ASIA

THE WORK OF THE PROPAGATION OF THE FAITH

REPORT FOR 1912

No one is ignorant of the assistance given to the Church by the admirable Work of the Propagation of the Faith, founded in the course of the nineteenth century and which so powerfully helps towards the spreading of the Gospel by the resources it furnishes to the Missionaries.

Each year the report is published, consequently all may know whence come the donations and how they are applied. We borrow the following items from various Catholic papers.

I—WHERE THE RESOURCES GO

In the Semaine religieuse de Paris of November 22, 1913, we read:

In 1912 the dioceses of the Catholic world have given to the Work of the Propagation of the Faith the sum of 8,051,575 francs. Of this total, Europe’s share is 5,600,000 francs; America’s 2,400,000 francs; and Africa’s, Asia’s and Oceanica’s about fifty thousand francs only. Moreover, a sum of 127,000 francs remained at the disposal of the Holy Father for his Oriental works at the close of the year 1911.

The expenses are as follows: missions in Europe, 639,500 francs; missions in Asia, 3,678,000 francs; in Africa, 1,813,000 francs; in America, 542,000 francs; in Oceanica, 823,000 francs. Finally, the expenses incurred by the fitting up and support of the delegations in America have reached the sum of nearly 100,000 francs.

More than 400 dioceses, vicariates and missions throughout the world have been assisted by the Work.
II—WHENCE COME THE RESOURCES

The *Annals of the Propagation of the Faith* has just published a detailed account of the work during the year 1912. From this account a French Catholic paper gives the following extract:

In 1912 the Work collected eight millions, the highest figure ever attained. France contributed 3,100,000 francs, a large sum when we consider the number of Catholics, but while formerly our country alone gave four-fifths or two-thirds of the sum total, it now does not contribute even one-half. The diocese of Lyons, the cradle of the work, is the most generous, with a contribution of 448,000 fr., then successively: Cambrai, 155,000 francs; Nantes, 150,000 francs; Saint-Brieuc, 149,000 francs; Saint-Dié, 187,000 francs; Quimper, 129,000 francs; Rennes, 106,000 francs. Paris does not go beyond 110,000 francs.

Important dioceses, including rich and populous cities, as Marseilles, Bordeaux, Rouen, Toulouse, have collected only from 30 to 31,000 francs each, while the poor diocese of Mende with scarcely 100,000 Catholics, collects nearly 14,000 francs. Nice reaches only 7,000 francs.

Alsace-Lorraine shows a fine offering of 401,000 francs, 240,000 in Metz, 161,000 in Strassburg.

Belgium holds a high place with 356,000 francs.

Poor Ireland gives a generous tribute of 263,000 francs, of which 127,000 francs for the diocese of Elphin (although it ranks only the eleventh in population), 46,000 francs for Armagh and 30,000 francs for Dublin.

Germany, which has besides assumed the largest part of the Catholic apostolate in Lutheran countries, gives 577,000 francs of which 324,000 francs are furnished by the dioceses of the Rhenish provinces.

England and Scotland, where Catholics are as yet a small minority, collect nearly 110,000 francs.
By reviewing the different European nations, it is a matter of surprise to find that the contribution of Catholic Spain amounts to 204,000 francs only, and the dioceses of Victoria, Compostello, Barcelona and Madrid alone furnished 136,000 francs.

In Italy it is still more surprising: the thirty-six millions of Catholics contribute only 272,000 francs; apart from Turin, Genoa and Naples, the other dioceses give only trifling sums. Even Rome sends scarcely 10,000 francs, very little more than our small and poor diocese of Maurienne which counts only 60,000 inhabitants!

The figures presented by Austria and Hungary are still more lamentable, 61,000 francs as sum total. Vienna, one of the richest cities in Europe, gives only 1,650 francs!

As for Poland, if we must credit the report given, it completely ignores the Propagation of the Faith.

If we pass over to America, we are astonished at the smallness of the contributions in Canada, about 6,500 francs. But the United States gives more and more to the work, sending an offering of 1,828,000 francs; the diocese of New York, with its 759,000 francs, leaves far behind that of Lyons which up to the present ranked first. Boston sends 231,000 francs, and Philadelphia 119,000 francs, more than Paris. In a few years the United States, which has been evangelized, thanks to the contributions of French Catholics, will rival them in generosity.

The work begins to spread in Chili which sends 95,000 francs; in Mexico, 121,000 francs, and especially in Argentina, 305,000. The diocese of Buenos-Ayres alone gives 165,000 francs.— The Bulletin de la Semaine, September 10, 1913.
III—BY WHOM IS THE WORK OF EVANGELIZATION ACCOMPLISHED

While awaiting the time for a sufficient number of native missionaries, it is especially by Europe that the foreign Missions are supplied with laborers. From the Obituary List published by us last year for 1911, one may readily judge who are the ones who fulfill this work of apostolic devotedness.

