of its numerous and important works, especially with regard to the clergy who came here from all parts of Romagna. The Superiors having chosen Father Baccari for this post, he at once left Fermo, breaking the ties which linked him to this city in which he had labored zealously and successfully.

His life in his new mission was truly an apostolic one, for not only did he take part in all the works, but also at times he was obliged to carry them on unaided. He often lent his services to the neighboring dioceses and it happened that on some occasions he would preach several times in one day, speaking to the people, the clergy and the nuns. It was in these journeys that he was able to utilize his talent for architecture and the magnificent church at Salodeccio in the diocese of Rimini, was erected under his supervision.

Besides his duties in the House of Forli, Father Baccari
VERY REV. FRANCIS ANTONY BACCARI, C. M.

VICAR GENERAL (1819-1827)
shared those of his confrères of Bologna when they were called upon to preach in the suburbs, an important task which had been confided to the Missionaries but which they sometimes found impossible to perform.

The fatigue which resulted from this overwork, joined to the difficulties he met on his appointment as Superior of the House of Forli, so shattered his health that a change of air was judged necessary and he was sent to Florence. Instead of improving, Father Baccari became worse and Superiors, yielding to the physicians' advice, ordered him to his native place. His sojourn in Lenderina was not to be very long, for his strength was at once restored; but the troubles caused by the republican armies throughout Italy prevented him from joining his confrères and it was only several years later that he was able to return to the Congregation. While separated, although he could no longer wear the habit of his Order, Father Baccari never lost its spirit and he continued to work in his Master's vineyard.

The defeat of the republican armies in 1799, established a comparative peace and there was hope that the former order of things would be restored. Thanks to Father Orsini, the House of Ferrare was then opened, and Father Baccari hastened to join this confrère and to share in his labors. But the victory won by the Austrians seemed to have been ordained by Divine Providence to procure the necessary peace for the election of the new Pope, Pius VII, for scarcely was that ceremony over, when the French gained the upper hand and new disturbances occurred, causing Father Baccari to be once again separated from the Company.

In 1807, however, he was able to resume the habit of a Missionary in the House of Florence, having been deprived of this privilege for fifteen years. But no sooner had he arrived than he was forced to depart on account of the perse-
cution that arose against foreign religious in this province. Fortunately, he found refuge in the House of Bologna where were already Father Gizzi, Superior, and Father Cortenovis, both former companions of Father Baccari. If circumstances did not allow him to be employed in the functions proper to the Company, his zeal was none the less active and he gave himself up to preaching and the other duties of the priesthood.

About two years after his arrival at Bologna, in May 1810, the decree ordering the general suppression of the Congregation of the Mission, dispersed its members and Father Baccari sought an asylum in Lendinara, his native city. Here he again superintended some architectural work and constructed a belfry and a small church. He also about this time published a work entitled, “Letter to a Young Confessor,” having as its aim to counteract the facility with which certain priests gave absolution to their penitents. These works and several others duties of his state filled his time until the reestablishment of the Congregation in 1816.

§ 3 — Father Baccari Returns to Monte-Citorio, Rome.

As soon as tranquillity was in some measure restored, Father Baccari wrote to the Vicar General, then in Rome, placing himself at his disposal. Father Sicardi called him to Monte-Citorio and he arrived there in April 1816. Father Ceracchi, Superior of the House and also Visitor, named him his Assistant. Shortly after he gave up the office of Superior in favor of Father Baccari and withdrew to the house in which the seminary was located.
§ 4 — Father Baccari is named Pro-vicar, then Vicar General.

Two years after the arrival of Father Baccari in Rome, Father Sicardi, whose advanced age disqualified him for the heavy duties of his office, asked the Holy Father towards the close of 1817, to appoint Father Baccari his Pro-vicar. His request was granted. The Pope had formerly met Father Baccari at Imola when His Holiness occupied that see and had also seen him in Venice shortly after his election to the papal throne.

Father Baccari governed the provinces of the Congregation of the Mission outside of France as Pro-vicar General until the death of Father Sicardi which occurred in June 1819. At the request of Father Baccari, the vicarship was then offered to two Missionaries who declined it, and on May 21, 1821, Father Baccari himself was raised to the dignity of Vicar General.

Prior to this, in 1818, Father Baccari strove to give a new impetus to the works and to revive the spirit of the Congregation which had begun to rise from its ruins. His solicitude for the reestablishment of the houses, his zeal for the observance of the smallest Rule, his vigilance in the formation of the new Missionaries, upon whom the hopes of the Company rested, were the ordinary subjects of his preoccupation and of his correspondence with the different houses as well in Italy as in foreign provinces.

In April 1818, he addressed his first circular to the Company and from that time he never failed as long as he was in office to send out each year at different periods a letter to the houses under his jurisdiction. His circulars are evident proofs of his good intentions, yet that of April 7, 1825, shows that a good intention is not always sufficient to render measures and advices, however wise, effective. His solicitude did not end here; he wished to assure
himself personally of the needs of all the Italian houses and he visited them, notwithstanding his advanced age and the fatigue attendant upon such a journey; everywhere he gave good counsels appropriate to existing conditions.

His solicitude was especially experienced by the Roman province. He furnished the new house of Saint Sylvester and procured for it sufficient revenues. Thanks to the benevolence of the Holy See, he was able to secure proper assistance for the houses situated in the Papal States and he took upon himself to provide for those of Bologna and Ferrare. The latter caused him much expense and tiresome journeys, but his efforts were crowned with success by the assistance obtained from Cardinal Odescalchi, Archbishop of Ferrara. The House of Fermo also recovered its former possessions, although under conditions somewhat exacting which he was forced to accept. The mission in the United States, commenced under Father Sicardi, was also encouraged by him and before his death he had the consolation to learn of its steady development. “In the same house,” he wrote, “are priests, seminarians, students and brothers; the college under the care of the Missionaries has a large number of students. The buildings are commodious, and there are several chapels besides a church; the house is well furnished and provided with sacred ornaments and books. But what is still more precious is the regularity observed in the Community.” Father Baccari sent three bands of priests and brothers to the rising mission; he also forwarded alms collected among the faithful, as well as ornaments, chalices, art materials and farm implements. Overwhelming as were the duties of his office, particularly as he had no secretary, it was scarcely to be expected that he could do more; yet, it was not so, for, often called upon to share in the works of the House of Monte-Citorio, he willingly acceded. Among other things, he delighted to explain the ritual. Putting to profit every
moment of his time, he continued his work on the Sacrament of Penance, which he compiled in Rome under the title of "Forza degli archi." It was never published.

While the Congregation in France was gradually resuming its former functions and the oldest as well as the youngest Missionaries rivaled one another in reviving the former customs of the Mother House, giving little thought to what was taking place in the houses dependent upon the Italian Vicar General, the Missionaries of the provinces outside of France were, on the contrary, very much disturbed by the change which had taken place in the government of the Congregation. It was towards the close of 1824, or in the beginning of 1825, that Father Baldeschi with the Pope's approval and the consent of several Missionaries, but unknown to Father Baccari, opened negotiations in Paris regarding the appointment of one Superior only for the whole Congregation.

On his part, about this same time, in January or April 1825, Father Baccari, feeling more and more the weight of his heavy responsibilities, communicated to Father Boujard, the French Vicar General, his desire to see the division existing in the Company brought to an end by the nomination of a Superior General. But the conditions laid down were not accepted in Paris and Father Boujard gave no further thought to Father Baccari's proposition. However, in his circular of February 28, 1826, the Italian Vicar General informed his confrères that he had begged the Holy Father to put an end to the condition of things and that he hoped the affair would soon be satisfactorily settled.

This really happened, as we have already stated, by the Holy Father appointing Father Dewailly Superior General of the Congregation of the Mission.
§ 5 — Last Years of Father Baccari.

Not to repeat what has already been published in the notes on Father Boujard, we will mention only the most striking facts.

When Father Baccari learned that Father Dewailly had entered upon the discharge of his office of Superior General, he wrote to ask that he be permitted to resign his duty as Visitor. His request was granted and the patent for the successor designated by him, forwarded. But instead of sending it to this Missionary, Father Baccari on October 19, 1827, wrote that the Sovereign Pontiff would not allow him to withdraw. On January 31, 1828, he again wrote, stating that the Holy Father had appointed him Commissary to treat of all the affairs of the Congregation, and shortly after he apprised a Missionary that "he had received from the Pope the full powers of a Superior General, but he exercised them secretly for the sake of peace."

Father Dewailly died on October 23, 1828, and Father Salhorgne, named Vicar General of the Company, called a General Assembly. In this assembly Father Baccari was named Assistant to the Superior General just elected, and consequently it was requisite that he should henceforth reside in Paris. As the climate of France did not agree with him, Father Baccari wished to return to Rome. But Father Salhorgne, the Superior General, in concert with the members of his council, acquiesced on the condition that his resignation as Assistant would be accepted only if he relinquished his title of Commissary General. Father Baccari having consented, he returned to Italy as Visitor of the Roman province. Thus was the long-standing division ended.

Father Baccari tried to resume the authority of Vicar General in several provinces when in 1830, an uprising broke out in Paris. Father Salhorgne had deemed it prudent to leave the capital and after staying some time in
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Roye, Picardy, he had taken up his residence at the ecclesiastical seminary of Amiens. It was as easy here as in Paris to govern the Congregation. This temporary absence of the Superior General furnished Father Baccari with a favorable opportunity to petition for the title and faculties of Vicar General, and he at once took the necessary steps to that end. "He himself asked it of the Holy Father," we read in a letter dated from Rome, March 29, 1831. And the writer adds: "The Sovereign Pontiff told him to draw up a petition to that effect in order that he might speak of it to the Cardinals." Father Baccari thought it better not to present this petition, but to make use of other means. "Whatever he does I hope he will obtain nothing, for Cardinal Odescalchi and I act in concert to prevent this division," wrote a Missionary in Rome. The steps taken by Father Baccari proved fruitless.

During the five remaining years of his life the Roman Visitor, although over eighty, preserved the same mental ability, the same bodily vigor, being subject only to passing spells of fever. He was thus able to meet all the duties of his position. Just about this time a new house of the Congregation was opened at Oristana, Sardinia. The archbishop of that city having closed several convents of his diocese, thought of calling there the Missionaries and bestowing upon them the property thus acquired. As soon as he had in hand sufficient revenues, the archbishop presented his petition to the Holy Father through Mgr. Giustiniani; Father Baccari consequently could not refuse to send Missionaries. Having no subjects, he addressed himself to the two other Italian Visitors, and having been promised a priest and a brother, on January 18, 1835, he sent Fathers Ferrari and Gaggini to Oristana. He had just heard of their safe arrival and of the joy they experienced to have been chosen for this mission, when he was suddenly carried off by death, March 3, 1835.
On Shrove Tuesday, he seemed very well,—said his Office and wrote a few letters. But the next day, Ash Wednesday, he was stricken with apoplexy while at table; his right side became paralyzed. He was carried to his bedroom unconscious and Extreme Unction was administered; within an hour he expired, aged eighty-seven years and seven months. The funeral service took place the following day in the church of Monte-Citorio, Mgr. Borgagnati, Sub-Dean of the prelates' assembly, presiding. Two other prelates, friends of the Visitor, were present, as well as Missionaries of the two Houses and the students of the Scotch College who usually attended the offices in this church.

Father Baccari was held in high esteem by many eminent bishops and cardinals. We need mention only Cardinal Mattei, Bishop of Ferrara, afterwards Dean of the Sacred College, who greatly prized Father Baccari's prudence and knowledge, appreciated his advices and never let an opportunity pass of showing him some marks of friendship. The different Popes whom he knew in Rome, also favored him with special tokens of benevolence.

THE END
BOOK NOTICES


438 — Kao ti tsou daï (Simplex expositio de punctis servandis in confessione facienda). In-8, Ning-Po.

Cheng sse li Koe (Caeremoniae de Sacrementis). In-8, Ning-Po.

439 — We mention here the work of Mr. L. Mercier entitled Hélène Sorbiers (Paris. Calmann-Levy Bookstore), because the writer finally brings his heroine to the novitiate of the Daughters of Charity: a pious fiction, doubtless, but which very nearly approaches reality.


441 — Abelley. La Vie du vénérable serviteur de Dieu, Vincent de Paul, etc. 1 vol in-4, Paris, 1664.
442 — Tesoro espiritual. Platicas para ejercicios espirituales de las Hijas de María Inmaculada. In-12, Mexico, Guerro, 1912.

443 — Extractos de las circulares de los Superiores generales acerca de los principales deberes de los misioneros. Mexico, 1901. 1 vol. in-8, 183 pages.

444 — In the Dictionnaire de Théologie catholique, published in Paris, we have noticed the article Eglise d’Éthiopie by the Rev. J. B. Coulbeaux, C. M. It is an able essay giving the history of the ancient church of Ethiopia. For more recent information, see Vie de Mgr de Jacobis and the article on Abyssinia; the latter appeared in the same publication.
EUROPE

FRANCE

CENTENARY OF FREDERIC OZANAM

The Bulletin de la Société de Saint-Vincent-de-Paul (January 1913) announced with “great joy,” the solemn celebration in Paris of the Centenary of Frederic Ozanam, founder of the Conferences of Saint Vincent de Paul.

Cardinal Vincent Vannutelli, who visited the French capital on this occasion, presided at the festivities, the principal of which took place on April 26th and 27th. The first Mass with general Communion, was celebrated by Cardinal Luçon, Archbishop of Rheims, in the Church of Saint Joseph (Carmelites), or Institut Catholique, where Ozanam is buried. None but the members of the Society and relatives of that great man were admitted. The second Mass was said next morning at eight o’clock by His Eminence, Cardinal Vannutelli, in the Chapel of Saint Vincent de Paul, Church of the Lazarists, Rue de Sèvres. At four o’clock, that same evening, a memorial eulogy was delivered in the Metropolitan Basilica by Canon Janvier, the usual preacher of the Notre Dame Conferences, which were established at the request of Ozanam himself when but a student.
When the members of the Conferences of Saint Vincent de Paul proposed to meet in Paris to celebrate the Centenary of their founder, they submitted their project to the Holy Father who gave them his blessing. Speaking a short time previous to an American bishop who begged his prayers for the extension of the Work in America, Pius X said: “I have no more ardent desire than to see this Society carry to the very boundaries of the world, the spirit and life of Ozanam, which is that of the great apostle of charity, Saint Vincent de Paul, itself the life of our divine Saviour.” (Baunard, Frederic Ozanam, Paris, Poussielgue, 1912, p. 19.)

These words are worthy of our attention, for they take us back from Ozanam to Vincent de Paul and from Vincent de Paul to the teachings of the Gospel. They are easily understood, as it is in the Gospel itself they seek that which characterizes the mission to which Vincent de Paul and Ozanam devoted themselves, evidently an apostolate of benevolent works.

As divine grace is manifested under various forms, so also may we view the example of our Lord under different aspects. He is the Model of martyrs, the Ideal of virgins, of apostles and of all who preach either by word or deed and whose lives, filled with good works, evidence their faith. We read of our Lord that He went about doing good, transiit bene faciendo, and that on one occasion He rebuked the unbelieving Jews by invoking the testimony of His works, saying: “Though you do not believe me, believe the works.” (Saint John, x-38.) Thus also should His followers speak and act.

As the life of Saint Vincent closely followed that of his
divine Master, above his tomb we read the words: "He went about doing good." And the works he did during his lifetime, as well as those accomplished by his Missionaries and Daughters of Charity throughout the world, are a glowing testimony rendered to religion. Ozanam in his turn "went about doing good," proving himself an apostle of the faith by the works to which he devoted his best efforts and which stand out as a most striking characteristic of his admirable life.

Just at the time when the members of the Conferences of Saint Vincent de Paul were preparing to meet in prayer at the tomb of their founder, Frederic Ozanam, and also near the relics of their patron, Saint Vincent de Paul, it seemed opportune to speak of the spiritual relationship existing between these two great men, these preachers of the Gospel by their devotedness and charitable works, the outcome of their religious belief, and which will ever remain a testimony of the faith they professed. It was also an occasion to present in its loftiest aspect the life of Ozanam, our chief aim in the present article.

Frederic Ozanam, born in 1813, belonged to a family originally from Lyons. It was in this city he began his course of study which was to be terminated in Paris. On his arrival in the capital, he took up his residence in the Quartier des Ecoles, near the Pantheon. Desirous of preserving his faith and virtue, he became associated with other students of the same age and tastes, who strove to encourage one another in the pursuit of knowledge. Shortly after, a circumstance occurred which proved the turning point in his life henceforth to be devoted to an apostolate of good works. Twenty years after he related the fact as follows:

"We were then almost deluged by a flood of heretical philosophical doctrines; we felt the need of strengthen-
ing our faith against the attacks made upon it by the various systems of false science. Some of our fellow-students were materialists, some, St. Simonians, others Fourierists, and others again, deists. Whenever we Catholics, strove to recall the beauties of our faith to these straying sheep, they would answer: ‘You are quite right if you speak of past centuries, then Christianity did wonders, but today it is dead. And, in truth, you who pretend to be Catholics, what do you do? Where are the works that should manifest your faith and force us to respect and recognize it?’ They were right; the reproach was but too well merited, and unanimously we cried out: ‘Well, let us go to work, and our deeds will proclaim our belief’! But what could we do? What should we do in order to show that we are truly Catholics, if not that which is most pleasing to God — assist our neighbor and place our faith under the protecting shield of charity...

The foundation of the Society of Saint Vincent de Paul was the result of this noble outburst. There were only eight students at the first meeting. Realizing their inexperience, they turned to Sister Rosalie, the providence of the poor in Paris, who drew up the material organization of the work. Soon afterwards there appeared a spectacle most novel in that period — young men lavishing their care and devotion upon the most wretched; visiting the poorest of the poor, and offering to all, with material alms, words of Christian consolation that brought relief to all distress.

The day after the first meeting, a friend of Ozanam, who occupied a high rank among the St. Simonians, disdainfully said: ‘What do you expect to do? You are only eight poor young men and you pretend to succor the misery that swarms in a city like Paris! Besides, even were you more numerous, what could you do? With us it is quite otherwise, for we are preparing ideas and a
system that will reform the world and forever drive away all wretchedness. In one moment we shall do for humanity what you will not be able to accomplish for it in many centuries!” St. Simonism has died away, but the Society of Saint Vincent de Paul has survived and today it counts over one hundred fifty thousand members.

It was in similar circumstances that Vincent de Paul also took the decisive step in his career of charity. A Protestant whom he was endeavoring to convert, said to him: “No, I cannot believe the Roman Church to be the true Church, for were it so, there would not be so many country people around us left without religious instruction, while the cities are overcrowded with priests. Is this the work of the Holy Ghost?” We are all aware of the impression produced by these words upon Vincent de Paul and the result which followed. A year afterwards, the gentleman having returned to the same place, found there Vincent and his co-laborers from Paris, doctors of the Sorbonne whose names are still preserved, devoting themselves to the work of a mission, instructing the poor country people in things necessary for salvation and consoling them in their trials. On beholding all this, he exclaimed: “Now I see the work of God is being done; such men are to be found only in the true Church and my objections are silenced.” Converted by Vincent, he made a public abjuration and ever after adhered to the faith he had embraced.

Thus we see it was under the same taunt that Vincent de Paul and Ozanam were induced to embrace the same mission and to show by their works the sincerity of their convictions.

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These two great souls whose life-work was the outcome of a like incident, seem to have experienced the same
attraction for the good to be accomplished and they both chose the same field whereon to display their zeal: they turned towards the poor and the common people. Hence, Ozanam always professed a special devotion towards Saint Vincent de Paul, feeling drawn by an instinctive sympathy to this great model of self-abnegation and charity. It was his name which he in some manner inscribed upon the standard raised over the ranks of the great army he organized, since he gave to his Conferences the name of Saint Vincent de Paul.