The list contained 160 names: 12 bishops, 148 priests. In the *Catholic Missions* we find them classed according to nationalities:

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>French</td>
<td>61</td>
</tr>
<tr>
<td>Spaniards</td>
<td>16</td>
</tr>
<tr>
<td>Belgians</td>
<td>14</td>
</tr>
<tr>
<td>Italians</td>
<td>13</td>
</tr>
<tr>
<td>Dutch</td>
<td>8</td>
</tr>
<tr>
<td>Irish</td>
<td>6</td>
</tr>
<tr>
<td>English</td>
<td>4</td>
</tr>
<tr>
<td>Swiss</td>
<td>1</td>
</tr>
<tr>
<td>American</td>
<td>1</td>
</tr>
<tr>
<td>Canadian</td>
<td>1</td>
</tr>
<tr>
<td>Cingalese</td>
<td>1</td>
</tr>
<tr>
<td>Unknown</td>
<td>2</td>
</tr>
<tr>
<td>Alsatians from the diocese of Strassburg</td>
<td>5</td>
</tr>
<tr>
<td>Lorraines “““““ Metz</td>
<td>2</td>
</tr>
</tbody>
</table>
Divers important events have occurred in the political evolution of China. The most important is the election of a permanent President for the Chinese Republic, as up to the present, Yuan-Shi-kai was only Provisional President. He has been elected for a term of five years and at its expiration, he may be re-elected.

**THE ELECTION OF THE PRESIDENT OF THE REPUBLIC**

The election took place on the 6th of October. Yuan-Shi-kai was raised to the presidency by a plurality of votes, 507 out of a total of 703, two years to the very day after the breaking out of the revolution.

On this occasion the *Echo de Chine* of October 18, 1913, published the article:

"It would certainly be rather bold to state that he was placed in the presidential chair by a unanimous popular vote. This man sometimes astonishes; some admire him. But even among his most faithful partisans, there is not one who does not fear him. He is more a master than a leader. And in the course of the late insurrection, there were business men of Shanghai who publicly expressed their antipathy, nay, their hatred for Yuan, and yet they were the very men who signed petitions begging that he take energetic measures against the rebels.

"He represents an authority recognized as necessary, so true is it that an intelligent will, whatever be its aim and aspirations, is synonymous with a spirit of organization, the outcome of order, which is indispensable for all peoples.

"By taking care of his own affairs, Yuan regulated those
of the country. We need not question if he made use of his influence to further his ambition, from the moment we know he has placed it at the service of the government. His winding diplomacy has been indifferently exercised against troublesome friends as well as against too menacing foes. Then, by a master stroke, he has crushed the latter. He has worn out several ministers. Among the parliamentary members, he has subdued some and held others in check. Parliament, a loud and quarrelsome body, incited by an underhanded system of rigor or bribery, has quieted down.

"And the presidential election was held under martial law, while swarms of detectives 'guarded' the palace. Fear and money accomplished their work as all-powerful electoral agencies. And from that Parliament, formerly the citadel of opposition, Yuan comes forth President of the Republic of China. And to-day he appears as the mighty and legitimate ruler of four hundred millions of men.

"Yuan is the man who, impassive and energetic, has passed through so many storms, difficulties and crises; the broad-shouldered man who upheld without flinching, the weight of the colossal edifice, at the moment when the revolutionary turmoil swept against its pillars; what has kept him from sinking into anarchy and given time to his genius, patient and cunning, to prop up the tottering mass? Yesterday — scarcely two years ago — a disgraced viceroy, to-day, an all-powerful master.

"It is not, however, sufficient to have temporarily saved his country from the peril of anarchy. The interior difficulties are still formidable and the task of organization considerable. All look forward to the President for the realization of the hopes held out by the revolution; for the liberation of this nation, a mummified body, from the bands
of routine and ignorance which have bound it for centuries; for the opening wide of the way to economic progress, the best agency for the spread of modern ideas.

"Will he head the necessary reforms? Will he realize the hopes now placed in him? His conduct will soon show. When we have seen him at work, then, and then only shall we know if he was more ambitious and more clever than others, or a true leader of the people."

Jean Fredet.

As soon as the news of the election was communicated, the different legations in Pekin, by order of their respective governments, hastened to send congratulatory letters to the Minister of Foreign Affairs, acknowledging the Republic of China.

_Solemn Installation of the President_

The newly elected President fixed October 10th as the date of his official installation: reception of invited guests, taking of the Inauguration Oath, and military review. The rain unfortunately prevented the carrying out of the whole program.

From the _Journal of Pekin_ (October 11th) we quote the following description, especially those details relating to the reception granted Bishop Jarlin, of Pekin:

"In front of the legations are groups of soldiers stationed there to protect the sedans of the diplomats whose presence is very desirable.