Whenever the occasion presented, one could readily perceive how much Ozanam was influenced by the memory of the Saint whose humility, devotedness, simplicity and charity charmed him. These virtues, in truth, were also admirably blended in the simple, charitable and noble heart of Frederic Ozanam.

"At one of the first meetings of the Conferences, February 4, 1834, the invocation: 'Saint Vincent de Paul, pray for us,' was added to the usual prayers. At the same time, the feast of the Saint, July 19th, was designated as the principal festival of the Society. Ozanam having expressed the desire that the Conferences be also placed under the protection of the Blessed Virgin, a Hail Mary was inserted among the prayers to be said at each meeting, and the Feast of the Immaculate Conception was henceforth to be solemnly celebrated.

"On April 12th, that same year, all the members of the Conferences assembled in the Church of the Lazarists, Rue de Sèvres, to venerate the relics of Saint Vincent de Paul, just brought back from Picardy whither they had been conveyed four years previous at the time of the July Revolution. Devotion towards the "Father of the People," as his own century called him, grew stronger and stronger in the hearts of these young men. Several of them, with Ozanam at their head, decided to celebrate his feast at
Clichy, a suburban parish where Mr. Vincent was pastor until 1612. Considering themselves not only as parishioners, but true heirs and sons, these young promoters asked to carry upon their shoulders in the customary procession, the shrine containing his relics. “For you may feel assured,” wrote Ozanam, “that Vincent de Paul did not build upon sand and for a few days only. Great souls that approach nearer to God are endowed by Him with prophetic vision, and we cannot doubt that Saint Vincent foresaw the evils and needs of our times. He continues to provide for them and, like all great founders, his spiritual posterity still subsists, strong and active. Therefore, shall we also in this patron, honor our father. Who knows if one day we may not see the children of our old age sheltered beneath the protecting care of a society whose humble beginnings we had witnessed? Like a regenerating flood, its waters will renew and fertilize our native land.” (Baumard, p. 127.)

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The need of organizing was soon felt and it was from the teachings and spirit of Saint Vincent de Paul that the Society drew its inspiration.

“Already one could surmise the expansion (of the work) in the principal cities of France to which it would be carried by the students, members of the Paris Conferences, on their return to their respective homes. The time was come to bind them together by what Ozanam called a brotherly confederation having its own rules and regulations, while preserving a chief center in Paris where it had taken birth.

“This set of rules, piously and wisely drawn up by Messrs. Bailly and de Lallier during their vacation in 1835, was communicated by the former to their co-laborers in the first general meeting held February 21, 1836. He
took care to recall that these rules, formed not from theory but from practical experience, had been framed by the members of the Conferences before the Association was divided into sections. The preliminary remarks, written by him, imbued with the spirit of humility, union and charity which should animate the members, are all borrowed from the words and writings of Saint Vincent de Paul. The true legislator of the Society of Saint Vincent de Paul is therefore the Saint himself.” This is the fact as related by Bishop Baunard (page 160).

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When the members of the Conferences of Saint Vincent de Paul from all parts of the world met in the chapel of the Rue de Sévres, near the relics of their patron, they could truly say that they continue the work of Ozanam and thus follow in the footsteps of their admirable founder.

Relating the events of 1842 more closely connected with the Conferences, Ozanam’s biographer notes several large meetings held that same year. “As early as February 28, 1842,” he writes, “Ozanam, who had returned to Paris three months previous, had the happiness to be present at one of the four general annual meetings of the Society. There were present six hundred members—as many as the amphitheatre could contain—‘who were assembled,’ as he himself expresses it, ‘to entertain one another on the good already accomplished and the vast amount remaining to be done.’ The reporter represented the general condition of the work: two thousand members in Paris and other places; fifteen hundred families of the capital assisted; a home and a patronage for apprentices... And countless spiritual helps bestowed which, if less striking than the first, were not the less beneficial.

“Three months later, on the first Sunday in May,
Ozanam, surrounded by deputies from the twenty-five Conferences of Paris, knelt to receive Holy Communion at the altar rail before the shrine of Saint Vincent in the Church of the Lazarists, Rue de Sèvres. In the choir could be seen a number of venerable Missionaries, confessors of the faith, while above, in the galleries, were triple rows of white cornettes of the Daughters of Charity. That same evening in the usual meeting hall, Ozanam spoke of the inundations of the Rhone. The prefect, in concert with the archbishop, had portioned out to the Society the faubourg Vaise, the most desolated quarter. Within seven months, six hundred thousand francs had been distributed among the sufferers by the Conferences of Lyons. The Patriarch of Antioch who presided at the meeting, on hearing this statement, lifting up his hands to heaven, exclaimed: “This is the France so calumniated, these are the young men so much despised!” And even after he had bestowed his blessing at the close of the meeting, groups of friends still lingered to exchange a few words of encouragement.

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Whenever Ozanam met with anything recalling the memory of Saint Vincent de Paul, he expressed his deep reverence. Thus in 1852, having been forced to seek a milder climate on account of his declining health, he came to Bayonne near the Pyrenees. Finding himself in the neighborhood of Vincent’s native place, he decided to visit it. “I owed this,” he wrote, “to the beloved patron who had shielded my youth from so many dangers and shed such unlooked-for blessings upon our humble conferences. It is only seven or eight leagues from Bayonne, and the journey would require scarcely a day. We at first reached the village of Pouy, called today Saint Vincent de Paul from its celebrated son. We saw the old oak beneath
whose shade Saint Vincent de Paul when but a shepherd boy guarded his sheep. This grand old tree holds to the earth only by the trunk which is eaten away by time. But its branches are magnificent and even at this advanced season were covered with a green foliage. It seemed to me a striking image of those foundations made by Saint Vincent de Paul, which cling to earth by nothing human and yet, which continue to defy centuries and to grow in the midst of revolutions."—This last clause is a happy figure of speech, portraying a privilege in which, as the past testifies, the Conferences of Saint Vincent de Paul will continue to share.

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We quoted the words of a friend of Ozanam who bitterly censured what in his opinion was a foolhardy undertaking for eight poor young men. "Besides," he added, "what could you do even were you more numerous?" He might have been answered that although one may not accomplish all the good which is to be done, yet this is no excuse for neglecting what is within one's reach. There are millions of pagans in China and Africa—who can tell when the work of converting them will be accomplished? It continues to prosper however and we behold young men eagerly setting out for foreign missions, cheered onward by the words of the Prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace." It is great indeed to possess a heart elevated enough and generous enough to join in the work of the evangelization of souls or the social amelioration of those around us, even should we not be given the satisfaction to see its full realization.

Ozanam answered this question by another remark made in the meeting of 1842, already mentioned. "But," said Ozanam, "the reporter has not sufficiently developed the
wonders of this community of faith and works, preparing for a future not far distant, a new generation which will carry into science, arts and industry, into government, magistracy, and law, the unanimous determination of bettering the country and of becoming better itself in order to make others happier.” Thus spoke Ozanam, predicting what we ourselves have seen, a generation of men who, in the Association of which they are members, experience that their appreciation of moral uplifting is rising higher and higher; a generation of true and noble Christians who have “become better themselves in order to make others happier.”

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Ozanam’s views aimed higher and his ambition extended far beyond the work of assisting all the poor of Paris—a task described by his friend as an impossibility. He dreamed nothing less than a general improvement in the condition of those classes seemingly doomed to misery. Doubtless, it was a like impulse which sprang up in the heart of Vincent de Paul when he devoted himself to the care of the common people—the peasantry of that period who today form the mass of workmen in our industrial towns whither they flock and where we now find them. Vincent de Paul divined, it would seem, that the political and economic forces were passing into other hands and that they would gradually fall into those of the common people: the political forces, as the Revolution evidenced, and the economic forces, as manifested by the struggles of the classes, the strikes, such as are witnessed today; and it was in order to sow the seed of Christian principles among these new forces whose current no one could hope to stem, that he devoted his life to the evangelization of the country people. Probably he did not see all this as clearly as we behold it today but he certainly must have
had an insight into the future; we are permitted to believe that it proved the providential rôle and true "social mission" of Saint Vincent de Paul. Thus did Ozanam foresee also, but with that clearer perception afforded him by the experience of the times.

No other consideration occurred more frequently to his mind or rose to his lips than that of the great influence exercised by Holy Church over the pagan world issuing from the wild forests of Germany and Gaul, and overturning the wise and polished, but weak and decaying civilization of Rome. The Church, a scandal to some of them, stretched out a helping hand to these countless throngs, these vigorous and semi-barbarous hordes. She is seen here and there gathering them into her fold, as in the case of Clovis baptized at Rheims by Saint Remigius. The Popes themselves soon turned towards the newcomers, and Gregory III sent an ambassador to Charles Martel to offer him the title of Protector of the Church, while at the close of this same century, we find Charlemagne crowned by Pope Leo III. The Church had passed over to the barbarians and through her influence there was to issue forth that marvelous period of the Middle Ages, deeply imbued with the sap of the new element and boldly proclaiming its Christian faith and character. — Ozanam found himself at a period when a widespread and terrible revolution had just overturned thrones, when a society highly polished but corrupted by impious philosophical ideas, had been somewhat crushed. Contemplating these popular forces which had just made the whole world tremble, he urged his followers to do as Mother Church, to christianize these powerful and indomitable crowds, and pronounced these words which have become famous: "Let us pass over to the barbarians." — "Let us sacrifice," he wrote, "all repugnance and resentment to turn towards that democracy, that mass of people who do not know us, follow-
ing them up not only by our words, but also by our benefits; assisting them not by alms only which help, but with our efforts to secure institutions that will free them and make them better. Let us pass over to the barbarians.  

This is how Ozanam understood his mission. He was indefatigable in his visits to the sick and to the attics of the poor where he sought to relieve individual misery, a sacred task which, as we know, owing to private reverses or public calamities, will ever be necessary, “for as our Lord tells us, “the poor you have always with you.” But Ozanam, almost in advance of his age, saw the social influence which must be exercised over the masses in order to christianize them and improve their condition. For he believed, taught by history, that religion is an indispensable element of true civilization, and he deemed it a duty to work for the betterment of the laborer by those benevolent institutions with which, thank God, our own times are so actively occupied and which both our laws and customs glory in promoting. In this he beheld a noble mission to be fulfilled, and he wrote the following words worthy of his great heart: “Happy shall I be if a few friends gather around me! We will then unite our efforts, create a work; others will join us and perhaps society itself will seek protection beneath its shadow. Catholicism, full of youth and strength, will at once arise, and taking the lead, will guide the century to true civilization and happiness!”  

[January 5, 1831.  

1 Le Correspondant, February 10, 1848. See Frédéric Ozanam by Claude Peyroux. Paris, Gabalda. 

Glory, it may be said, had crowned Frederic Ozanam. After taking his university degrees he became a lawyer and practised in Lyons; but teaching was his true vocation. When he sustained his thesis for doctorate in 1839, there was an exceptional attendance and a choice jury: Jouffroy, Damiron, Fauriel, to whom were joined Cousin and Villemain. In his argumentation on Dante, Ozanam rose to such a height that Mr. Cousin, interrupting the discussion, cried out: "Ah! Mr. Ozanam, no one could be more eloquent." The debate of aggregation was a triumph for him; he attained first honors and ascended a chair in the Sorbonne to impart lessons which are an ornament to literature and a tribute to religion.

He was both loved and admired by his pupils, and after the lecture he was usually surrounded by a group of young men who walked with him through the gardens of the Luxembourg to his residence, eager to catch a few words of the master and to treasure them as keepsakes. One day the following note was sent to Ozanam at the Sorbonne: "I have just left your lecture. It is impossible not to believe what one expresses so well and with so much feeling. If this can be a satisfaction to you—what do I say? a happiness—enjoy it to its fullest extent. Before I heard you I was an unbeliever. What a number of sermons failed to do, you have done in one lecture; you have made me a Christian. Kindly accept, Sir, the expression of my joy and gratitude."

Such was the teacher and master. At the same time, Ozanam displayed much zeal in his charitable undertaking; he founded Conferences of Saint Vincent de Paul in France, Spain and Italy. But his physical strength was failing. At forty years of age he died, leaving a deeply loved and already illustrious name and a work which today is spread over the whole civilized world. It
is the elite among society who, following in his footsteps, are striving to serve their fellow-men and the Church. At the outset there were eight only; in 1845, the Society numbered nine thousand members; today there are over one hundred thousand.—Ozanam’s pious death occurred at Marseilles, September 8, 1853. His remains were conveyed to Paris where they repose in the historic church of the Carmelites.

On July 19th, the feast of Saint Vincent de Paul, Ozanam wrote to a newly erected Conference of Saint Vincent de Paul at Lyons, the following words: “On this feast no one will fail to come to the rendezvous of souls. We shall all be there together under the gaze of Saint Vincent de Paul, our Father, of the Blessed Virgin, our Mother, and of Jesus Christ, our God.” (Baunard, p. 175.) This picture which Ozanam mentally drew was realized when his disciples from all parts of the world came together before the shrine of Saint Vincent. How sweet was it then to know that Ozanam himself is now numbered among their heavenly patrons and that from his throne in heaven he blesses and protects the flourishing work of the Conferences founded by him and which he continues so visibly to animate with his spirit.

A. Milon
THE "LIVES OF SAINT VINCENT DE PAUL"¹

II — COLLET'S LIFE OF SAINT VINCENT DE PAUL

This work was published in Nancy, 1738, by "Leseure, printer in ordinary to the king." It is entitled Vie de saint Vincent de Paul, instituteur de la Congrégation de la Mission et des Filles de la Charité. Two volumes in-quarto. The author's name is not given, but his identity is plainly revealed in the preface; he is no other than the continuator of the Théologie de Tournély, the well known and oft consulted theologian of that period, Pierre Collet, Lazarist.

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Pierre Collet was born August 31, 1693, at Ternay in Vendomois, that is, in that part of the former diocese of Mans which is today comprised in the diocese of Blois. In a passage of his Lettres critiques,² he himself tells us that he studied at two seminaries of the Congregation of the Mission, but he does not name them. He was admitted into the novitiate of the Congregation in Paris, September 6, 1717, at the age of twenty-four and most probably he had already received Holy Orders and taken his degree of doctor. As soon as he had made the vows (September 7, 1719), he was appointed professor of theology at Saint-Lazare; at least, we know for certain, that he taught a class in 1720, for he states in his Lettres critiques³ that he is the author of a letter published about this time "by a young professor of Saint-Lazare."

We know also that he resided some time in Brittany at a house of the Congregation, as it was thence (ex Oecani

¹ Continued, English ed. vol. 20, p. 107.
² Lettres critiques sur différents points d'histoire et de dogme, par M. le Prieur de Saint-Edme. Turin 1751, p. 7.
³ Lettres critiques . . ., p. 15.
Britannici littoribus) he came, in 1731, to Paris, recalled by the Superior General at the request of the Most Reverend Charles Vintimille, Archbishop of Paris.

Tournély had just died (December 26, 1729), leaving incomplete a course of theology which was highly appreciated by the University and the seminarians, and the continuation of which was eagerly desired. Cardinal Fleury, then first minister, requested Collet, whose talents were known to him, to undertake the work and he, as well as other friends, insisted so strongly that Collet finally accepted.

For thirty years he steadily pursued his task. The seventeenth and last volume appeared only in 1761, but in the meantime, Collet published more than forty works on theology, canon law, history and various pious subjects. After putting the finishing touch to his course of theology, he took a journey to Italy for the benefit of his health impaired by so close an application to work, and at Padua met Pope Clement XIII who received him with marked distinction.

On his return to France, Collet resumed his writings with renewed ardor. He revised his first works, published others and at his death left a number of manuscripts of which only a few have been printed. He died October 6, 1770, aged seventy-seven years, at the House of Saint-Firmin of which he was Superior.—Notices bibliographiques sur les écrivains de la Congrégation de la Mission, par E. Rosset. In-8 Angoulême, 1878.

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The *Life of Saint Vincent de Paul* by Collet was prefaced by a dedicatory letter to the King of Poland, Stanislaus, Duke of Lorraine and of Bar.

Whatever the appreciation given of the literary value of

1 Continuat. præfcat. Theolog. T. vi, præfat.
Collet's works, which we will mention later on, it is certain they are esteemed because of the historical information they contain. We may judge of this by what he himself states in his preface; the part we quote will also serve to show the general tenor of his writings.

"Nearly ten years ago, the work which I now publish was proposed to me. I undertook it, without giving much heed to my tastes or ability. In a short time, I wrote a few manuscripts which met with the approval of those who had appointed the task; there was reason to believe, however, that I should withdraw my promise. It must be confessed, I felt attracted to other subjects. Accustomed for many years to study the writings of theologians and canonists in order to find solutions that might enlighten us and render men more useful to society, it was with a sort of repugnance I began a life-story which seemed very familiar and in which I found a perpetual censure of my own imperfections." He then relates the care he took to secure reliable documents: "Impatient to a supreme degree when there is question of arranging sentences, I am almost indefatigable when making researches. Hence I have neglected nothing that could either furnish new facts, confirm dubious ones, or give reliable data, for without this last-named, history would be a series of loose facts with no connection, sequence or grace. In order to gain my point, I was obliged to read all the papers of the proces-verbal of the beatification and canonization of the saint whose life I now publish; peruse the letters of Clement XI, those of the princes, bishops and Generals of Religious Orders, who took part in this great affair, besides the letters written by Saint Vincent himself of which there are in Paris and elsewhere over six or seven thousand; consult the memoirs made use of by Abelly and

1 I might say ten thousand, according to the late Mr. B... Yet I have read some which he never saw.
the manuscript biographies written by the first co-laborers of our holy priest; study what was said of him by those who did not spare him; uproot everything that could be discovered about this great man, in the Oratory where he had good friends; at Mâcon, where in a few days he created for himself an undying reputation by his intelligence and charity; at Châtillon-les-Dombes, where his memory will ever live; or again, at Marseilles and Sainte-Reine which owe him all, or nearly all, their famous hospitals.”

Collet then indicates the principles by which he was actuated in compiling his work. We note a few.

“History, which allows observations, is reticent about their length, repetition, or that false zeal which draws out one character that others may be benefited at its expense. My plan was to avoid this danger; consequently, I disavow all imputation of personal censure. I shall not, therefore, as an insipid flatterer, give the lie to public monuments recording acknowledged faults. I shall praise the last years of the celebrated coadjutor, but, where needful, I will take advantage of his Mémoires which are more an honor to his mental ability than to his virtue. Through this same principle, if I describe Cardinal Mazarin as a first-class diplomat, I must rank him among the lowest grade of saints. Such is the fate of high positions; truth, after the death of those who filled them, avenges itself for the restraint in which they held it during their lifetime.”

He adds: “It is hardly possible that I should have made any mistake about names. This is a stumbling block to those who have to wade through heaps of illegible writing or printing. There is nothing more beautiful than the proces-verbal of the beatification of Saint Vincent. Rome, never very lavish of her praises, admired the method and solidity of the work. But if these papers are an honor to him who drew them up, they reflect little
credit on the printer. Proper names are shamefully ill-treated."

Collet had foreseen an objection which in fact was raised later on. His Life of Saint Vincent, it is said, contains "a multitude of minute detail which is of interest to very few." (Feller, v° Collet.) He answered this criticism in his preface, for we read: "I have entered more than once into details which some readers will find minute and diffuse. I write for children whose father's words are lessons replete with life and wisdom. By the right of natural law, the taste of a son ought to be preferred to that of a stranger. The latter will see, however, that I have often respected his taste."

The sons have, in truth, appreciated the work of their elder brother. Edward Rosset, C. M., in his Bibliographie of the works written by the Priests of the Mission, expresses himself as follows:

"The Priests of the Mission owe Collet an undying debt of gratitude for his Life of Saint Vincent. Thanks to the deep researches of the untiring writer, we are acquainted with the life of our Blessed Father. Abelly had shown us the spirit rather than the life of Saint Vincent: Collet has given us both his spirit and the history of his works."