"The rain continues to fall, but carriages and rickshaws roll by under the eyes of the nervous policemen. Only the representatives of the powers are allowed to pass through the Tien An Men, a priceless privilege nowadays, and the other invited guests must put up with the inconveniences of the weather. They enter through the
Tong Hoa Men gate, where are assembled agents, officers and citizens and members of the committee of organization.

"At last, we find ourselves in front of a beautiful decoration which we had already admired two days before. One never tires looking at these wonders of architecture, these marble bridges gracefully spanning the canal, these bronze lions like those seen guarding the finest castles in Europe, and these gigantic gates made ponderous intentionally and covered with black openings like so many mouths, ready, it would seem, to devour those who will attempt to venture in. At the head of the grand marble stairs, above the main entrance, are two crossed flags, the colors of which have become strangely intermingled by the rain and which now present a bedabbled appearance.

"The invited guests gradually arrive. Two-horned hats, military uniforms discernible through the long capes by the soldier's cap, boots and spurs, pass on; they are followed by the Chinese element.

"Suddenly our observations are brought to an end by an order from a military official, and the soldiers, standing in file, take position, present arms and at once cross bayonets to keep away the crowds just now absent. Then appear a body of lancers with crimson plumes on their helmets and lances; they march in double line and open a passage for the officers in full pale blue uniform, who advance at steady but hurried pace. Next comes the red-lined sedan in which the President elect is seated, attired in the pale blue uniform of a Field Marshal and escorted by a reliable body-guard who do not for an instant lose sight of him. The carriers swiftly ascend the stairway and arrive at the last court in front of the Ceremonial Hall. The President does not enter it, but is taken to a reception room where he will wait until everything is in readiness.
“All being duly prepared, the guests take their assigned seats. On entering we immediately catch sight of Bishop Jarlin, of Pekin, in full episcopal robes. He is the only religious representative personally invited by the President, and also the only one who is to be received in private audience with Mr. Lu-Tsing-Tsiang, his interpreter, in order to present the congratulations of the Chinese Catholic population.

“At a given signal the space left vacant in front of the platform is crowded with military officials, while the President, preceded by the usher, ascends the platform. After the band has played the national anthem, the usher hands the text of the Inauguration Oath to Yuan-Shi-Kai who, after taking it, delivers an address to the Chinese people. At its conclusion, the President is vociferously applauded and he withdraws amid the cheers of all present and the strains of the national air. All, except those who are to take part in special ceremonies, then retire.

“A short interval having elapsed, the President returns and receives the congratulations of the Diplomatic Body. The Minister for Spain being the dean of this Body, in an eloquent address voices the wishes of all. The President answers, expressing his thanks to the Foreign Ministers and the powers which they represent.”

The Journal of Pekin adds:

“Let us note two special receptions which took place after that granted the Diplomatic Body. The first was the one to the delegates of the Manchu Court and the second to Bishop Jarlin who, as the head of the Catholic Church in Pekin, pronounced a discourse which was translated by His Excellency, Mr. Lu-Tsing-Tsiang. The President answered this address as the preceding one and assured Bishop Jarlin of his admiration for the teachings of the Catholic religion as well as of the freedom
which he wishes the Church and all the faithful to enjoy in China.”

We may insert here a detail not mentioned in the Chinese journal. Bishop Jarlin had previously received from Mr. Lu Tsing-Tsiang, ex-Minister of Foreign Affairs, a convert to the faith since 1911, the following letter:

Republic of China
The Premier’s Executive Mansion
Pekin, October 9, 1913

My Lord,

This morning I was agreeably surprised to learn that the President had given orders to invite you to the ceremony of his inauguration. In consideration of the express command of the President, a seat has been especially reserved for you and you are also invited to offer your congratulations in the large hall of the Tai-No-Tien, after the Diplomatic Body and the representative of Emperor Chuen Tung. The President has named me to introduce you and to serve as interpreter.

With sentiments of the highest esteem I remain, My Lord,

Your devoted servant,

J. K. Lu-Tsing-Tsiang.

The military review came next. “Then,” continues the Journal of Pekin, “the troops below file out before the invited guests who view all from one of the battlements. They present a gorgeous appearance, as the military uniforms contrast vividly with the various costumes of the Diplomatic Body and those of the Chinese officials. Three bands discourse excellent music as the soldiers march by, the cavalry lines being followed by the artillery.

“The President then enters his sedan and is borne to his carriage of state, escorted by four jockeys attired in
They speed away in the direction of Nan Hai.

"The presidential gallery is gradually vacated and there ensues a delightful calmness which is broken only by the distant echoes of retreating troops marching back to their barracks."

---

**RELIGIOUS LIBERTY**

In the *Petit Messager de Ningpo* we read:

"Measures apparently have been taken to make Confucianism the national religion in China. Those who have brought forward this question did not do so through any personal religious conviction, but through political interest and to secure the good opinion of the savants, former officials, and business men who lamented to see the system of the great philosophy set aside, if not despised and profaned, by modern students, the reactionaries of new knowledge. The declaration of Confucianism as the religion of the Republic would deal a heavy blow to liberty of conscience which it is now the duty of the President to uphold in order to be true to the treaties, to fulfill a public and deliberate engagement, to prevent troubles and abuses, and not to ostracize a whole class of Chinese citizens, the Christians, by debarring them from the schools and government offices, since the students and functionaries should be obliged to prostrate themselves before Confucius twice a month, as under the fallen dynasty."

In the *Echo de Chine* of November 1913, we read:

"All the Christians of Tientsin and Pekin have elected representatives to call upon President Yuan-Shi-Kai and to ask him to refrain from proclaiming Confucianism as the State religion, but to allow full liberty to the Chinese to follow any religion of their own or of foreign countries."
AT THE "SEMAINE SOCIALE" OF VERSAILLES, 1913

L'Eclair of August 16, 1913, published the following:

Interview with a Chinese Missionary

Among the foreigners who happened to be at the Semaine sociale of Versailles, there was one whom we usually called "the Chinese." He was in truth a Belgian Lazarist, Father Lebbe, born on the Franco-Belgian frontier and in heart a Frenchman. Having resided fifteen years in China (in the Northern districts) and returned to Europe for a few months only, he is warmly attached to the Chinese whom he evangelizes and converts, having even adopted their dress. With the best grace in the world he submitted to be interviewed, and in the shade of the garden walks opened to the Semainiers by Mgr. Gibier, I gathered the following items:

"The Republic which has succeeded the Manchu dynasty has officially recognized the liberty of the missionary work. Until quite recently, we did in fact enjoy (at least in the largest cities) great liberty. But it could not be entire, because public opinion had not ratified this reform. And then the mandarins, professors, in a word, all the functionaries, being still obliged to idolatrous practices, to official superstitious acts, necessarily looked upon us as enemies of the heavenly powers, and therefore, of the power dependent upon these influences. All these practices and official acts have been suppressed; to-day a Catholic may be made a mandarin and even a minister. The last Minister of Foreign Affairs and the last Minister of Public Instruction were both Catholics.

"In the provinces of Pekin and Tientsin, there is an extraordinary movement of conversion among the people. Already about one-tenth of the population is Catholic and with us (so much does he love the Chinese that the Mis-
sionary considers himself with them at home) with us, he continues, the Catholics are all practical and fervent.

"Within ten years the number of Catholics in the Province of Pekin has increased from 30,000 to 300,000 in a population of five and a half millions. In the prefecture of Paoting-fu, the Catholics are one-seventh of the population. In the sub-prefecture of Tiensin (southern part) they are one-tenth of the population.

***

"To-day the conviction is everywhere spread in China—unceasingly recurring in conversation as a leitmotiv—that the failure of the European reforms among the Chinese is due to the fact that they have no positive religious belief. Many of the learned reason thus: religion is a phase of evolution through which the nations of Europe have passed; some among them may have later on become detached from religion. We also must experience this phase; hence we should now favor religion. And the religion they favor inclines more to the Protestant faith than to the Catholic. The religion of Europeans appears to them as a degree of progress which follows those degrees they have already realized.

"Consequently 'our bonzes' must disappear. No repairs are made to the pagodas which are falling into ruins. Better still, they are, when of solid construction, converted into schools or police stations.

"Now for our hopes and our fears.

"Our hopes for the people are unbounded. The working men and the farmers are flocking towards Catholicism, because the Catholic Missionaries are kind and devoted, exercising among them a true social apostolate.

"But, alas! we are wanting in laborers and resources. The native clergy is excellent. Our few seminaries are getting filled with good subjects; but these young men
will be ordained priests only in eight or ten years, and from this time to that? . . .

"Our fears come from those leading classes in which a Protestant influence predominates. Why? Because of two reasons.

"Within the last forty years the American Protestants have founded schools in different parts of Northern China. From these schools have come forth native professors, who have placed a kind of restriction on the State schools by obtaining the admission of their protégés into them.

"In the second place, prejudice has been aroused and is entertained by American Protestant ministers who represent the Catholic religion as a system of reaction, an ancient creed which is an unpardonable fault in a country where nothing is liked but what is new. To credit what they say, Catholicism is 'imperialism' which is now a thing of the past and abhorred.

"They take up that idea which served its turn in our own land, at the time of the decay of the Latin races, because these races are Catholic, and they show in Protestant America the _summum_ of progress.