To relate the life of Saint Vincent de Paul, the author must enter the field of theology, since the Saint's name is associated with the religious difficulties of his times: the book of Jansenius, the heresy of the two leaders and the subject of frequent Communion. Collet who was conversant with these questions, having dealt with them in his theological writings, treats this part with assurance and ease. We may stop to consider in a few words Collet's own reputation as a theologian. He is generally recognized as a capable author, somewhat severe. Gury, the theologian, writes: Petrus Collet, vir doctrina e eruditione prae-
stans; sed, teste sancto Ligorio, in severiores doctrinas generatim inflectit. This judgment is correct. But it would be more correct to add that in this, Collet was influenced by the ideas of Christian morality prevalent in his day. Still more, he had the strength to resist the current and, if at that period he was censured, it was for being too relaxed. The incident is not without interest. There have been at all times persons quick to condemn those who do not share their opinions. A “Denunciation” was presented to the Bishop of Troyes against the theology of Collet. “It was signed by one hundred nine pastors and other ecclesiastics; three archdeacons and several canons of the cathedral head the list.” (P. 120.) The appeal began in these solemn terms:

Denunciation of the theology of Mr. Pierre Collet, Priest of the Congregation of the Mission, made to His Lordship, the Bishop of Troyes, by a number of ecclesiastics of his diocese, and presented, September 21, 1764.

My Lord: We come to confide our anxiety to Your Lordship and to explain its motives. The dangers which threaten the diocese impel us not to remain silent, and we believe it would be to fail in our most important obligation if, witnessing the efforts made by the enemy of mankind to sow cockle in the Lord’s vineyard, we did not cry out against it by having recourse to him whom the Holy Ghost has established first Pastor of the flock and armed with the spiritual weapon which is the word of God, to combat error and preserve the sacred deposit of wholesome doctrine confided to him.

We say it with sorrow, yet we feel bound to do so, it is in your seminary, my Lord, that is to be found the source of the evil which is a cause of alarm to us and is the subject of our complaint. How much is this misfortune to be apprehended? Or rather will it not be inevitable if the theology of Mr. Collet continues to be that of your seminary.

We shall place before you several decisions given by this casuist in the second and third volumes of his morality, and we will expose his prodigious laxity on theft, oaths, usury, homicide, impurity, the obedience due to princes and the obligation to pay tributes; on magic, charms and dispensations. Finally, we shall note several decisions relating to the sacraments in general, Baptism and the Holy Eucharist.

The pamphlet contained one hundred twenty pages (in-12. 1765, without place of publication) written in this
same style. Today such a paper provokes a smile when we know that it was drawn up centuries past. Collet who lived then and was the object of attack, must have passed some disagreeable moments when he read this statement of parties whom he believed, and rightly too, to be less instructed than himself, and yet who thus depreciated him before many of his readers.

Another reproach, better founded, is made to Collet with regard to his style. Feller says that “his style was somewhat harsh in Latin (although in general, he adds, his Latin was purer than that of the scholastics) and incorrect in French.

Collet wrote Latin very well. Whoever will take the trouble to peruse his works will become aware of this fact. As for his French, if a good style means well studied sentences, harmoniously arranged, it is quite true that Collet did not trouble himself about these. “I would,” he said, “grieve over the time employed in cadence, harmony and smoothness of transition.” But if “to write well” means to express oneself correctly, one’s thoughts faithfully and, if need be, in a manner both striking and characteristic, Collet is not an author to be disdained. “His conversation was both witty and sparkling,” says a biographer; something of these qualities are found in his numerous works in which a happy turn of thought wittily expressed, sustains the attention of the reader.

In compiling his work Collet adopted a chronological order of events and he follows up Saint Vincent’s life year by year. This method presents the inconvenience of mincing the history of lengthy works; it has, however, the advantage of following the gradual course of events. Choice works have been thus compiled, as the Annals of Baronius, which relate year by year the history of the Church. It is a matter of regret that the two large volumes of Collet’s work have no alphabetical index like that
appended to the Life of Saint Vincent de Paul by Abelly published in 1891, which facilitates reference to the information contained in the work, notes and text, and characters which are very hard to find without this help. Our students during that period devoted to the study of our Blessed Founder and the works of the Congregation, would find an index to Collet’s work an easy task and we hope some will be tempted to undertake it. The seminarians of our house in Dax accomplished the like work for Maynard’s Life of Saint Vincent de Paul and they did it most creditably. It has already proved useful to us.

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A new edition of the Life of Saint Vincent de Paul appeared in 1818 (4 vols. in-8, Paris, Demonville). The editor had the happy thought of reproducing the text of the words as well as copies of the letters of the Saint which Collet had quoted only in substance.

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Collet also published an abridged History of Saint Vincent de Paul which is a reduction of his large works (1 vol. in-12, 1764). This work was translated into English (Dublin, 1846), Italian (Naples, 1854, and Turin, 1856), Spanish, by Father Camin, C. M. (Madrid, 1849). There are several editions in French which were published in Paris, Avignon, Louvain, Lyons, Lille, Brussels, Tours, Limoges and perhaps in other places. This abridged Life is highly appreciated.

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In conclusion we may state that the Life of Saint Vincent de Paul published by Collet in 1748, is not without literary merits, while it is a standard work on account of its documentary value. The author gathered stores of infor-
mation, rectified and determined data utilized by later biog-
raphers; no other made deeper researches than he. After Abelly, we are therefore, debtors towards Collet to
whom we justly owe our gratitude.

A. Milon

AUSTRIA

The German Lazarists and Daughters of Charity have
now at their disposal a whole library of Community works.
The zealous Missionaries undertook the translation and the
different books were printed either at some publishing
house, or at the Sisters' Central House of Graz where the
quarterly issue of the German Annals is printed.

A few weeks ago we were happy to receive a set of these
works neatly bound and forming an excellent collection.
Some are for general reading, as Maynard's Life of Saint
Vincent de Paul and his Virtues of Saint Vincent de Paul,
others for the special use of the Missionaries, as Collet's
Meditations for the Whole Course of the Year (4 vols.) and
his Meditations for Retreats; Extracts from Circulars of the
Superiors General and the Collection of Letters of Saint
Vincent de Paul to be read during the annual retreat, etc.

There are also others for the exclusive use of the Sisters,
as the Formulary of Prayers, a small book of Daily
Prayers, the Common Rules of the Daughters of Charity,
Advices to the Sister Servants by Very Rev. J. B. Etienne,
and finally, the book for Monthly Retreats.

These works will prove most helpful to the spiritual
exercises of the day, by far the most important part, and
we sincerely congratulate our German confrères and Sisters
on the success of their undertaking.
ITALY

Letter from Sister Maurice, Visitatrix of the Province of Naples, to the Most Honored Mother Maurice

Naples, February 24, 1913

The third band of Sisters for Libya, Tripoli, is on the point of embarking. The six Sisters appointed for the military hospital of Derna, Barca, are going also, to bestow their care upon the sick and wounded, for the love of Him who is sending them.

While announcing their departure, I thought it might afford you pleasure to add a few details on the foundation of the two military hospitals opened in Tripoli.

At the first news of a war between Italy and Turkey, many of our Sisters by a spontaneous and generous impulse offered themselves to take care of the wounded soldiers. We knew that a hospital-boat was being equipped, but to our deep sorrow no request had been made us; it would have been a happiness to share in the work on this African soil where Saint Vincent endured the hardships of slavery. At last, March 26, 1913, the military superintendent of Naples, in the name of the general direction of sanitary service of Tripoli, asked for twelve Sisters for the district hospital of that city. This was an answer to our ardent desires.

With the approbation of our revered Superiors, we hastened to select twelve Sisters for this beautiful mission. On hearing of their approaching arrival, the poor soldiers wrote to their mothers: “Be reassured now, we shall be well cared for; the Sisters are coming.”

The superintendent expressed much satisfaction at the ready acquiescence of the Community. Preparations for

https://via.library.depaul.edu/annals_en/vol20/iss1/3
departure were quickly made. The three Italian provinces furnished the required number of Sisters and on Friday, May 10th, the small band joyfully embarked on the Lazio, a fine, strongly built ship, carrying several hundreds of soldiers and a goodly number of officers. It was my happy privilege to accompany the band to Africa, on the soil of which no woman has set foot since the beginning of the war. I was anxious to see our Sisters' first installation.

The Duchess of Aosta came on board and she cordially addressed each Sister, expressing the hope that all would do much good. She herself would have been happy to join us.

Towards three o'clock the Lazio lifted anchor. The weather was truly ideal, the whole scene seemed flooded in sunshine and the bright rays dipped into the vast expanse of the blue waters around us. When we left port and the outlines of the beautiful gulf sank farther and farther, our hearts beat high and in silent prayer abandoned themselves to the guidance of the Divine Pilot and the care of Mary Immaculate, the Star of the Sea.

We had a delightful trip and during the fifty hours it lasted, the sea was as calm as a lake. All, from the captain to the cabin boy, showed us marked attention; even the little sailors came up to give us a test of their knowledge of catechism and this was brought to a close by a request for a medal and rosary. We distributed medals among the seven hundred soldiers on board, each receiving the small gift with touching faith and confidence. That evening homesickness cast its shadow, as the soldiers sang national hymns of their native land which many may never behold again. Once more a prayer instinctively rose from heart to lips.

The captain often inquired about the Sisters and on one occasion, expressing his satisfaction at the pleasantness
of the voyage, he said: "This is not surprising, Sister, for we have the good God with us." He was alluding to the presence of the Sisters on board.

On Sunday, May 12th, while we were making our meditation, a great commotion and loud cries called us out of our deep recollection. Land had just been sighted, and a few kilometers distant we could discern the outline of the Libyan shore, a flat, yellowish strip. Groups of palms, standing in bold relief against the clear blue skies, formed a kind of circle broken here and there by roofs of houses, cupolas and minarets. This was White Tripoli.

We beheld the land where so much blood has already been shed and to which we were about to bring peace and love. Never had we experienced as at that moment, the sublimity of our vocation and the greatness of these words of Saint Vincent to the Sisters leaving for the war: "Oh! my Sisters, it is our Lord who calls you to serve the sick and wounded, and in some manner, to restore that which men have tried to destroy, while you on the contrary go to assist in preserving it. Oh, what a blessing! What a blessing, my dear Sisters!" — Our emotion is better imagined than described.

As the Lazio could not enter port on account of the many rocks concealed beneath the waters at this point, we were obliged to wait nearly two hours for a tender to take us on shore. Farewells were quickly exchanged and our baggage was transferred to the smaller boat which in a short time conveyed us to the African coast. We were at last treading that land which was formerly the home of saints, and today!....

We were greatly embarrassed on reaching land, as we did not know where to go and there was no one to meet us. Groups of Arab boys, arrayed in a most primitive costume composed of macaroni bags, surrounded us. Their friendly looks seemed to say that the sight of the white
cornettes was not displeasing. While on board the captain had kindly sent a wireless telegram to the governor to announce our arrival, but Providence permitted that instead of Lazio, the name of another boat, the Grozio, due at six p. m., should be given. Thus it was that the port employees were entirely ignorant of our coming, and they had as yet received no orders from military headquarters.

A captain seeing our dilemma came to the rescue and quickly settled the question. He offered to accommodate us in two military automobiles, and we accepted; in war as in war. We entered bravely and in a few minutes found ourselves wildly flying, it may be said, through the streets of Tripoli, under the guidance of two young soldiers newly arrived, who knew nothing about the hospital to which we were destined. They therefore conducted us to the office of the sanitary superintendent to obtain the necessary information.

As soon as this was secured, our chauffeurs resumed their trip through the town, which seemed like a wildgoose chase and awakened the curiosity of crowds of negro boys who, as swift as hares, began to swarm around and run after the autos. In a few moments, we came to the outskirts of the city, leaving far behind us its well-paved streets, and found ourselves riding through the desert enveloped in clouds of dust. Twenty minutes later we caught sight of the oasis, the Menscia, a group of houses forming the magnificent ex-Turkish hospital, but today the No. 1 Territorial Hospital. It is located at a ten minutes' walk from the desert. Before leaving, the Turks had taken away all the doors and windows, broken the pipes and thrown dead bodies into the wells. Thanks to the activity of the Italian troops, the place was soon made habitable, but it offers scarcely sufficient accommodation for the sick and wounded: eighteen pavilions scattered
about the oasis and reserved for infectious cases, were separated from the hospital only by a large sandy walk which just in front of the hospital, meets another road leading to the Gargaresch oasis. At the angles of this road were two Arabian cottages which were the scene of a bloody encounter on the memorable day of October 28th. They had undergone a thorough cleaning and were now appropriated to the Sisters’ use, as it was not possible to lodge at the hospital.

We were received by the director with that open, simple manner which distinguishes the true soldier. He had already performed wonders and what we beheld, as he expressed it, was *nothing but roses* compared to what he had found on his arrival; the Turks having left behind them desolation and ruin. Having quickly visited the cottages with us, he said: “These are your lodgings; any improvements you may need will be at once attended to.” The military chaplain accompanied us and he offered his services. He had greatly desired the arrival of the Sisters as he now felt assured the sick would not die without the Sacraments.

Our whole furniture consisted of twelve camp beds and six chairs which appeared to have gone through war times; eight wooden stools were added and thus each Sister could be seated. The next morning we unpacked our beautiful statue of Mary Immaculate and on the small terrace, forming an interior courtyard, for the first time, the chaplain celebrated the Holy Sacrifice. Never will I forget this first Communion on African soil.

There was no table and we took our meals seated on boxes, but we did not mind this; the water for dish washing had to be heated in the sun and we would have scrupled the loss of a single drop, so rare is it in Tripoli. A good soldier brought us our rations as to the officers, and politely inquired each time if we wanted anything.
Our evening meal was taken by moonlight on the terrace, as our light, primitive as our other comforts, was quickly extinguished by the wind. The terrace in fact was put to general use; we even said prayers there, and it was delightful in the early morning, to watch the sun rise and to listen to the little birds, twittering on the neighboring roofs and seeming to join in our prayers.

From the third day our Sisters were at their posts, either in the hospital proper or in the pavilions. Their patients numbered eight hundred. For them the cornette meant sister, mother, home, reminding them of the good God's love and care. When, ten days later, I left our dear Sisters, the director and employees were rejoicing over the transformation already perceptible in the moral and physical condition of the sick, as well as the cleanliness, order and savings realized.—And how happy our soldiers appeared! They all kept the Miraculous Medal received in Naples before embarking—some wore it on the neck, others on the wrist, or again in the belt as a precious shield.

On the morning of my departure, I was afforded the consolation of assisting at the laying of the corner stone of a small chapel erected in the oasis, near our Sisters' dwelling. Since the 25th of August they enjoy the unspeakable privilege of possessing the Blessed Sacrament; officers and soldiers gladly avail themselves of this blessing and come to the chapel to pray.

I parted from our Sisters on May 22d, confiding them to the motherly care of Mary Immaculate whose protection has never been wanting to us.

On June 8th, when the oasis of Zanzura, not very far from Tripoli, was captured, the city was menaced by a great danger. Only a small number of soldiers had been left to guard the trenches thrown up at about ten minutes' walk from the Sisters' house. The Arabs suspecting this,
prepared an attack but their plot was discovered and timely help secured. Nevertheless the director of the hospital, apprehensive for the Sisters, sent for them at three A.M. They found the whole hospital corps armed; even those patients able to bear arms were furnished with a gun or pistol; all were ready to defend their lives dearly. Calm and serene, our Sisters placed their trust in Divine Providence and their prayers were heard. Relief came just at the opportune moment. The Arabs were panic-stricken and they disappeared like lightning through the clouds of sand raised by their hurried flight.

Towards evening that same day, with hundreds of injured, an officer, mortally wounded, was carried to the hospital; a ball had passed through the lung and lodged in his shoulder. As he had been left several hours on the battlefield and had lost a quantity of blood, he was rescued in an almost dying condition. An attempt was made to dress the wound and, although he continued unconscious, Extreme Unction was administered. The doctors gave up all hope and left him in the care of the Sister Servant without the slightest doubt of finding him dead next morning. Sister Fornelli placed a medal of the Blessed Virgin on him, offering her most fervent prayer. From that moment, the officer seemed to rally. The next morning the doctors, astonished to find him alive, declared him out of danger. Five or six days later, the officer had recovered sufficient strength to bear the extraction of the ball and shortly after, returned to Italy.

The military staff in Tripoli, appreciating the Sisters' devotedness, in August 1912, asked for eight more for the fifth military hospital of Tripoli. The band left as willingly and cheerfully as the first. Thanks to Sister Fornelli’s forethought, they were spared the difficulties encountered by the first comers.
As you are aware, six Sisters are preparing to start out for Derna, Barca, having the same end in view — the care of the sick and wounded soldiers, for in that region attacks from the Arabs are continuous. They leave us with a holy enthusiasm and, like the two other bands, they are happy to devote themselves to the cause of charity.

Sister E. Maurice

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**THE APOSTOLIC YEAR 1912**

MR. A. GUASCO

When about to give a rapid glance at the apostolic labors of 1912, we feel the need of reflecting upon the serious events of which Europe is the bloody scene. In this sceptical, or self-styled sceptical century, Divine Providence, which governs events, while bewildering our human shortsightedness, is making us assist at the fall of a power whose growth had been witnessed by Christian eras. The cross was thrown down everywhere, the sword had conquered and, from the minarets overlooking the conquered cities, the muezzin was calling the votaries of victorious Islam to prayer.

Today war is raging in the Balkans, small armies, great in their union, in their courage and through the ideal which they are following, are doing what the principal European powers dared not undertake. The Montenegrins, at present writing, have invested Scutari; King Peter has entered Uskub, the former capital of Servia; the Hellenic army is at Salonica and the Turks, overwhelmed by the Bulgarians, are going to reinforce the lines of the Tchataldja and the works protecting the capital of the Ottoman Empire. Upon the request of the Porte, various neutral

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1 From the *Annals of the Propagation of the Faith*. 

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countries are sending cruisers before Constantinople in order to protect the foreign and Christian population of the great city against the fanatic Mussulman who is exasperated by defeat. When this article appears, we shall have assisted at the last act of one of those tragedies whose memory traverses centuries, as the taking of Constantinople by the Sultan Mahomet II, in 1453, has traversed them. On the evening of the twenty-ninth of May, when the victor entered the conquered capital, he turned his horse towards the church of Saint Sophia, and after admiring the beauty of the edifice he ascended the altar. Under the dome where the voice of Saint John Chrysostom had once resounded, where on that same morning a hero, the Emperor Constantine III (Palæologus) had tearfully made a public confession of his faults and received Communion from the hands of the Patriarch, was heard the murmur of the Mussulman's prayer. Disunion had favored the Ottoman conquest; union has permitted the greatest revenge registered in history.

The Christian cross will rise against the azure sky where shone the crescent, but these Christians are not united to the “See of Peter,” and, although numerous hearts will beat at the echo of the Te Deum which they sing, that echo will not reverberate in all the Cathedrals of the world. . . . But we are full of hope: why should not Christians favor other Christians?

Except in Servia, where she is represented by only three priests for about 6000 Catholics, the Catholic Church possesses a whole system of missions. In the country occupied by the Balkan Confederacy we find Catholic bishops and priests, religious men and women of several orders and congregations, and thousands of faithful. Tsar Ferdinand and his younger son themselves thanked God, in Catholic Churches, for the success of their arms; and just recently a band of Sisters of Charity embarked for Constantinople.
to nurse the wounded Turks, while a few days later others went to minister to the Montenegrins and the Servians.

* * *

Alas! why should religious quarrels, formerly so fatal to Christian nationalities fallen under the yoke of Islam, be too frequent among our Oriental brethren? Not to speak of rivalries, why must divergencies, which so easily degenerate into acts of rebellion, arise even in the bosom of Catholic communities?

On the fifteenth of October, of last year, the Catholic Armenian Council convened at Rome. The twenty bishops composing it had endowed their Church with the disciplinary code of which they felt the need, and after deliberating in peace had regained their respective dioceses in the hope that all the decrees, voted by this august assembly, might be applied for the good and progress of the Catholic Armenian community.

The Patriarch, the Most Reverend Paul Pierre XIII Terzian, had reentered Constantinople after ten months' absence, when the Ottoman government deposed the prelate and ordered the nomination of an administrator while awaiting the election of a new titulary. The Holy See had to take in hand the cause of Archbishop Terzian, who had been persecuted and expelled from his palace by soldiers, and to make known through a letter from the Apostolic Delegate, dated March 27, 1912, that he declared excommunicated, *ipso facto*, any and every Armenian Catholic priest or layman using violence against the Patriarch, or lending himself to the election of another Patriarch; and any person, civil or ecclesiastic, accepting this office.

At the time these regrettable events were taking place at Constantinople, His Holiness Pius X had the consolation of receiving the retractation of Most Rev. Cyril Macaire, former Coptic Catholic Patriarch, who had pub.
licly adhered to the Greek Schismatic Church of Alexandria in Egypt.

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During the whole course of this year up to mid-October, the phases of the Italo-Turkish war have displayed themselves upon the African Continent, and in certain islands of the Ægean Sea. Those African countries which were the occasion of the conflict, have been definitively attached to Italy by the treaty of Lausanne. Tripoli being now Italian soil, everything warrants our believing that the mission will advance in its development and will multiply its settlements.

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Our age is dramatic. We see empires crumbling, new kingdoms springing up and growing great, and the political map of the world becoming profoundly modified. China, immutable China, shaken to its very foundations, has turned her eyes towards occidental nations and has overthrown the old monarchical system whose action extended to hundreds of millions of human beings. An infant emperor, precious bauble kept in the depths of a palace like an antiquated idol; a young republic feeling its way, speaking a modern language and resolved to imitate the most influential nations of the world; the revenge of the Chinese element formerly conquered by the Tartar element — such is the spectacle afforded by the immense country, known but yesterday as the Celestial Empire.

Formerly, when the Chinese reaction against the Mongols favorable to the Occidentals, called the dynasty of Ming to the throne, the Missions were destroyed and the silence of death reigned over annihilated Christian settlements. Today the reverse is true.

The victorious Chinese have everywhere manifested
their goodwill towards strangers in general, and the missions in particular. On the eleventh of May the former president, Sun-Yat-Sen, after assisting with respect in the Cathedral of Canton at a *Te Deum*, sung in order to attribute to God the conduct of events and the benefits of peace enjoyed by the Christians during times of trouble, uttered these words: “Religion is the necessary complement of the laws, and I am anxious to do all in my power to give to my compatriots liberty to embrace it, and to further your freedom, noble Frenchmen, Bishop and missionaries, to preach it actively.”

In the midst of the troubles which accompanied the first movements of the new regime, when the change accomplished at the beginning of the present year was being worked out, Catholic missionaries revived, in several matters, what had been done by their predecessors from Italy and Gaul. Before moral force, brute force often retreated, and the priest of the true God was really the defender of the state. The Catholic residence obtained again, in some measure, the former right of sanctuary and served as a refuge to high functionaries, frightened mandarins, merchants flying from their business, and to poor, naked and starving people; such was the case at Peking during the disturbances of the beginning of March. The readers of our publications will remember the admirable intervention of Father Marcel Sterkendries, who saved the lives of thousands of Tartars in the city of King-Chow in southern Hou-Pé. In the month of January, Father Gire, of the Foreign Missions of Paris, constituted himself the advocate of the vanquished authorities of Ya-tehóu before the chief of the republican troops, and saved the sub-prefect of the city, a Manchurian warmly devoted to the fallen dynasty. We could multiply examples of the happy intervention of the missionaries, the consequences of which are felt today. Conversions are increasing, and in certain places the grate-
ful Tartars are going to the Catholic Church in great numbers.

An era of liberty for Chinese Christian settlements has opened, as definite as anything in the perpetual movement of human society can be. The future alone will tell. If during the anarchy which accompanied the first uprisings, plundering took place, if murders even were committed, such as that of Father Ferdinand Castanet, at Kien-tehchung, the innovators were not responsible for these outrages.

Bandits and all sorts of vagrants never fail to profit by troubled times to accomplish their detestable exploits. The authors of the revolution always have a favorable word for the missionaries and their words were substantiated by actions. Recalling Sun-Yat-Sen’s visit to the bishop’s house in Canton, Father Gervaix writes: “At the very moment when our Chinese children were scanning these words, ‘Te martyrum candidatus laudat exercitus,’ it seemed to us that the eternal era of peace had dawned and that all the persecuted ones of three centuries, the martyrs of the Asiatic Catacombs, were rising up to acclaim liberty.”

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It is well known that innumerable Christians, priests, religious and laity of both sexes, have reddened the soil of China with their blood in confession of their faith. When this memory is evoked the imagination awakes and the heart is moved, but how many of the faithful know that the constancy of the martyrs of China was equaled a quarter of a century ago by some young blacks, the first fruits of a Church established in the center of Africa, in a country whose name was unknown to the civilized world fifty years ago? From 1885 to 1887, twenty-two neophytes were put to death in hatred of the faith in Ouganda, under King Mouanga. They were nearly all in the flower of life, and nearly all too, attached to the sovereign’s court.
Four of them died pierced with lances, and a fifth succumbed to blows; thirteen were consigned to the flames; three suffered capital punishment. A man of mature years, baptized on the twenty-eighth of May, 1881, justice of the peace in one of the principal districts of the kingdom, Matthias Mouroumba, was living peacefully with his wife and children. Arrested at the beginning of the persecution, he was led to the hill of Savardja with bound hands and a rope around his neck; there his feet and hands were cut off and burned by atrocious butchers before his very eyes. Strips of skin were cut from the victim's back and broiled, and consummate skill was exercised to prevent the flow of blood, that the martyr's life might be prolonged. Three days afterwards some slaves passing near the place of execution heard a voice calling and asking for a little water. Frightened at the sight of such horrible mutilation, these men took flight. Matthias Mouroumba died abandoned, and it is said that the wild beasts respected his mortal remains.

A process was introduced to inquire into the fame of these servants of God, and the cause of their martyrdom; its acts were transmitted to the Sacred Congregation according to custom, and they having presented their report to the Sovereign Pontiff, His Holiness deigned to sign the decree introducing the beatification of the twenty-two venerable servants of God, August 14, 1912.

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In the radiance of great events in the political, social and religious order of which we have just given a rapid sketch, the details of occurrences in the year 1912 are somewhat lost. However we cannot pass on without pausing before some few of them.

After a fresh triumph in Abyssinia, Catholicism there experienced a new persecution this year, one which happily did not last. A cruel famine raged in the Vicariate of
eastern Tché-Kiang. The violence of the typhoons broke the dams which held back the waves of the ocean, and the country was submerged. The cotton crop was destroyed. Entire villages disappeared, and the rice rotted in the water. Bishop Reynaud sent out pressing appeals to the charity of the faithful, and they were heard. The famine also tried Laos very sorely.

On the ninth of August, about three o’clock in the morning, a violent earthquake shook Gallipolis and destroyed the house of the Oblate Sisters of the Assumption. All the public buildings in the city had to be vacated and all dwellings were disturbed. Few accidents to people were noted.

The Academy of Moral and Political Sciences of Paris bestowed the Audiffred grand-prix on Bishop Augouard, Vicar Apostolic of the French Upper Congo, explaining the reasons for its decision in a very beautiful eulogy on the labors of the valiant missionary. Among those persons upon whom the French Academy conferred prizes of virtue may be mentioned the name of Brother Evagrius, Provincial of the Brothers of the Christian Schools in Palestine, and of Father Heinrich, Superior of the Marianites in Japan, who was named a Chevalier of the Legion of Honor.

Every year gaps are made in the ranks of the Apostolic Army; they are numerous, but let us confine ourselves to noting among the departed, Bishops Bonne, Lang, Vic, Navarre, Delenda, Martin, Gerboin, and Barthet, and Father Guerlach, pro-vicar of eastern Cochin-China; but as one disappears, another takes his place.

Their Graces Petit, Darmanin and Rey have been appointed Archbishops of Athens, of Corfu, and of Tokio. Bishop Mannix has been called to second the labors of the Archbishop of Melbourne, as coadjutor with right of succession. Bishop Priel is Bishop of Rockhampton. The
former French colonies of Martinique and Guadaloupe, now confided to the Congregation of the Holy Ghost, have two members of that religious family as bishops: Bishops Malleret and Genoud. The Archbishop of Brisbane, in Australia, has received a coadjutor in the person of Bishop Duhig. The see of Nagasaki is occupied by Bishop Combaz and that of Syra, by Bishop Macrioniti. As Vicars Apostolic the Holy See has sent Bishop Blane to Central Oceanica; Bishop Bertreux, to the southern Solomon Islands; Bishop Wallesen, to the Mariana Islands; Bishop Terrien, nephew of the much regretted Delegate of the work in Mexico, to Benin; Bishop Biermans, to the Upper Nile; Bishop Leonard, coadjutor with right of succession, to Onyangi; Bishop Dumond, to the new vicariate of Tien-Tsin; and Bishop Clerc-Renaud to Eastern Kiang-si. Father Liberat, of Exel, a Capuchin, has been appointed Prefect Apostolic of Sumatra. In Japan the new Prefecture Apostolic of Nugata has been erected and entrusted to the Society of the Divine Word of Steyl.

The consecration of Bishop Jeanningros took place in the chapel of the College of Lang-Son, on the twenty-fifth of January. Bishop Mossard, Vicar Apostolic of Saigon, was the consecrating bishop, assisted by Bishops Cardot, of southern Birmah, and Allys, of Hué. On the sixth of June, Bishop Déchelette, auxiliary Bishop of Lyons, assisted by Bishops Pellet, Superior General of the Priests of the African Missions of Lyons, and Steinmetz, Vicar Apostolic of Dahomey, consecrated Bishop Moury, appointed Vicar Apostolic of the Ivory Coast. In the Island of Ceylon, Bishop Beckmeyer, O. S. B., was consecrated bishop of the diocese.

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During the course of the year which is just closing, the
work of the Propagation of the Faith has once more thanked Heaven for the assistance which it never ceases to render. Once more it has seen its accounts closed, in the month of February, with an increase of receipts. After God, this result is due to the untiring zeal of its fellow-laborers, diocesan corresponding members, delegates in the United States, in Central and South America, in England, and elsewhere. May so much good will, manifested in every rank of the benefactors of the Apostleship—benefactors bringing their mite or giving their time, their activity, their intelligence and their initiative—ever meet with increasing success while awaiting its reward from Him to whom nothing is indifferent—no sigh or tear or effort for good!

A new year is about to open in front of a possibly formidable unknown, certainly before important transformations in the heart of people who are beginning a renewed life. Let us follow this overturning of things attentively, in order to labor, as far as it is possible to do so, for the material well-being, and the moral and religious progress of these regenerated nations.

Nov. 15, 1912.

APOSTOLIC OBITUARY

At the end of each year the Bulletin of the Missions Catholiques (Catholic Missions), publishes the list of missionaries who have fallen on the field of the Apostleship during the course of the preceding year. Thus, it has just given us this glorious list for the year 1911.

It comprises the names of 160 dead, of whom 12 are bishops and 148, priests.

Of the bishops three were French, one belonged to the
diocese of Metz, three were Irish, one Scotch, one Italian, one Maltese, one Austrian and one Spanish. The 148 priests, considered from the viewpoint of nationality, may be divided as follows: Sixty-one French, five Alsatians from the diocese of Strasburg, and two Lorraines from the diocese of Metz, ten Spaniards, 14 Belgians, 13 Italians, 13 Germans, eight Dutch, six Irish, four English, one Swiss, one American from the United States, one Canadian, one Cingalese and two of undescribed nationality.

The religious families to which these missionaries belong are as follows: Foreign Missions of Paris, 25; Society of Jesus, 31; Fathers of the Holy Ghost, 11; Benedictines, eight; Franciscans, nine; Dominicans, six; Missionaries of Scheut, 11; Missionaries of Steyl, six; Lazarists, three; African Missions of Lyons, five; Assumptionists, two; Missionaries of St. Francis de Sales, of Annecy, five; Oblates of Mary, four; Redemptorists, seven; Capuchins, three; White Fathers, three; Sacred Hearts of Picpus, one; Oblates of Troyes, one; Carmelites, one.

The *Semaine religieuse de Paris* when publishing this list notes with legitimate satisfaction the prominent position held by Frenchmen in the Catholic apostolate.

**MISSIONARIES DECORATED**

The Right Rev. Budes de Guébriant, P. F. M., Vicar Apostolic of Kieu-Tchang and Very Rev. F. X. Lobry, C. M., Provincial Visitor of the Vincentians in the Orient, have received the Cross of the Legion of Honor from the French government.

Bishop de Guébriant has rendered eminent services to France since his arrival in China. His decoration was conferred principally as a reward for his efficient aid to the Legendre Mission.
Father Lobry has for the last twenty years labored in the French works in the Orient. His devotedness to the French colony is mentioned in the Officiel as one of the reasons for the distinction with which he is honored. By thus giving expression to the gratitude of France the government reflects credit upon itself.—Les Missions catholiques.

THE BALKAN WAR

In our preceding number, we followed the course of events in the Balkan war up to the armistice signed at Chataldja, December 3, 1912, between Turkey and the Allies. Greece took no part.

Negotiations for peace were begun on December 13th, but nothing decisive was effected. At the same time, conferees of the different powers—Germany, England, Austria, France, Italy and Russia—met in London to uphold proposals of peace. These meetings also were without any ultimate result. Turkey refused to comply with the conditions laid down, notably the surrender of Adrianople then besieged. The Allies denounced the armistice and on the evening of February 3d, hostilities were resumed. From that time the Allies have continued victorious and the Turks have been severely repulsed, especially in the battles fought on the peninsula of Gallipolis where they have repeatedly lost ground.

During the armistice, grave events occurred. On January 23d, a riot broke out in Constantinople; Nazim Pasha, Minister of War and his two aides-de-camp, were killed. All this was the work of the Young Turk party which, under the leadership of Enver Bey, seized the power and will henceforth be answerable for the war and all affairs of the country.
Two other events of serious import have threatened the peace of Europe. Austria has mobilized her troops: she is unwilling to witness the growing power of the Slavonic States represented chiefly by Servia which was on the point of taking possession of a port on the Adriatic. Servia was therefore compelled to relinquish this hope. On the other hand, some trouble between Rumania and Bulgaria is to be apprehended. Rumania took no share in the war, having agreed to remain neutral, but she now demands a portion of the conquered territory. Russia threatens to interfere. — The present hostilities in the Balkans are in themselves events of great moment; let us hope that the whole of Europe will not be plunged into a general war.

The following items bearing upon those occurrences prior to the armistice, have been communicated to us. We add notes on the ambulances in Constantinople as well as on those just closed at Uskub and Podgoritza.

CONSTANTINOPLE

The Daughters of Charity of the Austrian province, like their French Sisters mentioned in our last issue, have rendered invaluable service in Constantinople. The following article is taken from a newspaper and the letter is from a Sister stationed there.

AUSTRO-HUNGARIAN BOARD OF ASSISTANCE

Relative to the help graciously extended by the Austro-Hungarian colony in the Tach-Kichla barracks, which through the untiring activity of the Commander Emin Cherif Pasha, organized, within the shortest available time, a hospital responding to hygienic regulations, we have received the following information:
“Of the thirty wards prepared in the Tach-Kichla barracks, the Americans and Belgians furnished two and the Turkish ladies, two. Nurses from Hungary were appointed for the care of the sick in these wards. All the other wards were reserved for the Austro-Hungarian Committee. The Ladies of the Austro-Hungarian Association provided clothing and bedding of which the greater part was their own personal work. Doctor Klemens is at the head of the medical staff and the immediate service is controlled by seventeen Sisters from Austria-Hungary. There is also a delegation of the Austrian Red Cross Society under the direction of Doctors Wimmer and Pucher, including ten nurses. Finally, from forty to fifty severely wounded soldiers were cared for at the expense of the Austro-Hungarian government in the Austrian hospital of the city.

“Both the doctors and the nurses at Tach-Kichla had the satisfaction to report the steady improvement of the larger number of their patients.”

Letter from Sister Montecuccoli to the Most Honored Mother Maurice, Paris.

Constantinople, December 6, 1912.

Confident that you are interested in all your Daughters in Constantinople, I send you a few details of our hospital, by far more curious than can be furnished by our French neighbors. The enclosed clipping tells where we are, but it gives no idea of what this hospital “responding to hygienic regulations” really is. The building is large, with immense corridors well-appointed; the wards also are spacious with high ceilings, but gloomy and dirty, swarming with insects of every species; the stairways are of wood
and the floors are so full of holes that they are veritable pitfalls; when any scrubbing is done upstairs there is a downpour on the lower floor. At the beginning of our installation, there were many difficulties. These have been smoothed away and now we want for nothing. The Pasha and doctors are most cordial and our patients seem contented and grateful. We have no severely wounded soldiers (for these are taken to the hospitals), but we have the slightly injured and all those suffering from colds and overwork. A few were suspected cases of cholera. So great is the dread of this malady that these poor patients were shut up in a room and, for more than eight days, left with scarcely any food or drink. It was by stealth we contrived to bring them some tea. Fortunately, there was no case of real cholera, otherwise under present hygienic conditions, it would have been hardly possible to escape it.

Each day the number of our patients diminishes, and we have now only seven hundred, whereas at first we counted from fifteen hundred to two thousand. This improvement has enabled us to send three Sisters to the English colony at San Stefano near Constantinople. The number of sick there is very large as no patient is allowed to be transferred to other places on account of the dreaded cholera. I myself stayed two days in San Stefano. The sight is appalling. The sick are lying on straw mattresses stretched on the floor, and they are placed by twos in small tents. It is a strange medley of Turkish patients, English doctors and German Sisters who must communicate through interpreters, yet all apply to their duty and sometimes succeed in understanding one another by signs.

It would have been a gratification for me to remain there and help our Sisters, but the ambassador's wife sent for me and she has charged me with the distribution of clothes, shoes and stockings to the sick. This task is certainly to my liking, but it takes nearly all my time and I cannot do
much for the sick. Truly, I say to myself, even in Constan-
tinople one must continue to be Sister Servant; this I see, affords a means to offer our Lord the greatest of all sacrifices.

In two or three weeks I expect to close my mission here.

SISTER ELIZABETH MONTECUCCOLI

SALONICA

Letter of the REV. E. CAZOT, C. M., Superior of the Bulgarian Seminary

Zeitenlik, February 18, 1913

In December last, owing to the victories by the Balkan Allies, we had reason to hope for a speedy settlement of affairs. But war has broken out anew and it seems as though it will last longer than was believed when hostilities were resumed. When peace is declared there will be the portioning out of the conquered provinces among the Allies; many troubles are apprehended.

What reassures me, is that in the part allotted to Greece, will be many Bulgarian villages and the people will not abandon their national rights but continue to protect their schools and churches. The same may be said of the Greeks who are liable to find themselves in the territory conquered by the Bulgarians. Doubtless, necessary arrangements will be made, which may benefit our Mission.

At the present time it is divided into three parts, for Salonica and Yenidje are occupied by the Greeks; Kukusch, by the Bulgarians; and Ghevgheli, by the Servians. If things were to remain as they are, we would find ourselves in a kind of labyrinth and I do not know what.
would become of our works. If Salonica is held by the Greeks and the rest by the Bulgarians, I question the possibility of keeping up our seminary in Salonica. Hence, great is our anxiety and more and more do we need to confide in Divine Providence.