"England, it is true, is Protestant, but she has been very hostile to the republican movement and her actions have been to lower its standard. France is popular in China, because she is republican; it is impressed upon the people that she has become rationalistic, and it is strongly advocated that a radical incompatibility exists between democracy and Catholicism."

With regard to France, the Missionaries have made use of the work of Agathon for the students who have translated whole chapters of it into Chinese, striving thus to establish a powerful Christian awakening in our country. When Father Lebbe was saying this, one or two of the brilliant authors who write under the name of "Agathon" had joined our group, and he was very much amused.
and gratified to learn that these “young men” had so much success in China.

** **

“We need in Northern China high professional schools where the truth of Catholicism would be demonstrated; the intelligent class of Chinese are very approachable and they ask no better than to become instructed. Even though some have embraced Protestantism, these are more tolerant than their ministers.

“In Northern China there are ten times fewer Protestants than Catholics and yet there are ten times more ministers than priests; the former have ten times as many resources as the latter: it is a proportion of 100 to 1.

“As we have not sufficient laborers and means to erect schools, we give night lectures in Tientsin, a port which is as important for Pekin as Havre is for Paris. We have here seven lecture halls and we give every evening two or three lectures. These are always crowded. The attendants are always very respectful; they have never given us the least annoyance.

“Each lecture is usually followed by some conversion. In 1912 more than one hundred Chinese Protestants belonging to the higher circles of society, after asking to be instructed, embraced the faith, which goes to show how sincere they are in seeking the truth.

“At present there are fifty-one vicariates apostolic in China, hence fifty-one missionary bishops. In the province of Pekin alone, within the last fourteen years, three vicariates were erected.”

To sum up according to Father Lebbe, China is today the first mission in the world. The new Christians are full of ardor, zeal, faith and admirable generosity, and the Father himself, of whom I dare not say all the good I
think, as he will read these lines and would never forgive me, related facts worthy of the first Christians and . . . of their Missionary.

GUSTAVE LATOUCHE

The Bulletin de la Semaine in its issue of August 13, 1913, published under the title of "The Chinese Catholics" encouraging information drawn from the same source.

The Chinese Catholics

I would have expected anything except to gather information about China at the "Semaine sociale" of Versailles. But among the most distinguished persons here was a Chinese Missionary, a Lazarist, who, under a modest appearance, was in reality an important personage, the director of the Mission of Tientsin. I could not resist the strong desire to ask him a few questions which he willingly answered as follows.

First of all, the Chinese Catholics love France very much and consider it the first country in the world. They know we are fickle but generous, and they easily make a distinction between persecuting France, which is not the true France, and the France which gives without counting to the works of the East her gold and her children. "I am Chinese first," said the venerable Missionary, "because I belong to the people, whom I wish to gain to the Church; but in the second place, I am a Frenchman." These words are pleasing. It sometimes happens that on account of our unhappy wranglings, we speak ill of ourselves before foreigners. We are often unjust towards ourselves. Fortunately, all do not pay heed to our own severe criticisms.

With love for France, the Chinese Catholics cultivate in their hearts a love for the Republic and for liberty. It would be erroneous to believe that they accept unwillingly
and tremblingly the new system of legislation now estab-
lished in their country. Quite the contrary, they were
among the first to uphold it. Instead of defending the
tottering power, they became the disseminators of new
ideas, the initiators of new times. Had the revolution
failed, they would not have risked compromising by their
attitude the sacred cause of religion. Ideas had gained
ground. Even had it been triumphant, the old empire
would have been obliged to take cognizance of these ideas.
But it seems, unless its opponents greatly exaggerate, as
though it is forever overturned. The Catholics therefore
find themselves in excellent standing: they are not reac-
tionaries, nor are they even a separate party; in them are
recognized law-abiding citizens, or rather men of ideas, who
herald and represent the future.

If they are advanced politically, they are still more so
socially. In China, Catholic and socialist are nearly syn-
onymous. It is the realization of the wish of Mr. August
Prénat formed for France. They organize lectures, pub-
lish tracts and obtain, through these means, a marvelous
success. Soon they will spread their ideas through the
medium of a daily paper to be published at Tientsin. In
them are found the true friends of the people, the only
ones who seem interested in their welfare. A difference
is quickly made between the Protestant ministers, of aristo-
cratic temperament and the Catholic priests who manifest
an untiring devotedness towards the common people. And
great indeed is the need felt for this devotedness! If the
Chinese peasant is comparatively more refined than the
European peasant, the material conditions of his existence
are far from favorable. But in these countries, salaries are
pitifully small, insignificant: the remuneration is from five
to ten sous where four or five times more are necessary in
order to live comfortably. Generally, one room is the
whole lodging in which laws of morality are respected,
but those of hygiene completely set aside. Hence there is nothing more horrible than the death rate among infants. And should a work shut down, whole families are brought to the verge of starvation. The Catholics have a grand work before them: they must conquer the people, not by strength of empty promises, as is sometimes seen, but by strength of benefits.