In the midst of these stirring events, we continue to labor as best we can. Our seminary at Zeitenlik is in good running order. We have this year fifty-seven pupils, of whom six are clerics (five in theology and one in philosophy); forty-four follow our secondary course of the preparatory seminary, and seven are apprentices in different trades. We are well satisfied with them. Heads were somewhat turned when the Bulgarians entered Salonica, but this is not surprising, for it meant liberty after centuries of slavish oppression. This momentary elation soon subsided and things returned to a normal condition, while the studies, which were never interrupted, were pushed onward with greater earnestness. Our school is about the only one in Macedonia which has remained open. It was not without difficulty we contrived to do this, as the months of November and December were very trying in Salonica. Famine reigned and the price of provisions rose enormously. Had I not stored away a large supply of flour at the approach of hostilities, we should have been obliged to dismiss our pupils, as bread is exceedingly dear.

In June last we enjoyed the untold consolation of beholding one of our students raised to the priesthood. We feel confident he will prove an apostle for his native land. He is now stationed at Yenidje with the resident Missionary there.

Our works in the interior are effecting much good. It was impossible for us to give any missions in Advent, or even to pay our customary visits to the villages. The schools were closed and as it would have been dangerous to venture through the country, our Missionaries were pre-
vented from going to hear confessions before Christmas. Besides, there has been so much pillaging and killing in Macedonia, that it might be well to wait until the people return to a sense of true repentance; the confessor's task during the coming Lent will be an arduous one.

The present hour is somewhat peaceful; it seems as though the frenzy of massacre and pillage is appeased; schools are opened and the Missionaries are resuming their work in the villages. However, I doubt if we shall be able to give missions during Lent which begins in Eastern countries on March 9th. We are now preparing for two retreats to be given the popes; they will open respectively on March 16th and March 23d.

Despite the horrors that were perpetrated in Macedonia, we tried to do all the good possible, treating the Turks conquered by the Bulgarians, as we had formerly treated the Bulgarians oppressed by the Turks. The Daughters of Charity in Salonica, Kukusch, Yenidje and Monastir were protecting angels for the unhappy Turks fleeing in all directions from the invading armies, and with small means at their command they did a world of good. The Protestants, especially the English, gave large sums for the Turkish refugees and they went about the country distributing alms. In Salonica during three months they provided for thousands of these poor people. We, alas! could not do likewise, as our resources are very limited compared to theirs. But Catholic charity has done honor to our faith and the Sisters were called upon by the Protestants to distribute a part of their contributions and to direct the ambulances organized for the refugees. The Sisters themselves opened a soup kitchen where there was a daily distribution of one thousand rations. This was still insufficient, for in Salonica there are from thirty to forty thousand refugees and despite the fact that every day many leave for Turkey in Asia, their number does not diminish.
as there are also daily new arrivals from the interior. The mortality among them is frightful.

Up to the present the Bulgarian authorities have shown themselves favorable in our regard and we have no reason to complain; the exarchs are up in arms against us and their intrigues in our Catholic villages are what we fear most, as there, more than elsewhere, defections are likely to take place. The end of the conflict is impatiently awaited. May it bring peace to this unhappy country and with it the necessary liberty to insure the further development of our Mission in Macedonia.

Emile Cazot

Letter from Sister Pradez to the Most Honored Mother Maurice

Salonica, November 25, 1912

I have just received your kind letter and also the promise of some assistance for our poor. Oh, how grateful I am to you! It is impossible to describe the misery around us; the sight alone is heartrending.

In proportion as the armies advanced towards Salonica, the people from the villages fled and came to our city. There were at first fifteen thousand, but their number soon rose and today there are twenty-five thousand. On the first arrival it was impossible to provide for all, and for two days part of the city could not be supplied with bread. Even now provisions are insufficient and several of these poor people died of hunger.

Each day our Sisters take to the refugees whatever charitable parties send us. We add rice and vegetables to the provisions furnished us by the warships; in fact all here do their best to give some relief to the sufferers.
The wounded Turks under our care in the hospital recovered and several have left; the remainder will soon follow. We lost only one patient. There are many wounded Greeks and Bulgarians in the ambulances, but they are under the care of Protestant nurses attached to the Red Cross Societies from different countries. We would have been happy to engage in this work, but our Lord was satisfied with our good will. The Sister who visits the poor experienced the consolation of sending many souls to heaven. These poor infants succumbed to the privations to which they were subjected.

Sister Pradez

KUKUSCH

Letter from Sister Pascaud to the Very Rev. A. Fiat,
Superior General

House of Saint Joseph, Kukusch, November 30, 1912

...From the declaration of war until October 20th, apart from the mobilization of the troops, we had here no serious trouble. In the villages, prior to that time — but just now in Kukusch — arrests have begun. The conquered men, tied two together with ropes, were driven in bands of fifty into Salonica. During these unhappy days the Christians lived in perfect terror, not daring to leave their homes, to speak, or even to be seen. Good Father Cazot came to see us and on the way he experienced something of the wild frenzy of the Turkish policemen; one of them was bold enough to strike him. After his visit to the Konak, we were allowed to see the prisoners for a few minutes; on the following Saturday they were liberated,
as God was beginning to make these Turkish hearts tremble.

We were in complete ignorance of war news and the Mahometans themselves were not better instructed, when on All Saints’ Day, the booming of cannon heard from a distance of five hours’ walk (the battle of Topsin) apprised us that the army of the Christians was very near. The number of our Turkish patients considerably increased during these last days; as there was no doctor, we went to the barracks with an officer to take care of the soldiers who could not come here.

On Monday and especially on Tuesday the 5th, countless bands of Turkish women fled to Salonica. The Christians became all the more apprehensive, as they believed these were sent out to spare them the sight of a massacre. It turned out to be just the reverse, for the Mahometans were panic-stricken by the reports circulated by fugitives from Sromitza. At three o’clock that afternoon, the troops, police and government officials disappeared, leaving their lodgings vacant and open. Towards five o’clock, a passing caravan of Moadgirs caused some trouble; shots were exchanged and there were several victims. The affrighted people flocked to our house on the top of which our national flags floated. The young men with twenty leaders organized a night guard in the Christians’ quarters and one was dispatched to secure fifty others who arrived the next day.

Thursday, November 7th, towards midday, the Christian army made a triumphal entry into the city amidst the joyous acclamations of the people. This meant for them deliverance after five centuries of oppression. On Sunday solemn ceremonies of thanksgiving took place in the Catholic church, at which the governor (a prisoner some days previous) and two schismatics assisted.

We bestowed our best care on the brave soldiers of the
Bulgarian infantry whose limbs were swollen from fatigue. Since that time, men deserving the name of brigands, have saddened these days of joy by massacres in two Turkish villages. Some executions took place here which were perhaps too peremptory. Well, we hope the provisional government, overtasked in such circumstances, will succeed in repressing the excesses it blames, as tranquillity seems to be restored.

May God in His mercy, send us complete peace. We have no reason to complain of any one. Always respected by the Turks, we can only praise the attention of the new government officials who on the very first day came to thank us for the good done their compatriots.

SISTER MARY JOSEPH PASCAUD

MONASTIR

Letter from Sister Viollet to the Very Rev. A. Fiat, Superior General

Monastir, January 6, 1912

Until the middle of October everything was going on as usual, when on October 29th, the railway, appropriated to the military transportation, refused to accommodate travelers; the line had just been cut by the Greek army. There was no postal or telegraph service. Our isolated situation continued from October 29th to November 19th and the troubles between the Greeks and Servians who refused mutually to give passports, prolonged it until December 10th. This situation was all the more trying, as we were facing well-founded fears of a massacre.

The Albanians of Debra, swarming in the streets, would
tell the Christians by gesture as well as by word, that at
the first occasion they would gladly cut their throats.
The most trivial incident might bring about serious con­
sequences. The consulates were opened to receive their re­
spective subjects. Mr. de Berne-Lagarde offered us the
hospitality of the French legation, but following the
advice of Father Proy, we preferred to trust to Providence
and remain at our post. We therefore continued to follow
our usual routine, never doubting that heaven would pro­
tect us. The sequel has fully justified our confidence; far
from being massacred, we gave refuge to the trembling
Turks after their defeat.

I offered the military authorities an ambulance of twen­
ty-five beds, assuming all charges. General Tahir Pasha
thanked me very warmly and appointed Doctor Nazim
Bey chief doctor of our ambulance. The choice was a
good one for us, as the doctor had just come from Constan­
tinople where, placed at the head of the staff of the Munici­
pal Hospital, he became well acquainted with the
Daughters of Charity. Immediately our Sisters went to
work, caring for the wounded who were not slow in
coming in from Florina, Sarouitch, Kitchevo and even
from Kamanova. Our splendid sterilizing apparatus and
surgical room rendered valuable service and were greatly
appreciated by the physicians.

The Sisters rivaled one another in zeal, each in her own
duty, and everything went on well. Sister Vincent gave
such attention to her kitchen that Doctor Nazim Bey has
established her reputation among the army doctors as first­
class cook and they all wished to become attached to the
French ambulance. Our wounded were besides easily
contented, showing themselves grateful for the least service
and we observed in several a high sense of honor and
discretion.

A young lieutenant, after fighting bravely at Kamanova,
was wounded in the head. He was carried in bleeding and covered with mud. His one thought was for his mother, a widow, of whom he was the only child. He died repeating the words: “Poor mother, thou hast no son!” It was at Kamanova also that a second lieutenant, aged twenty years, took the most dangerous post, saying to his comrades: “Spare yourselves for your children; I am alone; it matters little if I die.” He was brought to the ambulance, his spinal column shattered by a bomb. His agony lasted eight days, during which he was perfectly conscious and continued to repeat the pious ejaculations suggested by Sister Irene, offering his sufferings to God and begging His help. Have we not reason to hope that God took pity on this soul and opened to it the gates of heaven?

While we were caring for the wounded and dying, the fighting at Monastir, only a few kilometers distant, was going on. These are never-to-be-forgotten times! For four days the booming of the Servian cannon could be heard, defending the passage of Kara-sou. The Turks fired on their side. Djavid Pasha, commander of the army, had declared that he would not surrender Monastir; its shelling became inevitable. But in an instant there was a total change; men, horses and baggage, turned back; it was defeat. At five o’clock in the evening, our wounded were warned that the bulk of the Turkish army would fall back on Florina. Those able to rise asked for their clothes and arms, declaring they would not remain in bed to be slaughtered. It was impossible to reassure them; they left. At the same moment the pashas, directors of the sanitary service of the army of the Vardar, inspectors of the ambulances, and other majors, claiming by some title or other to be attached to the French ambulance, crowded into our dispensary and they spent the night packed in the consultation room; the next day they
remained indoors trembling with fear behind the closed shutters. This was the hour of rejoicing for the Christians who gave themselves up to it to their hearts’ content.

Those of our patients who were too severely wounded to join in the hurried flight of their comrades recovered with wonderful rapidity and you should have heard the chorus of praises showered by them on France. An officer even offered himself to the consul to serve as a private in our troops in Algeria as soon as the present war is ended. Our wounded have been conveyed to Belgrade and the ambulance is closed. We reopened school on the 2d of January.

The refugees are now our burden and sorrow. There are ten thousand in Monastir of whom four thousand are in dire poverty. Thanks to contributions sent us, we were able to distribute bread and coal, but often indeed the words of the apostle come to my mind: “What are these among so many?”

Sister Viollet

YENIDJE

Letter of the Rev. H. Mages, C. M.

Zeitenlik, January 11, 1913

At last, thank God, it is possible to give you some news. Happening to be in the very midst of the Greek-Turkish operations, I was obliged to remain four months absent from Zeitenlik.

One of the greatest and most decisive battles between the Greeks and Turks took place at Yenidje on the 1st and 2d of November. From the 15th of October we
could hear the booming of cannon seven or eight hours distant in the direction of Greece, and the whole population of Yenidje was greatly affrighted. Fears were increased a few days later when the Turks of the city closed their schools and armed both old and young in order to massacre the Christians on the arrival of the Greeks. As a measure of precaution, that is, to have them at hand, the Turks had imprisoned the most valiant among the Christians and were determined to dispatch them before leaving, should they be forced to surrender to the Greek army. They did this in many other villages before abandoning them.

For ten days, the Turks came in crowds from Salonica and took up a position near us, grouping about the last houses of Yenidje.

From the 25th the terror of the Christians was indescribable, especially of the women and children who flocked to us from all parts, bringing whatever valuables they possessed, some a few blankets, others their daughter’s trousseau, begging that we receive them in our house; but the danger was as yet afar off.

However, as I was booked to go to Zeitenlik to give a retreat to the seminarians, I wrote to my Superior, asking that he permit me to remain here in order to protect the Sisters and Catholics and, if need be, die with them. He telegraphed, authorizing me to stay and I feel most grateful for this kindness. I then began to visit our poor people, going from house to house to encourage the most frightened and to tell them to come to us as soon as they would see the French flag hoisted on our residence and the Sisters’ house.

Friday, All Saints’ Day, the firing began early in the morning and lasted through the day. When the first cannon shots were heard, our two houses were invaded by over two thousand persons. We sent the women and
children to the Sisters, keeping the men with us. There was no room to move, the place was so densely packed. With my co-laborer, a young Bulgarian priest, and a few of the less excited young men, we organized a regular guard for the two houses. My assistant remained at our residence while I went to the Sisters' house. It is needless to say that Friday night no one thought of going to bed. As our residence is not very far from the Sisters' house we placed ladders in the yards which enabled us to climb to the roofs and we could thus communicate in case of attack during the night. At eight o'clock a storm broke, the beginning of a two months' continuous rain.

Favored by the darkness of night, the Greeks advanced and, despite the chilling rain, the firing was begun at an early hour Saturday morning. On the eve the Greeks, unable to capture the Turkish artillery, shelled the place and as a part of the Greek artillery directed its firing on the city, it was by thirties that the bombs fell in the quarter close to us.

There was a general feeling of faint-heartedness. The women whose husbands and sons were imprisoned, were wild with despair. They told me the Turks had set fire to the two prisons filled with Christians. Some left, to try to liberate the men at the risk of being themselves the first massacred. They wished me to go with them, but no inducement could prevail upon me to relinquish my post. From the previous day the little girls of the school were in earnest prayer.

Towards eleven o'clock, the firing ceased; the Turks were routed. As our terrace overlooks the whole city, I went there from time to time and I had a fine view of the battle taking place under our eyes. Several Turks when effecting their escape fired a few shots at us, but no one was injured.

When the battle was over a Greek division continued to
pursue the Turks, while the army entered Yenidje, not in triumph but pell-mell, in bands of famished soldiers. In less than an hour, there was not a house without several starving guests who had eaten nothing for three days. For those of moderate means, it did not matter much, but for the poor living from day to day, the sudden invasion on the family provisions was more than they had bargained for and they raised an outcry against their invaders, expressing their regret for the departure of the Turks at whose hands they have had much to endure.

You may judge from this of the conduct of the Greeks. The Bulgarian inhabitants received them cordially and, like us, placed everything they had before them. But the Greeks who hate the Bulgarians, did nothing to render themselves agreeable. After accepting the hospitality of the people, they pillaged as much as they could and without waiting to know if they will be left masters of the situation, tried to induce all to turn Greek. This rendered them odious to the Bulgarian portion of the population whose only ambition is to preserve its national language.

I mentioned that during the shelling, our little girls remained in prayer; I feel convinced that it is to the fervent petitions of these angels we owe our escape of a massacre. Not one Christian of our quarter was killed. The chief of police sent four times to set fire to the prison, but these attempts failed; all the prisoners came out safe and sound. Yes, God was good to us and granted all we asked, sparing us the horror of a massacre that had been fully decided upon by the Turks.

After so signal a protection, you doubtless expect that I will mention the gratitude of the Christians and that the next day the Catholics flocked to church to thank God for their deliverance. Alas! just the reverse took place and my priestly heart bled. Yet despite their blameworthy conduct I will refrain from saying anything to their disad-
vantage, for I love them and I ask God to forgive their ingratitude.

The Greeks pillaged and burned the Turkish quarter, that is, nearly half the town. The Turks old and young, women and children, fled panic-stricken across the fields under the pelting rain and Greek bombs. As they had to walk fifty kilometers to reach Salonica, many women and children perished on the way from fatigue, cold and hunger; as the Greeks did not trouble themselves about burying the dead, thousands of bodies were devoured by the dogs. It is certainly providential that no epidemic has broken out.

Misery at present reigns supreme wherever the two armies passed, for both conquerors and conquered pillaged those whom they did not kill. The Turks sacked and burned the Christian villages and the Greeks in turn did not spare the Turks. The victims of the suburbs come here or go to Salonica. The surviving Turks also seek a refuge in Yenidje and the sight of all these people in rags, without food or shelter, is truly piteous.

I will not tell you what we, as well as the Sisters, suffered. It is sufficient for me to state that for over a month our two schools were converted into hospital wards; two thousand persons were succored, including the sick, doctors, telegraph operators, druggists, nurses, cooks, orderlies, etc., etc., taking up every available nook and corner of our establishments. After forty days, these crowds withdrew very politely, but left the greatest disorder behind them.

My health is good. In three days I will open the seminarians' retreat which was postponed on account of the war. Pray much for our Macedonian Mission.

H. Mages
Letter from theREV. P. ADVENIR, C. M., to the VERY
REV. A. FIAT, Superior General

Kavalla, December 27, 1912

Since November 12th, Kavalla is occupied by Bulgarian troops. The measures taken by the conquerors leave no doubt as to their intention of assuming definite control of the country. The Turkish officials have withdrawn and the civil government is in the hands of the Bulgarians. All public offices are occupied by them; in the custom house, post-office and other government buildings, one sees only Bulgarian faces. We may therefore say that we are living under a new régime. Christians are strictly forbidden to wear the fez, the distinctive head-dress of the Turks. On the first days after the arrival of the Bulgarians we experienced something of a reign of terror. Many Turks fell victims to the fury of their enemies and money was extorted from a number of Jews. War is a scourge which brings with it many evils. After our dark days, we are beginning to enjoy comparatively bright ones.

On December 13th, the whole city assumed its festal garb to honor the arrival of Princes Boris and Cyril. They were our guests during their stay here. They soon returned to Sofia. Three days later Tsar Ferdinand I came from that city, but his visit was paid incognito and very few enjoyed the privilege of meeting him. From all this we may surmise that Kavalla is destined to become a Bulgarian city. The houses of the Priests of the Mission and of the Daughters of Charity will then become the first of our establishments in Bulgaria. When they took possession of the city without firing a single shot, the Bulgarians appropriated several mosques which they converted into churches. The largest is called “Saint Lazarus;” it is given over to the Bulgarians. Religious ceremonies were performed according to the oriental rite.
As for us, children of Saint Vincent de Paul, we try to keep a prudent reserve towards the princes and civil officials. Our relations with both could not be more friendly and we dare hope that whatever happens, our works will not suffer. The Daughters of Charity have already greatly edified those who met them going to the rescue of the Turkish refugees, lavishing upon them their most delicate and attentive care and daily preparing wholesome food in order to prevent their perishing from hunger.

PHILIP ADVENIR

SERVIA

The Gazette de Liége of December 8, 1912, published the following letter of the Rev. H. Heudre, chaplain of the French ambulance in Uskub.

Uskub, November 27, 1912

I take advantage of the departure of the French consul for Belgrade to write to you. Otherwise I would feel apprehensive of the fate of my letters, as the postal service is very irregular and is submitted to the strictest scrutiny; it is positively forbidden to mention the war.

We received last night twenty more wounded. They are not severely injured but were covered with vermin. They give most distressing accounts of the war. One having entered a house near Prilip, after the defeat of the Turks, found nine persons, old men, women and children, whose hands and feet had been cut off by the Turks. It seems that in some places they kill their own women to prevent their falling into the hands of the Christians.
Our last patients came from Monastir. Poor wretches! They were obliged to fight standing in water up to the waist and those who were wounded in the leg were inevitably drowned. Numbers perished in this manner. Thus it is that all the wounded from Monastir have sustained injuries in the arm, chest or head.

One of those who arrived last night was accompanied by his father, an old man full of energy, who walked eight days to seek his son wounded in an outpost skirmish. He carried him on his back a day and a half to the Vodena station between Salonica and Monastir. We gave the poor, old man, who asked leave to stay near the door, a bed next to his son.

What is remarkable is that no complaint is heard. The wounded are healthy, stalwart fellows who quickly recover. Of the first comers, twelve will leave us today. We have distributed over two thousand Miraculous Medals. Every soldier wishes to have one and the officers themselves come to ask for some in order to distribute them among the ranks. We sometimes meet soldiers in the streets of the city wearing a medal on the chest just as European soldiers display their military decorations, or the Cross of the Legion of Honor.

In Uskub there are three Russian Red Cross ambulances, besides the Rumanian, the English and the French. According to my calculations, there must be about two thousand eight hundred cared for in the hospitals and ambulances. Very few die; those who are not to recover usually die on the way, owing to the interminable seven days’ journey through the mountains and under the rain.

We have already spent several thousand francs to equip our ambulance in order that it may extend efficient help. Hence, we have received many thanks from the officers who are not slow in praising the cleanliness of the place,
the devotedness of the Sisters and doctors and the rapid recovery (here more so than elsewhere, as they say) of the patients. And yet how many things are still wanting!... Yesterday, I took the part of upholsterer from seven o'clock in the morning until eight in the evening; scarcely had I retired when the bell rang to announce new patients. Up to midnight we were kept busy with them, for the task of taking off their clothes is a most arduous and painful one. Garments cling to the wounds and we are obliged to dampen them with warm water to remove the clotted blood. As the first dressing is made quickly, we must proceed very slowly with the second and it is with the greatest precaution we at last succeed in getting these poor sufferers into clean clothes and comfortable beds. How many feet I found frozen! Thus was yesterday spent. Today I certainly feel somewhat tired, but it is with confusion I admit weariness, seeing how the Sisters work. It is needless to mention this for you are aware of it.

I am happy to have come here... But what a horrible thing is war! Those who like it should see things about us and they would change their opinion. I dare not speak of the excesses committed; both contending parties are guilty of them, for hatred is as intense on one side as on the other. One of the patients told me this morning that he hoped to be well before the termination of the war to be able to "cut up" more Turks.

Pray for us and for these poor wretches!

H. Heudre
Notes on the Journey and Mission of the Section of the French Society of Assistance to the Wounded Soldiers (Red Cross) at Uskub.

The mission sent by the Société de secours aux blessés militaires which left Paris, Thursday, November 7, 1912, was composed of the following members: General Baron de Sancy, director; Mr. Pierre de Sancy, substitute; Doctors Giraud and Pernet, physicians; Doctors Bontemps and Mitton, surgeons; Sisters Agnes Sauvajon, Jeanne Saint-Supéry, Joseph Aribaud, Anne Marie Michel, nurses; Rev. H. Heudre, C. M., chaplain.

The party took the train at the Gare de l’Est 9 a.m., and arrived in Vienna next day at 8:10 a.m. Here they were met by Mr. Dumaine, the French ambassador. He prevailed upon General Sancy to make a change in his program, and accompanied several of the party to the station where they took the 9:15 train for Belgrade, reaching this city at 11 p.m. The Sisters and chaplain remained in Vienna to identify the baggage and left that evening at 10:30 on the train bound for Budapest and Semlin. Saturday afternoon all were again reunited at Belgrade.

It was here we learned that we were definitely booked for Uskub. The Sunday passed in Belgrade was filled with visits to the French legation, the War Department, and to different ambulances. That evening a special car placed at our disposal, was attached to a military train which left Belgrade at 6 p.m., arriving at Uskub, Monday at 9:30 p.m.

We were obliged to remain on the train all night, and next morning, accompanied by Mr. Gentchitch, director of the Board of Health, Mr. Mikaëlovitch, employed in the same office, and Mr. Carlier, the French consul, we took possession of a Bulgarian boarding school, located in the central part of the city, in which we were to arrange an
ambulance. The buildings were very suitable for the purpose, but unfurnished.

As we had brought with us no household linen, we began our purchases in that line. A visit of General de Sancy to the king, his fellow-student at Saint-Cyr, rendered all the Servian officials favorable to us and whatever we needed was at once furnished. That same evening the doctors, Sisters and chaplain were provided with convenient lodgings. The General and his son were the guests of the French consul.

On Wednesday, November 13th, beds and linen were sent and the wards organized. The surgeons were enabled to arrange an operating room with whatever was given by the Red Cross Society of Paris. That same day two wards also were in readiness.

On Thursday morning the 14th, towards nine o’clock we received twenty-eight men who had been wounded at the battle of Prilep, and three sick soldiers. The service of the ambulance began from that moment, while three other wards were being prepared. The next day, Friday, another patient was admitted and seven military ward masters and a cook were added to the number of employees. The Red Cross also engaged the services of two servants, a cook and two interpreters.

On Saturday, November 16th, King Peter paid us a visit. He was received by General de Sancy and Mr. Carlier, the French consul. His Majesty was accompanied by the Marshal of the Court and an aide-de-camp. He wished to speak to each patient and to see all the rooms of the ambulance.

Mr. Pierre de Sancy left for Paris, Sunday, November 17th, and the following Tuesday, the General bade us adieu, as he also was returning home, leaving the direction of the ambulance, known as the French Hospital, in charge of Mr. Carlier. Things were now in running
order, at least as far as circumstances permitted. The patients who left were soon replaced by others, wounded for the most part at the battle of Monastir. In our five wards containing fifty-two beds, we had, on an average, from November 29th to December 15th, forty-nine patients. Doctor Nastitch, a Servian physician, who had followed his medical course at Nancy, was added to the staff. Compared with the Russian, Servian, English and Rumanian Red Cross ambulances, ours was not the most important, but it was our ambition to render it especially attractive by its cleanliness and good organization.

The building itself was well-fitted for the work, and we knew we could rely on the Sisters’ devotedness. The floors of the wards and operating room were covered with linoleum and along the corridors and stairways there were strips of carpet or linoleum. A small sum sent from Paris to the chaplain furnished us with window curtains, bed spreads and clothing for the patients, permitting us also to add some fruit or other dainties to the usual dessert. Visitors were charmed and the sick expressed their satisfaction and gratitude, protesting vehemently that, if necessary, they would lend their services to France.

The mission has thus been enabled to keep up its own reputation against the other Red Cross bands, and the English general, director of the British ambulance, said: “With your four Daughters of Charity, you do more than I with my twenty men nurses.” The patients were very sorry to part from Doctor Mitton, as they claim that he took better care of them than any other.

From the 14th of November until the 27th of December, when our ambulance closed, we could report ninety-seven patients admitted, of whom eighty-seven were surgical and ten medical cases. All left us well or on a fair way to recovery. Several were brought here in a pitiable condition, either because of the gravity of their wounds or of the
gangrene which had set in. In fact, some came to us six, seven or eight days after a first dressing on the battlefield. Care and their naturally strong constitution triumphed over the evil.

Besides those admitted into the ambulance, the doctors and Sisters attended ninety-seven outside patients, soldiers and citizens, who came to consult them, and the doctors gave twenty-six consultations in town. One hundred twenty-eight soldiers came to have their wounds dressed and ninety-two persons, including men, women and children were vaccinated.

The doctors left the ambulance on December 28th. Doctor Mitton took the 7:30 a.m. train for Paris, carrying away with him all the apparatus of the operating rooms to be returned to the Red Cross Society. The Sisters remained longer in order to arrange the linen; January 2d, following the advice of Mr. Debrovorski, business manager of the French consulate, they sent to the mayor of Uskub all the dressing material brought from Paris as well as that purchased here. Three days later, after an inventory had been taken, they gave into the hands of the commissary of the Board of Health, all the linen and material loaned to the ambulance. They in their turn left the ambulance January 21st.

Uskub, January 21, 1913.

H. HEUDRE, Chaplain
PRIOR TO OUR DEPARTURE FROM PODGORITZA

Under this heading, Father Rigaud, chaplain, relates the closing of the mission of which the first part was published in our preceding number.

On the morning of January 25th, the Sisters and their chaplain took leave of the wounded in the French pavilion. As the sight was a touching one, I resolved to describe it to you.

Towards nine o’clock in the morning, before the doctors made their rounds, we distributed woolen underclothing given by Mr. Aynard, the French representative in Montenegro, with some little sweetmeats to all the patients. After the distribution which proved very acceptable, we told them that we were about to leave, as we were recalled to France by the Red Cross Society. They with one voice cried out: Jivio Franchuska! Jivio Crux Rosa! Jivio Sestre! (Long live France! Long live the Red Cross! Long live the Sisters!) Fala! Fala! (Thanks, thanks!) And as we went through the wards bidding them farewell, those who were able, rose and assembled in the courtyard. The Sisters were given an ovation. The patients crowded around them, some kissing their hands, others presenting oranges or apples, emblematic in Montenegro of affectionate gratitude. As long as they could see us, they continued to cry out: Long live France! Long live the Sisters!

Having taken leave of these good people whom we loved much although they belong to the “orthodox” rite, there remained visits to the civil officers of Podgoritza—a duty we fulfilled next day. As this was Sunday, we first assisted at High Mass in the Catholic Church. At the close of Mass we were very much surprised to find our-
selves surrounded by the whole congregation. They kissed our hands and offered their thanks for the assistance we had sent them through the pastor. We were very much overcome by a demonstration so novel and unexpected; afterwards we learned that before his sermon, the pastor had announced our departure.

We then called on the governor, the mayor, the president of the Montenegrin Red Cross Society, and lastly our co-workers of the Italian Red Cross, with whom we had entertained most friendly relations. After the customary greeting, the governor sent for his interpreter and through him addressed us a few amiable words, adding: “I will see you again.” I replied that we could not expect this, knowing how busy he was, but he smiled and we believed that he had acquiesced. What was our surprise, therefore when in the afternoon, Mr. Caturitch, a young man who speaks French fluently and who was a frequent visitor to our pavilion, came to invite us to a banquet given by the governor. As I hesitated and tried to refuse, Mr. Caturitch said: “It is impossible to do so, for it is an official entertainment prepared especially for you.” And so it proved, for besides the governor, there were present the orthodox bishop of Niktechitch, the mayor, the president of the Montenegrin Red Cross, two higher officers, a senator, the chief doctor of the Montenegrin ambulances, Doctor Veras of the French mission, and several other gentlemen serving as interpreters.

The banquet did not last long and everything passed off with irreproachable correctness. When the champagne was brought (for there was champagne too) the governor proposed a toast to the mission about to leave, somewhat in these terms: “By thanking you, Sisters, I fulfill a duty and it is a pleasure for me to do so. I thank you in my own name, for I was myself a witness of your work, and all through Podgoritza I have heard the praises of the un-
tiring devotion with which you discharged towards the sick your charitable task. Many mothers were weeping, ignorant of the fate of their sons wounded on the battlefields; their tears ceased when they learned that you, true mothers, were caring for the wounded. In the name of these mothers, I thank you. It is also in the name of Montenegro, where a most grateful remembrance of you will be preserved, that I thank you. But, he added, you come from France, Sisters, and it is the French Red Cross, in concert with the government, that sent you. Is not France the land of devotedness and charity? When thanking you it is to the France we love, that I extend my grateful acknowledgment."

I answered the governor and in my turn thanked him for the flattering words addressed to our Sisters and through them to France and I placed a special stress on the fact that the French government, as well as the French Red Cross Society, was happy to lend its assistance to Montenegro in present circumstances, adding that I hoped the link formed during our three months’ sojourn among these brave people would be the first of the long chain of cordial relations between France and Montenegro.

After a few words from the president of the Montenegrin Red Cross, by which he recalled the valuable help extended by our ambulance to the victims of the war, the entertainment closed with cries of Long live France! Long live the Red Cross! Long live Montenegro! We took leave of our kind hosts, carrying with us the conviction that our presence at the little entertainment had awakened some love for the religion and country of the mission about to depart from the Balkans.

The next day, the 27th, three carriages were furnished us by the director of the Red Cross, and we once again found ourselves on the same road we had followed on our way to Podgoritza: Rieka, Lake Scutari, which this time
was very calm, and Antivari. We waited nearly two days in this port for the Italian steamer which was to convey us to Bari. We took advantage of our stay, to pay a visit to Mgr. Dobrécé, the Catholic Archbishop of Antivari, who after expressing his desire to have Daughters of Charity in his diocese, showed the Sisters the house he would place at their disposal when they would come to establish themselves in Montenegro.

We embarked that evening and the next morning at seven o'clock, landed in Bari. We simply passed through the city, for at nine we took the train for Naples. There we were welcomed by Sister Maurice, Visitatrix. It was not only a pleasure, but also a rest to enjoy the hospitality so graciously extended by the Central House after three months spent in an ambulance. The weather did not show itself so favorable; as it was threatening to rain, we decided to proceed at once to Rome.

On Saturday, February 1st, we boarded the 1:30 P. M. train and at 5:40 arrived in the Eternal City. The Sisters went to the House of Saint Vincent under the care of Sister Guèze, while the chaplain repaired to the Lazarists' House of International Studies. The next day the offering of the Candlemas taper to the Holy Father by the pastors of the city took place. It was my privilege to accompany Father Fontaine and for the first time to see the Holy Father and to kiss his hand. The Sisters were admitted to him with those who were allowed to enter the hall of the throne. Sister Sabran had taken upon herself to secure this happiness for them. But it was our desire to have a private audience and Father Fontaine obtained this favor for the following Thursday. Thus it was we were obliged to prolong our stay in Rome two days. The delay was very welcome, affording us as it did an opportunity to see the principal monuments and to satisfy our devotion.

Friday morning, after thanking our Sisters and con-
frères who so cordially entertained us, we boarded the nine o’clock train which took us direct to Paris. The next day, at 2:30 p. m., we were happy to find ourselves once again in the capital, to visit our two Mother Houses and to receive the affectionate welcome of our Most Honored Father and of the Most Honored Mother.

J. RIGAUD
From Akbes, Father Malaval, Lazarist, in April, 1912, wrote:

Up to the present Akbes has remained an isolated spot with very few means of communication with the outer world. Conditions are about to change, thanks to the new railway of Bagdad which is to pass through this part of the country. From morning till night, we can hear the explosions of mines and in six months the locomotive's whistle will tell us we are in touch with the civilized world.

There will be a radical transformation in this land so rich in natural resources. The whole population of Akbes is aroused; it is building air castles and forming marvelous projects.

Our Catholics should not be left behind. Consequently without neglecting the spiritual progress of our parishioners, we are preoccupied about their temporal interests. Most of them are poor workmen. I have sent a number of boys to good Sister Meynière in Beirut to learn a trade in the workrooms under her care. Eight young girls are placed with the Sisters at Aleppo and they are taught needlework. But this is still insufficient and I have organized a kind of syndicate which already includes more than sixty members. It is my desire to awaken in them some ambition and a spirit of enterprise in order to launch them into business and industrial pursuits. A meeting is
held every Sunday at the close of High Mass. In time I hope to reap a plentiful harvest. Our Mission will thus be taxed with new cares, although needs are many and means very scarce.

In 1870, there was not a single Catholic in Akbes; today we count over a thousand who present every guarantee of perseverance. By sustaining our Mission in the midst of overwhelming difficulties, God must certainly have special designs over it. Kindly cooperate by your prayers and alms in the good work which Divine Providence in its infinite mercy purposes to realize through our efforts.

In October, 1912, Father Malaval again wrote:

We received lately a petition from part of the population of Deurtyol, expressing a desire of embracing the faith. This is no new request, as several years ago Missionaries were asked for. A few Catholic families from Akbes went to live in Deurtyol where they can procure more remunerative work, and as they were deprived of all spiritual succor, I was obliged to take care of them. While we cannot expect to gather in the rich harvest they promise, yet there are undoubtedly a few sheaves to add to our stores.

There were besides thirty-five old Catholic families in the place which were under nobody’s care. Deurtyol is an important center, composed of three large villages so closely connected that they may be said to form only one, and it contains a population of at least 10,000, the majority Armenians.

We were the first to introduce Catholic practices and the schismatics were much edified to hear the Gospel which is rarely preached to them. They are Christians in name only; few among them know even a short prayer. The children are not taught the Catechism and with the excep-
tion of a few old women, the church is frequented only on great festivals.

It is my desire to establish a station there with a resident Catholic Armenian priest. But we should first secure a house which might serve as a stopping place and school-chapel. For the realization of this project, I need from 3000 to 4000 francs. As I have just constructed a house for the Sisters, I must now furnish it; besides, two school-chapels have just been completed. My purse is empty. I feel confident that some benefactors will be glad to take an interest in a work with so fair a promise of success from a Catholic and French point of view.

Deurtyol, in fact, only forty kilometers from Alexandretta will, owing to the railway under construction by Germans, soon become an important town. The Apostolic Delegate of Syria has just proposed to the Little Brothers of Mary to open a school there. The Sisters of St. Joseph of Marseilles will very willingly come also, but these projects cannot be effected unless a Catholic station is organized. Protestant missionaries, German and English are aware of the advantages presented by Deurtyol; the first have already a house and the second are trying to open one.—Les Missions Catholiques.
CHINA

THE CATHOLIC MISSIONS

From the Lazarist printery in Pekin we receive statistics from which we extract the following items:

Of a population of 466 millions there are: 1434910 Catholics; 49 Vicars Apostolic in the five ecclesiastical regions; 2128 priests, of whom 1412 are Europeans and 716 Chinese.

The Petit Messager de Ning-Po, November 1912, published the following article:

PRESENT CONDITION

The question of the loan is still the topic of discussion. The government does not grow tired of negotiating, hoping doubtless that the six powers anxious to furnish the loan will yield. And yet the money would be more than useful, it would be indispensable, now especially when to the lasting fears of a position still unstable, has just been added the exciting question of the Mongolian independence.

That Mongolia is an independent state is a fact dating back many years, but it was concealed under an outward show of protection from China. Today its independence is recognized and proclaimed by a foreign power, Russia, which promises its support by treaty.

THE SCHOOLS

The Minister of Public Instruction has just adopted a measure which should cause us to rejoice. Up to this time, in all colleges and government schools the pupils, on the opening day as well as on certain pagan festi-
vals, were obliged to perform superstitious ceremonies in honor of Confucius. Hence, the difficulty, almost insurmountable, for our Christians to attend these schools which are alone empowered to bestow the diplomas rendering their holders eligible for any public employment. In the ordinance issued by the Minister of Public Instruction, September 3, 1912, we read:

Art. V.—Ceremonies for the meetings of anniversaries (anniversary of the birth of Confucius, of the opening of the school):

The ceremony may be determined by the director of the school. It is not however allowed to perform acts of adoration, or other religious rites.

Thus is a new door, hitherto closed, opened to Catholic youth.

MARITIME CHILI

In last year’s Annals we mentioned the erection of the new vicariate apostolic of Maritime Chili, April 27, 1912, and also the ceremony of the consecration in Pekin of the first Vicar Apostolic, the Right Rev. Paul Dumond, C. M., June 30, 1912. We shall now give some information about Tientsin, the episcopal residence of Bishop Dumond, with a description of his solemn entry into that city.

TIENTSIN

June 30, 1912, the vicariate apostolic of Maritime Chili counted about two millions of pagans, thirty-four thousand five hundred Christians and nineteen hundred catechumens. The clergy included one vicar apostolic and nineteen priests of whom ten are Lazarists and nine secular native priests. As soon as the vicariate was erected a seminary was organized.