There is, however, a dark cloud threatening the future of Catholicism in China: the leading classes are not in general favorable to the Church. Men who have been educated in Europe or America return home either rationalists, or, what is no better, weak Protestants. They endeavor to spread their belief, and can see in Catholics only enemies; no understanding is possible with this class of people. They are powerful, as they are numerous and wealthy. Will they succeed in paralyzing the efforts of our Missionaries and in extending their influence farther than theirs? The venerable Missionary sees in this, an evident and great danger. Two things, however, will be able to forestall it; but unfortunately these two things are still mere hopes: a work might be founded in Paris for the Chinese who come to France; this would be a good means to gain them to Catholicism, or at least to throw them into contact with the Church and to show them the religion of Christ in its true light. The second is to establish in China a course of high Catholic instruction. And for the accomplishment of this grand work, all evidently rely much upon the devotedness of the French.

Will these hopes be realized? This is a secret of the future. But the thought to gain to Jesus Christ one-third of the human race is well calculated to inspire courage. Doubtless, even admitting that the elite were favorable, the conversion of the masses would still be a lengthy task, as many Chinese are quite content with their own belief and they have never known the anguish of doubt. But a
rather large number are in quest of the truth. As for instance, the little child who, to obey the last advice of his dying father, traveled through the whole of China, seeking the true God. After visiting the various temples, he found peace and joy in an humble Catholic church.

The good Father was happy to relate this story. He assured me that one frequently meets in China with these wonderful consolations. And while speaking of these joys, his eyes filled with tears.—M. P.

According to the Tableau des Missions catholiques de l'Extrême-Orient en 1912 (Pekin, Lazarist Printery, 1913), we give the following statistics:

**China in General (1912).**

- Population: 466,850,000
- Vicariates Apostolic: 49
- Congregations: 12
- Priests: European: 1,439
  - Native: 722
- Seminarians: Theologians and Philosophers: 416
  - Latin Students: 1,483
- Christians: 1,434,910
- Churches and Chapels: 7,338

Ten vicariates apostolic in China are in charge of the Lazarists. They differ in extent and some have been recently erected; from this arises the great diversity of figures in the following statistics:
Vicariates of China

IN CHARGE OF THE CONGREGATION OF THE LAZARISTS

1. Vicariate Apostolic of Northern Chili; Pekin

(1912).

Population .................................................... 4300000
Christians .................................................... 96775
Congregation and Vicar Apostolic: Lazarists, Bishop Jarlin.

Priests: European ..................................... 27
— Native .......................................... 44
Seminarians: Theologians and Philosophers. 36
— Latin Students.......................... 142
Churches and Chapels ................................ 376

There is a Trappist Abbey in the Vicariate of Pekin with
12 European priests and 6 native priests.

2. Vicariate Apostolic of Central Chili; Paoting-fu.

(1912).

Population ..................................................... 3000000
Christians ..................................................... 74278
Congregation and Vicar Apostolic: Lazarists, Bishop Fabregues.

Priests: European ..................................... 17
— Native .......................................... 26
Seminarians: Theologians and Philosophers. 16
— Latin Students.......................... 60
Churches and Chapels .................................... 333

3. Vicariate Apostolic of Maritime Chili; Tientsin.

(1912).

Population .................................................... 2000000
Christians .................................................... 34530
Congregation and Vicar Apostolic: Lazarists, Bishop Dumond.
Priests: European.......................................... 8
— Native ...................................... 11
Seminarians: Theologians and Philosophers. 15
— Latin Students ..................... 0
Churches and Chapels ..................... 135

4. Vicariate Apostolic of Eastern Chili; Yong-Ping-Fu.
(1912).
Population ........................................ 4000000
Christians ....................................... 11238
Congregation and Vicar Apostolic: Lazarists, Bishop Guerts.
Priests: European ................................ 11
— Native ..................................... 1
Seminarians: Theologians and Philosophers. 6
— Latin Students ..................... 14
Churches and Chapels ..................... 36

5. Vicariate Apostolic of Southwestern Chili; Tchengting-Fu.
(1912).
Population ........................................ 8000000
Christians ....................................... 60600
Congregation and Vicar Apostolic: Lazarists, Bishop Coqset.
Priests: European ................................ 23
— Native ..................................... 23
Seminarians: Theologians and Philosophers. 23
Latin Students ..................... 103
Churches and Chapels ..................... 429

6. Vicariate Apostolic Northern Kiang-Si; Kiukiang.
(1912).
Population ........................................ 11000000
Christians ....................................... 23467

Published by Via Sapientiae, 1914
Congregation and Vicar Apostolic: Lazarists, Bishop Fatiguet.

Priests: European ........................................ 18
— Native .................................................. 10
Seminarians: Theologians and Philosophers. 10
— Latin Students ........................................ 27
Churches and Chapels ..................................... 100

7. Vicariate Apostolic of Eastern Kiangsi; Fuchow-Fu (1912).

Population .................................................. 8000000
Christians .................................................. 22517

Congregation and Vicar Apostolic: Lazarists, Bishop Clerc-Renaud.

Priests: European ........................................... 23
— Native .................................................... 10
Seminarians: Theologians and Philosophers. 12
— Latin Students .......................................... 53
Churches and Chapels ...................................... 173

8. Vicariate Apostolic of Southern Kiangsi; Ki-Ngan-Fu. (1912).

Population .................................................. 10000000
Christians .................................................. 13829

Congregation and Vicar Apostolic: Lazarists, Bishop Ciceri.

Priests: European ........................................... 15
— Native .................................................... 13
Seminarians: Theologians and Philosophers. 7
— Latin Students .......................................... 32
Churches and Chapels ...................................... 34


Population .................................................. 10000000
Christians ..................................................... 21601
Congregation and Vicar Apostolic: Lazarists, Bishop Reynaud.
  Priests: European ..................................... 16
  — Native .......................................... 18
  Seminarians: Theologians and Philosophers. 2
  — Latin Students ..................... 40
Churches and Chapels ................................ 100


  Population ..................................................... 9000000
  Christians ..................................... 12597
Congregation and Vicar Apostolic: Lazarists, Bishop Favreau.
  Priests: European ..................................... 13
  — Native .......................................... 17
  Seminarians: Theologians and Philosophers. 1
  — Latin Students ..................... 28
Churches and Chapels ................................ 99

There are besides in several of these vicariates pious congregations of European Brothers and Sisters. There are also native congregations of men, as the Paulists, or of women, as the Virgins of Purgatory and Sisters of Saint Joseph. These congregations render invaluable service.
SHANGHAI, KANGSU

In the *Petit Messager de Ning Po*, September, 1913, we read:

The General Hospital of Shanghai

The Daughters of Charity have this month (September) left the general hospital of Shanghai, after fifty years of labor and devotion above all praise.

It was in fact in 1863, that the first Sisters came to Shanghai, to open a small hospital destined to receive sailors of all nationalities who frequent this port. They had at their head Sister Jaurias, the heroine of the Petang, who had been recalled from Ningpo where she was in charge of the orphanage of Saint Vincent, and who, thirty-seven years later, at the time of the Boxer uprising, died gloriously the day after the deliverance of the Petang.

After a painful beginning and difficulties of all kinds, the work prospered. It was no longer the poor sailors of trading ships who came to seek the Sisters' care or to claim their assistance in preparing for a peaceful death; the foreign element had considerably increased, sensibly changing the ordinary class of inmates of the hospital. The patients were now the rich, the business men, who came in their turn to find relief in the resources of modern science, and in the delicate attentions and untiring devotedness of religious charity.

But for twenty-eight or thirty Sisters the work was overwhelming; the Community could not, without injury to the other houses in China, where there are so many poor to succor, take from them Sisters to increase the insufficient number.

They withdrew after half a century of labor and devotion. For fifty years, like thrifty bees, they have spent themselves, without seeking their own interests, making
themselves all to all in order to gain all. For fifty years, they have been for the cosmopolitan community of Shanghai, a palpable proof, an irrefutable argument of the truth and holiness of the Church founded by Jesus Christ. They bear away with them the admiration and blessings of all. The Shanghai press, the *Echo de Chine* of the French Concession, the Protestant paper, the *Daily News*, the Chinese organ, the *China Republican*, have published articles praising those whose departure is regretted by all.

On the 11th of September, the thirty Franciscan Religious of Mary who are to replace the Sisters, arrived in Shanghai. Of the twenty-six Sisters who left the hospital, not one asked to return to France; fourteen were sent to the vicariates in the North, while twelve will remain in those of the South, to give their services in houses already established or to open new works.

Bishop Fabrègues received several Sisters at Paoting-fu. Six have taken possession of a large establishment in Shanghai in the Chinese quarter,—through the zealous initiative and constant efforts of an excellent Christian, Loh-pa-hong, of the Chinese municipality. Besides a hospital,—Saint Joseph’s Hospital,—for men and women patients, the work comprises a home for the aged, a school and a dispensary. There are already six hundred inmates and in a short time, there will be over a thousand.

The vicariate of East Chekiang has also been benefited by the disbandment of the Sisters of the general hospital. Wenchow has at last secured Sisters for its establishment; Wenchow with its flourishing settlements, its works for catechists and its prosperous schools, will hereafter add to the spectacle of an intense Christian life, the powerful preaching of that charity which brings relief to all sufferings and consolation to all sorrows.