On September 21st Bishop Dumond wrote: "We have
made our annual retreat and the secular priests will make theirs; all are animated with the greatest zeal. Our fifteen seminarians have become acclimated and they cheerfully bear the many inconveniences of their improvised quarters. Father Morel, who is in charge of the seminary, teaches also the preparatory courses, and moral theology and philosophy, as he did in Pekin. Father Lebbe teaches dogmatic theology, awaiting the time when one of the new comers will be able to replace him. In the city the work of conversion continues; each week about ten adults are baptized.

The Catholic Mission has two large churches in Tientsin: the cathedral under the name of Our Lady of Victories, burned several times but always rebuilt, and the Church of Saint Louis.

Tientsin is a large city of seven hundred fifty thousand inhabitants. It is the most important of the commercial and industrial cities in the North, and is situated at the junction of the Pé-ho and Grand Canal, a short distance to the west of the mouth of the principal tributaries of the Pé-ho. Moreover, it has a constant railway communication with Pekin and Manchuria. There are German, English, French, Japanese, Italian, Austrian, Belgian concessions. The Pé-ho is very wide here, being about 300 meters, and the quay, two kilometers long, furnishes an easy landing for steamers and junks. The chief articles of traffic are hides, furs, rope, camels’ hair and bristles. Tientsin also exports large quantities of wool and coal and has an extensive trade in rice and cloth. The city owns vast storehouses of cereals and abundant provisions of salt, of which it holds the monopoly. The viceroy, although he does not reside here officially, has his yamen near an important arsenal. As for industrial enterprises, we may mention several cotton mills. Since the Boxer uprising,
in 1900, the aspect of the city is completely changed. Large boulevards have been laid, the encircling wall razed, the bed of the river rectified and a system of waterworks organized. Hence the steady progress noticeable.

ARRIVAL AT TIENTSIN OF THE
RIGHT REV. P. DUMOND, VICAR APOSTOLIC

The following letter appeared in L’Echo de Chine, July 10, 1912
Tientsin, July 8, 1912

In the course of a walk on Thursday last I strolled through the avenue of the Central Station. Its unusual aspect at once riveted my attention; finely decorated carriages, *jinrikishas* with national flags, and even bicycles with pretty bannerets that beat the air as they sped away in the direction of the station. Where are these crowds going? What high personage are these gentlemen in carriages, these cyclers and hurrying pedestrians about to welcome? These last were very numerous and here and there were compact groups, each bearing its banner large or small, white or of several colors, their quick step seeming to bid defiance to the sun which shed around its warm brilliant rays. Far ahead was a white mass dotted with red specks. Were I a poet I would compare it to a field of daisies interspersed with poppies. There were also deputations of children, for they too must take part in the festivities. Who will solve the problem? A Chinaman who seemed to be amused at my surprise, said in French: “Are you a Catholic?”—“A Catholic and Frenchman always,” I replied, “but what connection is there?”—“The connection that we are about to meet our bishop; he will be here at half-past eleven.” This announcement proved less a satisfaction to my curiosity than a new cause of surprise. How could such an event escape me, and especially, how will so many citizens, all natives
AT TIEN-TSIN. MGR DUMOND, VICAR APOSTOLIC, AND HIS MISSIONERS
except a few Missionaries—who are almost natives themselves—receive their bishop? There are more than a thousand persons here.

"You have not seen all," said my cicerone, evidently answering my secret thought (these Chinese are born psychologists); "do you see these troops marching with a band of music at their head and carrying muskets? They are the volunteers of Tientsin (l'i u chee), they also are going there. The band has been graciously sent by the chief of police..." He was still talking when a mounted guard, presenting a fine appearance indeed, galloped in the same direction. "They also are going. They are the personal escort of the governor of Chili..." "Oh!" I thought to myself, "nothing can surprise me now." But my new friend once again gave me a lesson in psychology. "All this, sir, is spontaneous." And it was indeed very striking, for as I afterwards learned on inquiry, it had been sufficient for these officials to hear of the arrival of the new bishop of Tientsin to extend a gracious welcome. The two hundred volunteers of the l'i u chee of whom a minority only are Christians, without a more pressing invitation lent their services; moreover, they generously decorated their street as well as the large boulevard of the station hung with hundreds of flags of all nationalities; is not the Church catholic, that is universal?

We arrived at the station and the waiting did not seem long. How many reflections presented themselves, even if one is not a poet, a reporter, nor even a philosopher! First of all, there were not one thousand, but fully three thousand people of every age and condition. Then (for the sake of appearances, I suppose) our good friends, the Russians, were there too; forty soldiers controlled the crowd, trying to harmonize (a difficult task) the colors of the different banners, from the pure white with black characters, to the black with white characters, while
the Missionaries are exchanging greetings with personages, very few of whom give the native mode of salutation (tsouo i), the greater number making use of a hearty handshake.

The ring of a bell announced that in a few moments His Lordship would appear. Scarcely had the train stopped than the music struck up and the crowd respectfully bowed. The bishop, accompanied by Captain Poraj-Koszye and Missionaries, passed through the station where the Russian troops gave the military salute, and took his seat in the open carriage which was escorted by the governor’s guards to the cathedral. The procession moved on; the sight was impressive, rendered more so by its significance than by its numbers. “There is something changed in China,” said my guide of a few moments ago; “and while the victories of the Church are pacific ones, it is not temerity to compare them to the success of the reformists... Ideas lead the world; yesterday (only forty-two years ago), a dark tragedy was enacted in Tientsin; in time of peace, the mob immolated twenty victims; today it is open toleration and even benevolence; tomorrow, let us hope, this country will understand that salvation is in the faith...”

I would have desired some information about the different groups with their various emblems. Mr. Tchang told me briefly that every evening in the city six lecture halls are open and explanations of the Christian teachings are given, numbers attending as well from the intellectual circles as from the common people (this is a true republic), and each hall bears the name of the quarter for which it is a beacon light...Thus it is that the Catholics of the different quarters are grouped under their respective names, forming a small circle within the large family fold.

The cortege arrived at the bridge of the governor who had placed his own band at the bishop’s disposal. It
accompanied His Lordship to the cathedral where its choicest pieces were rendered, forming in the midst of the popular rejoicings a special feature. The reception extended the bishop began in the cathedral, where I enjoyed the privilege of hearing the slow melodies sung by the whole congregation.—Bishop Dumond, after bestowing a solemn blessing, received the respectful congratulations not only of his own flock but also of many pagans.

LEBLOND

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The Annals of the Propagation of the Faith which published the foregoing pages, added: "The last lines of a letter from a Missionary of the same vicariate fittingly close this account:

"In order to realize the progress made, we need only recall that the Missionary thus honored in 1912, was, in 1898, pursued, tracked and dragged, covered with blood, in the streets of Paoting-fu. His life, as well as that of Father Wang, who today shares his triumph, 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 was 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.'"
THE CHINESE CATHOLIC UNION

The following by Father Morel, C. M., appeared in the Catholic Missions.

Yen-chau is a sub-prefecture dependent upon Tientsin. About a half century ago the Faith was preached there by Father Chevrier, but the converts secured by him were dispersed during the tempest which overtook the Mission in 1870.

Some years later, the work of evangelization was resumed, and just when new fruits were about to be gathered, the troubles of 1900 began.

Martyrs were not lacking, but the blood shed by these heroes did not, unhappily, irrigate the soil in the usual manner. Perhaps the blows had been too numerous and too severe.

At any rate, when, after the second persecution a reconstruction of the Catholics was attempted, there were found only a few hundred neophytes who, chilled and discouraged, had emerged from the trials of the recent warfare with only a feeling of terror for their religion.

A resident missionary was sent to these people, but the situation could not be changed, and the priest was asked to found another parish.

Although this event had every appearance of a disaster, it proved a blessing in disguise, and was the occasion of a splendid resurrection of the Faith in the place—so mysterious are the ways of Divine Providence!

The result was brought about in this wise: Upon the withdrawal of the missionary, the people received a shock that brought them to a realization of their condition. By their regret they showed clearly that they were still Cath-
olics at heart, and little by little they threw off their lethargy.

It seemed only proper to send another shepherd for this helpless flock. In 1906, therefore, Father Lebbe appeared in Tientsin announcing himself as director of the district. One of his first visits was to Yen-chau, and taking compassion on the neophytes, he sent them an excellent catechist, who, employing all his zeal, succeeded in working marvels with his disheartened subjects.

In fact, he did so well that, fifteen days before the Christmas of 1908, the Christians sent a deputation to Tientsin to invite Father Lebbe to pass the feast among them.

Father Lebbe responded to the invitation and on going to Yen-chau found three hundred Christians gathered to welcome him and celebrate the great solemnity. The latter proved to be an immense success, the ceremonies being of a most touching nature.

Among the notables who presented themselves on that occasion was a prominent pagan lettré named Wang-yuehod. So impressed was this gentleman that he shortly after asked for instruction in the doctrine of the Church. His conversion proved a valuable one, as it was followed by thirty others of equally important members of the community.

The new pastor of Yen-chau, Father Selinka, sought methodical means of propagating the Faith. The idea came to him of grouping the common efforts under the form of an association composed of directors and active members.

The first named would take the head, as the most zealous workers, and would decide questions of vital importance. The others, forming the rank and file of the organization, would assume the conversion each year of at least three families,
Founded thus at Yen-chau, the association has grown rapidly in a few years. A similar one has been started in Tientsin, which on account of the size and importance of the place, has become the central organization. From there three others have branched out in as many other directions.

The first general congress of this association was held in the church of Our Lady of Victories, at Tientsin, in 1911. Sixty delegates were present.

The deliberations lasted three days, and the reports showed such a spirit of fervor and piety that the workers surely deserve to have their efforts included in the lives of the saints.

Each delegate presented his views upon the best and most practical means to employ in propagating the Christian religion and many brilliant thoughts were expounded.

It was decided that each promoter must work first for his own sanctification in order to edify the souls he was trying to lead to God, such being the objective point of the apostle, whether lay or cleric.

A second rule was to enter into harmonious relations with all classes, in order to infuse among all the spirit of our Lord. This spirit would be the leaven which slowly fermenting, might in time penetrate the entire mass of society.

All agreed that they must count above everything else, upon the divine efficacy of supernatural grace, and rely on assistance from above without which they could do nothing.

The delegates began each day’s session by attending Holy Mass, and the final meeting received solemn benediction.

A fraternal banquet marked the close of the congress, when it was voted to reunite in 1912 for another conclave,
at which a practical and uniform method of directing the schools would be discussed.

Each one was asked to make a note of his observations during the twelvemonth, in order that this grave question might receive all the light possible for its solution.

Unfortunately, on account of the severe rains and floods, this proposed congress did not take place as anticipated. Thus the great disaster to us materially also affected us spiritually, but the embarrassment may be only a temporary one.

Strongly impressed by the value of their undertaking and the necessity of spreading their maxims, the members of the congress decided to publish a Catholic organ which would announce each week the progress made by the co-workers and furnish them with inspiration for further exertions. The difficulty was to find money necessary for such an enterprise.

The Rev. Father Selinka purchased a stone printing press and sent a young man to Tientsin to learn the theory and management of such a mode of taking impressions.

The educated convert referred to above, Wang-yü-hod, was installed as editor-printer of the new publication, which bore as a title "Diffusion of Catholic Doctrine," or, in Chinese, "Kiao-li-tong-kao."

The first number of this journal appeared July 18, 1911. The price asked was only enough to pay for postage. The numbers succeeded one another every ten days. At the end of six months the Kiao-li-tong-kao had had nineteen issues.

The headquarters of the paper were then transferred to Pekin, and with the change of domicile came a change of name also.

The English title was altered to The Public Good; in Chinese, "Koang-i-lou." The circulation is now about eight hundred, the copies being sent to all parts of China.
What especially recommended *The Public Good* to popular attention is the fact that it is a journal of action edited by men of action. The principal article always treats of Christian Doctrine, after which the news of the day in China and elsewhere is discussed.

The supplement contains letters from the missionaries, and everything printed has in view the strengthening of the Catholic conscience. Dwelling almost always somewhat remote from the world and from their fellow-Christians in China, this paper brings our co-religionists in closer touch with one another.

If an important event for the Church happened in China, formerly the Catholics knew absolutely nothing about it. *The Public Good* will let them know the news of the country.

Zealous workers for the Faith, attempting some worthy undertaking, used to have no means of advertising their want or of soliciting attention; now a few lines in our publication and all China learns of the enterprise.

Foundations of societies or schools, lectures, religious festivals, rules for new associations, results obtained along various lines—everything, in fact, that could satisfy Catholic interest, appears in our columns.

Not only has *The Public Good* made a wide path for itself as literary reading, but it has encouraged lonely missionaries in the distant vicariates to imitate their brothers. After reading the relations in the journal, many have sent us eulogistic letters.

With the appearance of the first number, a Chinese priest wrote that we had realized one of the dreams of the last religious synod. These assertions and results prove that the benefactors who have given their money or their time to helping *The Public Good* have not done so in vain.

Another means of propagating the Faith recognized by
the congress of 1911 was a series of conferences. When the project was launched two years ago, many persons predicted a complete fiasco. Happily every one was not of the same opinion.

A Christian gentleman, as generous as he was zealous, procured the hall for the first meeting. The results surpassed the hopes of the most sanguine.

A second hall was opened, and numerous invitations sent to influential pagans. They came with ardor, and many of them, after hearing the discourses, demanded baptism. We have now eight conference halls, seven of which are in the city of Tientsin.

To each public hall is added a small room for private conferences. After the conference the speakers retire to this antechamber, whence they are followed by those desiring explanations. The conversation is often prolonged far into the night. If the argument is with a Protestant, the discussions often lasts a week.

This sort of ministry is arduous, but very fruitful. We have gained in this manner a large number of highly educated converts.

In this country the right of election to the Provincial Chamber of Deputies is accorded only to professors of secondary schools, directors of primary schools and to men having passed successful examinations at the University. It was discovered lately that the Catholic electors were all our new Christians.

At the last reunion the best report was given by a Mr. Lu, director of our conference halls. During the month of July he had admitted seventy-one catechumens and presented twenty-three adults for baptism. Never has such a result been obtained before.

This gain is explained by the fact that never before were the missionaries and the Christians brought into such close contact with the general masses. Through the con-
ferences, relations are made cordial and lasting, and of late we have had as many as fifteen baptisms weekly.

An apostle residing more than twenty-five miles from Tientsin said to us recently:

"Here in the country we talk of nothing but the conversions made in your city. It is said that everybody is hastening to become a Christian."

Without doubt there is a great movement towards Catholicism, and this movement is due first, to the grace of God, and afterward to the publicity given our holy religion by the missionaries.

Newspapers, religious conferences, courses in law, meetings for workmen, building syndicates, Red Cross work among volunteers, benefit societies—all the means of uplifting the people and propagating the Faith are employed by the apostles and with great success.

Thanks to Divine Providence, our priests now have a freer entrée into places of public reunions than formerly. Our own conference halls cost a rental of several dollars a month, while these public gatherings mean no expense and much gain for religion.

Inspired by the marvels realized at Tientsin, several other vicariates apostolic have started a similar work. The Franciscans of Chansi have joined with the Jesuits of Shanghai in forming a U. A. C. C. (Union of Catholic Chinese Action), and have sent us their rule.

The first reunion of our U. A. C. C. took place Sunday, August 4, 1912. The thirty-five members present chose for their president the editor of The Public Good. Father Lebbe gave an explanation of the rule and announced the subject of study decided upon for the second meeting, on the 18th, which was as follows: "What means shall we use to gain the conversion of women?"

On August 18th new members applied for admission to the number of thirty-five, and after a discussion of the
school question there was a two hours' deliberation on the question named for the day.

A yearly membership fee of twenty cents is demanded. And now a new branch of the society is being contemplated.

Some Christian women have demanded that we establish a feminine section in which they may keep pace with the men on all important points bearing upon the Catholic Faith. There seems to be no reason why we cannot grant their request.

SOUTHWEST CHILI

SILVER JUBILEE OF BISHOP COQSET, VICAR APOSTOLIC

Chenting-fu, October 25, 1912

On October 16th, the Catholic Mission of Chenting-fu celebrated the twenty-fifth anniversary of the episcopal consecration of its Vicar Apostolic, Bishop Coqset. From the eve an extraordinary activity in and about the residence was observable. European and Chinese Missionaries of the vicariate, as also the Vicars Apostolic of the four other Lazarist Missions in Chili, with several of their own clergy, assembled for the occasion. South Kiangsi, where Bishop Coqset passed the first twenty years of his episcopate, was represented by Father Péres, Pro-Vicar.

A countless number of Christians delegated by the different parishes or districts, and others who came of their own accord, thronged the walks and courtyard. Hanging from the Bishop's apartments to the front entrance, were silk bands of various colors ornamented with large gold
letters. These express the good wishes offered the Vicar Apostolic by the Christians of the vicariate as well as the mandarins, notables, merchants and people of Chenting-fu. Three flags bearing the Papal, French and new republican colors, banded together, were conspicuously displayed, eliciting general admiration.

Eight o'clock strikes!... Already the Christians have assisted at several Masses, received Holy Communion and said their morning prayers. Nearly all are assembled in front of the cathedral, for at this moment a detachment (sent as a guard of honor by the mandarins), file out of the residence at the sound of fife and drum. They are followed by a cross bearer preceding the clergy composed of over fifty priests and twenty seminarians. Then comes Bishop Coqset in *cappa magna*, accompanied by Bishops Jarlin, Geurts, Fabrègues and Dumond. Arrived at the door, the soldiers stop, present arms and the procession enters the cathedral which has been tastefully decorated by the Daughters of Charity and Missionaries. We are glad to hear the Gregorian chant during the Pontifical Mass, excellently rendered by the seminarians, students, and girls from the Sisters' orphanage. The sermon is preached by Father Déhus of the Pekin Vicariate, pastor of the church of Nantang, in which Bishop Coqset was consecrated October 16, 1887.

After Mass, His Lordship gave the papal blessing. This favor was granted by the Holy Father by an autograph letter which was read first in Latin, then in Chinese. When the religious ceremony was ended, Bishop Coqset received the congratulations of the city officials of Chenting-fu (our Christians had presented greetings and gifts and received the blessing of their bishop on the eve). At their head was our old general. For the first time we beheld him in his military suit which is very becoming. The prefect, sub-prefect and other magistrates wore the
Chinese costume, very plain and without any of their former insignia. Their felt hats in would-be European style (they are of all shapes and colors) amused us not a little. Our friend (he calls himself such), the great bonze, chief of the imperial pagoda, next to the residence, introduced everybody and took upon himself the whole weight of the conversation.

After the officials came the notables, the merchants and delegations from each of the four large streets of the city. Good and dear city of Chenting-fu! Officials and people were delighted to have the opportunity of giving a proof of the happy relations now existing with the Mission and which they hope to maintain. May the Heart of our Lord make these good dispositions serve as a means of speedy conversions to our holy faith.

At twelve o'clock the Bishops and Missionaries entered the refectory which had been decorated by two of our confrères, and took their seats at a table of over sixty covers. Towards the end of the dinner, Father Péres proposed a toast which was loudly applauded. Father Bantegnie, a Missionary of Pekin, formerly of our vicariate, surprised us by reciting a sonnet in honor of our Bishop. Our refectory, accustomed to recollection and the monotonous reading in Latin and Chinese, had never beheld such a feast with so great a number of guests, and enlivened by toasts in prose and verse.

The large portrait of Saint Vincent de Paul, surrounded with garlands, seemed to smile on this happy family reunion.

In the evening the festivities were closed by the chanting of Vespers and solemn Benediction. Once again we could delight in the singing of our seminarians and orphans; among the latter we may mention especially the group of blind children who sang every verse of the psalms without a single mistake.
The party dispersed next day, each one returning to his vicariate and mission, carrying away with him the sweetest memories. While congratulating Bishop Coqset, we felt we were also paying a tribute of grateful remembrance to his venerable predecessors who worked with so much zeal in the formation of this grand vicariate: Bishops Arnouilh, Tagliabue, Sarthou and Bruguière. Doubtless they, with the forty Missionaries who shared their labors and whose remains repose in our cemetery, took part in our rejoicings. We ask them to bless our venerated Jubilarian, his collaborators, his Christians, old and new!

KIANGSI

We give in this issue a description of the consecration of Bishop Clerc-Renaud and purpose to publish in our next a paper on the work of the seminaries in Kiangsi, bearing reference to the successive organization of the province which was erected at first into one and afterwards into several vicariates. Following are several items relative to Kiangsi.

The name Kiangsi signifies west of the Kiang. The province so called is about 180,000 square kilometers. Population twenty-six millions. The capital is Nanchang on the Kankiang, south of Lake Poyang. Besides Nanchang there are twelve prefectures and the independent tcheu of Ningtu.

The chief cities are: Nantchang, with a population of 300,000; Ku-Kiang, 36,000; Yaotcheu, on the borders of the lake, with Nankang and Kin-te-chang, the great center of porcelain manufacture; it contains one hundred sixty furnaces employing one hundred sixty thousand workmen. A large river emptying into the Yangtse-kiang
with the great lake which is its outlet before reaching the river, and the numerous streams flowing from right to left in Kankiang, form the hydrographic system of Kiangsi.

The Kankiang rises in the southeastern part of Kiangsi where it is called the Kongchoei, running in a westerly course to Kantcheu. Here it receives the waters of the Chang-choei and thence flows towards the northeast, emptying by several branches into Lake Poyang. It is navigable for steamers, at the time of the rising of the waters, up to Nanchang; for junks of moderate cargo, up to Kantcheu; and for small boats, up to Nan-ngan.

Lake Poyang is thirty leagues by seven. It is very deep in its northern part. When the waters rise, they reach a height of nine meters, overflowing the neighboring marshes. Numerous islands rest on its surface and its northern borders, picturesque in appearance, are densely populated. This lake is very much dreaded on account of the terrible storms prevalent. Several passenger steam-boats ply its waters. It is connected with the Yan-tse-kiang by the strait of Hu-keu.

Besides the waterways already mentioned, we may note another means of communication which is the most important; this is the road known as the "Ambassadors' Route" which, following along the valley of Kankiang, leads to Koang-tong. It derives its name from the fact that formerly it was the route taken by these high officials from Canton to Pekin. In the south it cuts through the Mei-ling Pass.

In Kiangsi one port only is open to foreign trade, that of Kieou-kiang. Not far distant is Hukeu-hien which serves as a harbor.—RICHARD, Geographie de l'Empire de Chine.

From the standpoint of religious administration, Kiangsi, after being erected into a vicariate apostolic in 1696,
passed through many vicissitudes during the periods of persecution. In 1838, it was with Chekiang constituted into one vicariate confided to the Lazarists. In 1846, it was separated from Chekiang and continued to be directed by the Lazarists, but in 1879, it was divided into two vicariates apostolic, North Kiangsi and South Kiangsi. Bishop Bray who governed North Kiangsi, obtained, in 1884, the division of this vicariate by the erection of the new vicariate of East Kiangsi.

This last embraces the four prefectures of Yaotcheu, Kuong-Sin, Futecheu and Kien-tchung. Its first Vicar Apostolic was the late Bishop Vic who is now succeeded by Bishop Clerc-Renaud.

CONSECRATION OF THE RIGHT REV. LOUIS CLERC-RENAUD, VICAR APOSTOLIC OF EAST KIANGSI

The consecration of the Right Rev. John Louis Clerc-Renaud took place November 3d, in the chapel of the Daughters of Charity at Yaotcheu, the Lazarists having no church in this city.

Within the last four years, God has bestowed new pastors upon the three vicariates apostolic in the flourishing province of Kiangsi. The consecration was therefore the third ceremony of the kind occurring in close succession.

In 1907, Bishop Coqset, who did so much towards the development of South Kiangsi, was called to assume the administration of a more important vicariate classed by Father Boscat as the first among our Chinese vicariates. Bishop Ciceri, chosen to replace him at Ki-ngan, was consecrated February 16, 1908, at Kiu-kiang where a cathedral and easy communication by boat afforded ample means for a magnificent ceremony. On June 11, 1911, in this same church and with the same pomp, the Right Rev.
AT THE CONSECRATION OF MGR CLERC-RENAUD (EASTERN KIANG-SI)

BISHOPS: MGR CICERI, MGR CLERC-RENAUD, MGR REYNAUD, MGR FATIGUET
Louis Fatiguet was consecrated as successor to the deeply regretted Bishop Ferrant who at the time of his death had scarcely reached his fiftieth year.

We were far from possessing the same advantages in East Kiangsi, and very little prepared to meet a similar circumstance. In fact, on June 2, 1912, God had called to his reward, in our seminary of Kiashing, the good and much beloved Bishop Vic. On the other hand, August 25th, feast of Saint Louis, Father Louis Clerc-Renaud received the dispatch informing him of the designs of God which called him to fill the place of the late bishop. The Briefs arrived soon after, and thanks to the speedy telegraphic communication, the bishop-elect was able to hasten the ceremony of his consecration, which was desirable, as the season was rapidly advancing.

But where this should take place? At first Kien-tchang, which possesses a fine church dedicated to Our Lady of the Rosary, was thought of. Quite near, a residence, appropriated to the retreats, might offer plain but suitable accommodations. We therefore believed that the ceremony would be performed there. But it was not so.

We had in fact thought of all places except our own. There was besides another question to be considered; the bishop-elect desired to invite distinguished guests: the two Vicars Apostolic of Kiangsi and those of Chekiang, as well as the Visitor. For these last the journey to Kien-tchang presented insurmountable difficulties at the season when Lake Poyang is not navigable to Yao-chow except for small boats. Hence, Bishop Clerc-Renaud was obliged to choose this place, although much was wanting. Everything however passed off well.

Bishop Reynaud, the consecrating prelate, arrived from Kiukiang with the Visitor, in the middle of the week. Bishop Faveau was unable to leave his post, while one of our confrères, a Vicar Apostolic in the North, having
reached Kiukiang, dared not brave the fierce waters of the Poyang. Bishop Ciceri traveled in his own mission boat, the trip lasting ten days. Finally, Bishop Fatiguet came by land, stopping in passing, at the different posts of his vicariate; he arrived on the eve of the ceremony. In the meantime, many confrères and three native secular priests had come to join our numbers. Father Tamet, being attacked with a high fever, was obliged to remain in bed and could not celebrate holy Mass even on the day of the consecration on account of his extreme weakness.

Our seminarians, already subdeacons, had been called here by the bishop to take part in the festivities and they decorated the large chapel with that taste which revealed the superintendence of their Superior. Everything necessary for the ceremonies was admirably arranged by their Director.

When the great day dawned we were no longer anxious about our restricted quarters; all hearts were filled with the religious solemnity of the occasion and fervently invoked the Holy Ghost to shed his choicest gifts upon the bishop-elect. The pagans were lost in admiration, for invitations had been sent to the prefect, military chief and custom house officer as well as to several notables, our friends; all graciously responded.

The occasion was also one of great edification for our Christians and catechumens who had never seen a crosier or mitre, and who consider their bishop only a priest, in a degree superior to other priests.

The ceremony of consecration performed at Kiukiang could possibly have been more solemn, but not more pious; and especially it could not have more deeply impressed our Christians, deprived as they are of the beauties of our Catholic worship. Hence, our gratitude towards the three Vicars Apostolic and the Visitor who kindly undertook a long and wearisome journey to cause the cross of salvation
to shed its splendor upon a city which, previous to Bishop Vic’s time did not even have a resident priest.

To close the day’s celebration, the new bishop gave in the evening solemn Benediction of the Most Holy Sacrament. In order to pay a tribute to the memory of the late bishop, the next day a Requiem was chanted by the Visitor who, being absent from Kiashing on June 2d, had not been able to perform this sacred duty. Bishop Clerc-Renaud gave the absolution.

We continue to pray that the wish offered to him who has become our father and pastor, be realized and that God will grant him a long life and abundant blessings: Ad multos annos!

Francis Dauverchain
Lidji-Iassou, under the name of Menelik II, ascended the throne on February 1, 1913. King Menelik I was completely paralyzed for a long time and on several occasions, even recently, the report of his death was circulated, but never confirmed.

The accession of Menelik II will bring, it is hoped, some amelioration to the religious condition of the country.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. John Tchang, December 23, 1912, Tcheng-ting-fu, China; 77 years of age, 45 of vocation.

Rev. Josse Krautwig, January 5, 1913, San Jose, Costa Rica; 72, 45.

Rev. Cornelius Marc Enroe, January 9, 1913, Blackrock, Ireland; 70, 47.

Brother Blazius Schrott, January 22, 1913, Vienna, Austria; 54, 32.

Rev. Bartholomew Bonino, January 28, 1913, Mondovi, Italy; 87, 71.

Rev. Joseph Ouang, February 6, 1913, Pekin, China; 76, 44.

Right Rev. A. d’Agostino of Ariano, February 13, 1913, Naples, Italy; 74, 55.

Rev. John Seung, February 23, 1913, Ning-Po, China; 41, 20.

Rev. Pierre Blot, March 20, 1913, Château-l’Évêque, France; 76, 53.

Brother Julian Nogal, Guadalajara, Spain; 31, 6.

OUR SISTERS

Sr. Pelagie Chlapowska, Culm; 62 years of age, 40 of vocation.

“ Magdalena Bdiurruw, Valdemoro, Spain; 32, 13.

“ Gregoria Martinez, Manila, Philippine Islands; 69, 50.

“ Antonia Bonet, Alcira, Spain; 53, 28.

“ Marie Bessière, Château-l’Évêque, France; 67, 45.
Sr. Marie Eusèbe, Lima, Peru; 68, 47.
  " Marie Sabatier, Grand'Combe, France; 57, 35.
  " Joséphine Chicandard, Albert, France; 62, 36.
  " Anna Flimm, Graz, Austria; 34, 13.
  " Marie Vaughan, Plymouth, England; 33, 5.
  " Rosenda Rojas, Pasto, Colombia; 43, 10.
  " Pauline Vanuxem, Louvain; 76, 48.
  " Élisabeth Stangl, Graz; 30, 8.
  " Élize Martin, Donera, Algeria; 56, 32.
  " Suzanne Guerra, San Isidro, Argentina; 45, 14.
  " Lucia Lavedan, Madrid; 60, 38.
  " Marie de Forcade, Paris; 71, 46.
  " Marie Cauquil, Guayaquil, Ecuador; 69, 50.
  " Marie Bardin, Palermo; 43, 15.
  " Livia Molteni, Turin; 45, 18.
  " Maria Pellegrini, Siena; 74, 55.
  " Eunomia Prezioti, Corinaldo, Italy; 74, 49.
  " Agnès Sclic, Budapest; 31, 12.
  " Mathilde Hasslacher, Castres; 70, 33.
  " Marie Lanhlé, Luçon, France; 21, 1.
  " Joséphine Aubry, Paris; 38, 12.
  " Marie Billon, Montceau-les-Mines; 34, 10.
  " Félicité Margerin, Redon, France; 83, 59.
  " Joséphine Lavergne, Marseilles; 81, 54.
  " Hélène Carrion, Liege; 66, 39.
  " Adèle Corti, Turin; 33, 8.
  " Louise Maillard, Pekin; 73, 49.
  " Virginia Bosi, Aquapendente, Italy; 67, 46.
  " Lamberto Hilgers, Cologne-Nippes; 57, 22.
  " Marie Girard, Boulogne-sur-Mer; 72, 51.
  " Philomène Rodini, Turin; 72, 52.
  " Marie Sagelet, Marmande, France; 73, 55.
  " Anne Pigal, Saint-Michel, Algeria; 46, 6.
Sr. Thérèse Puppo, Parma, Italy; 86, 67.
" Anne Bennett, Gainford, England; 47, 22.
" Adèle Jauffret, Mont-de-Marsan, France; 21, 1.
" Eugénie Menut, Montolieu, France; 41, 21.
" Eva Stelzer, Laibach, Austria; 69, 51.
" Marie Andrieu, Kosrowa, Persia; 60, 35.
" Clelia Zeppa, Naples; 58, 38.
" Marie Juniat, Toulouse; 76, 51.
" Inocencia Ramirez, Madrid; 29, 6.
" Cipriana Echeveste, Seville; 66, 49.
" Clara Febrers, Torredembarra, Spain; 25, 3.
" Maria Perrez, Madrid; 69, 41.
" Esperanza Lizarraga, Pampaluna, Spain; 63, 43.
" Maria Ibarlucea, Elgoibar, Spain; 68, 47.
" Eugenia Ortiz de Pinedo, Valdemoro; 28, 7.
" Jeanne Lequellec, Loos, France; 80, 58.
" Lucie Radomska, Warsaw; 75, 51.
" Marie Schrott, Cracow, Poland; 73, 47.
" Angélique Hedzierska, Kalisz, Poland; 73, 49.
" Emilie Wisniewska, Czestochowa, Poland; 33, 7.
" Marie Duprat, Ingelmunster, Belgium; 78, 50.
" Marie Grayo, Saint Quentin, France; 70, 47.
" Antonia Reisp, Vienna, Austria; 56, 36.
" Laurence Méreau, Paris; 85, 63.
" Anne Jubelain, Clichy; 84, 62.
" Arcangela Barino, Turin; 59, 39.
" Catherine Finnadelles, Château-l'Évêque; 60, 42.
" Marie Duchassing, Château-l'Évêque; 64, 39.
" Sophie Fauster, Cracow; 86, 60.
" Thérèse Forfert, Naples; 70, 46.
" Marie Marssand, Paris; 59, 28.
" Célestine Grudzinska, Posen, Poland; 56, 16.
" Aloisia Hatzianer, Laibach; 46, 23.
" Ines Avendaño, Malambo, Colombia; 36, 10.
" Rosa Gabbiati, Longiano, Italy; 43, 21.
Sr. Carmela Ala, Naples; 61, 33.
“ Marie Cottes, Condom, France; 76, 57.
“ Mathilde Cavaglia, Turin; 54, 34.
“ Marie Bonsergent, Cette; 84, 62.
“ Natalia Torres, Santiago, Chili; 49, 23.
“ Clémence Tanios, Alexandria, Italy; 61, 40.
“ Madeleine Offrey, Saint-Etienne, France; 73, 46.
“ Marie Choloniewska, Moszezany, Poland; 77, 51.
“ Julie Richard, Saint-Chamond, France; 35, 12.
“ Angélina Dévelenne, Jérusalem; 46, 24.
“ Germaine de Sabatier, Auch, France; 36, 10.
“ Jeanne Dubreuil, Bordeaux; 43, 17.
“ Cécile Ganschinietz, Budapest; 47, 24.
“ Regina Bondorfer, Salzburg; 29, 10.
“ Marie Colin, Neuilly; 72, 50.
“ Philomène Swoboda, Vienna, Austria; 48, 28.
“ Rosa Wiedner, Graz; 31, 8.
“ Isabel Ramirez, Guatemala; 25, 4.
“ Suzanne Brizard, Rome; 77, 53.
“ Josefa Romeo, Pampaluna Spain; 50, 21.
“ Manuela Cots, Tarragona, Spain; 70, 44.
“ Pilar Iturralde, Valdemoro, Spain; 24, 1.
“ Teresa Barbera, Cuart, Spain; 62, 37.
“ Marie Arrazat, Tarbes, France; 70, 50.
“ Anna Vodosèk, Cilli, Austria; 62, 38.
“ Marie Leneuf, Amiens; 68, 45.
“ Joséphine Pidon, Montolieu; 80, 47.
“ Marthe Bosinke, Benthen, Poland; 51, 25.
“ Thérèse Exenberger, Schwarzach, Austria; 45, 18.
“ François Hudé, Laibach, Austria; 21, 2.
“ Alix Serrecave, Sorèze, France; 72, 46.
“ Marie Omankowska, Culm; 71, 45.
“ Jeanne Supancic, Laibach; 82, 58.
“ Marie Krizsan, Budapest; 24, 7.
“ Marie Labeled, Warsaw; 64, 41.
Sr. Marie Panon, Alexandria, Egypt; 57, 32.

“Assunta Muzzi, Fermo, Italy; 57, 39.

“Anne Dohérier, Tourcoing, France; 64, 45.

“Louise Leroy, Barcelona; 64, 41.

“Marie Apack, Smyrna; 83, 63.

“Léonie Parsy, Argenteuil, France; 76, 49.

“Marie Chambon, Clichy, France; 73, 53.

“Azéma Delcroix, Clichy; 67, 42.

“Modeste Leardi, Turin; 82, 51.

“Magdalena Joller, Puerto-Rico; 25, 4.

“Francisca Jimenez, Los Arcos, Spain; 33, 11.

“Cirila Montoya, Santiago de Galice, Spain; 25, 5.

“Antonia Barnils, Valencia, Spain; 72, 51.

“Magdalena Domingo, Toledo, Spain; 67, 46.

“Eusebia Larranaga, Longroño, Spain; 71, 46.

“Philomène Lopez, Soria, Spain; 62, 30.

“Marie François, Naples; 74, 55.

“MarieBussehaert, Montolieu; 39, 18.

“Augustine Leredde, Rouet, France; 65, 44.

“Émilie Marcadier, Obaix-Buzet, Belgium; 73, 53.

“Marie Géhin, Paris; 41, 18.

“Marguerite Frontil, Santiago, Chili; 91, 66.

“Eugénie Roux, Rio-de-Janeiro; 71, 44.

“Élisa Bassanelli, Siena; 40, 8.

“Maria Ubeda, Palma, Balearic Islands; 73, 48.

“Felisa Fernandez, Barcelona; 37, 20.

“Marie Brunel, Lille, France; 84, 59.

“Françoise Piter, Dugny, France; 80, 58.

“Barbara Pruszak, Kosten, Poland; 66, 44.

“Marie Talmon, Salonica; 50, 29.

“Delphine Porcu-Cannas, Cagliari, Italy; 56, 28.

“Maria Soares, Bahia, Brazil; 50, 30.

“Domenge Borron, Modica, Italy; 87, 57.

“Thérèse Leggio, Naples; 75, 52.

“Émilie Dambrin, Clichy; 71, 46.
Sr. Joséphine Combes, Amboise, France; 80, 60.
  
  " Gertrude Schadlich, Lorquin, Lorraine; 36, 6.
  " Buenaventura Graells, Valdemoro, Spain; 64, 45.
  " Paulina Ortiz, Murcia, Spain; 58, 27.
  " Josefa Barral, Toledo, Spain; 72, 48.
  " Maria Ortiz, Reinosa, Spain; 43, 25.
  " Ellen Lane, Hull, England; 31, 10.
  " Marie Prud, Paris; 66, 37.
  " Élisabeth Bergheaud, Paris; 69, 45.
  " Leocricia Daroca, Arboleda, Spain; 62, 39.
  " Élise Voros, Budapest; 74, 57.
  " Catherine Quinlan, Cumberland, Maryland; 25, 2.
  " Anna Kane, Norfolk, Virginia; 32, 8.
  " Margaret Garland, Washington, D. C.; 72, 44.
  " Catherine McNeff, Milwaukee, Wisconsin; 50, 17.
  " Marie Louie, Baltimore, Maryland; 40, 20.
  " Mary O'Reilly, El Paso, Texas; 34, 11.
  " Mary Bradley, Baltimore, Maryland; 82, 60.
  " Catherine Fuller, Greensboro, North Carolina; 26, 6.
  " Annie Hickey, Troy, New York; 49, 10.

R.I.P.