The house of Wenchow entered upon its existence September 11th, the date of the arrival of the Sisters.
The beginning is doubtless very humble; a small house with only four Sisters (it can accommodate twelve) a tiny dispensary, a few patients, large grounds now vacant, but whereon beautiful works may be erected; such is the situation in Wenchow.

***

In the *Petit Messager de Ningpo*, October, 1913, we read:

*The following letter has been communicated to us:*

Shanghai, October 28th.

You have, I suppose, already learned the sad news of the total destruction of the Central House of the Daughters of Charity by a fire which broke out Sunday morning at half-past six o’clock, immediately after the Community Mass. A violent wind fed the flames and despite the efforts of the firemen who unfortunately did not have a sufficient supply of water, the whole central building, including the chapel on the east and the laundry on the west, became the prey of the flames. Only the furniture of the ground floor was saved. You may imagine the general consternation, as this misfortune happened during the absence of the Visitatrix, now traveling in Kiangsi. We wired to her at Yaochow, and this morning received an answer stating that she would at once return to Shanghai.

Our Sisters were received at Saint Mary’s Hospital. The Vicar Apostolic of Shanghai, Bishop Paris, placed at their disposal the pavilion set apart for sick Missionaries. This will be the Central House for the time being.

The buildings were insured, but the loss in clothing, furniture, provisions, etc., is very great.
WESTERN CHEKIANG

Letter of the Rev. G. Deymier, C. M.

Hangchow, November 23, 1912

I have often mentioned in my letters our poor church which ironically I called the cathedral of Hangchow. It cannot even claim the canonical title of cathedral, as Hangchow does not yet possess the honor of being ranked as an episcopal city, although it is the usual residence of the Vicar Apostolic, Bishop Faveau, the representative of His Holiness, Pope Pius X, in Western Chekiang. It would seem as though, because of this fact, our church should reproduce at least in some degree the splendor of our cathedrals in France. But, alas! it is more like the stable of Bethlehem than the Cenacle. Moreover, it is the only church in Hangchow, a city with a population of five hundred thousand. Knowing full well how uninteresting an appeal for help renders letters, I would naturally feel loath to refer to the subject again. . . . But Divine Providence has just dealt us a blow which at first appeared overwhelming.

In the night of November 22d, towards eleven o'clock, I was awakened by the barking of the dogs and cries of distress. At first these noises did not surprise me and I thought that some of the neighbors (as frequently happens) were quarreling. . . . But gradually I realized that the voices were very near and after listening a few moments, hearing steps in the seminary, I hastened to the porch overlooking the courtyard. I then recognized Father Ting, a Chinese confrère, who finding all the doors closed, was calling out with all his strength to Father Bouillet that a fire had broken out in front of the church. I ran to Father Bouillet and having awakened him, hurried to the church which was enveloped in thick clouds of smoke.
and lighted up by flames. The bishop with our other confrères had already reached the spot. In a short time large crowds had gathered. We at once secured all the doors, as robbers were as much to be feared as the fire. Nearby was a cistern containing water for the use of our garden, and we began to draw bucketfuls, and to pass them along the line, but the process proved almost useless. The fire had broken out in the large outer hall separated from the church by a small courtyard. In this building were kept ornaments of most inflammable material, consequently the fire quickly consumed the doors and the roof began to fall in. However, two palanquins and a few Chinese lanterns, used on grand occasions, were saved. Four engines quickly arrived, with firemen dressed very much like those of Paris and wearing brass helmets. Having scaled the walls, in a short time they had the fire under control. Unfortunately the pillars, beams and woodwork were already attacked by the flames. It was also a misfortune that the firemen stopped pumping too soon, for scarcely had they departed, when the smoldering flames burst out anew. We remained with Father Bouillet until three o’clock, trying to extinguish them with pailfuls of water and doing our best to save the beautiful pillars. Having no tools, we could not separate the larger pieces of timber and besides, we had to be careful not to step into the scorching mass of brick still at a white heat. At last exhausted, and covered with smoke, we withdrew.

The portions of the walls that remained standing are now being pulled down and the fine pieces of timber which we had collected to build a chapel at the other extremity of the city are cut up for fuel. The fire occurred on the Feast of the Presentation of our Lady—a coincidence which we cannot but notice. Did she in fact wish to indicate that our church, under the name of her Immaculate Conception, needed to be repaired? This is
possible. At all events she certainly watched over us, as the church was surrounded by the chapel, the catechumenate and the Work of the Holy Childhood. Had the least wind arisen, especially when the roof fell in amidst an immense cloud of smoke and sparks, there would have been imminent danger for all these establishments. But the column of flames and smoke shot upward in a straight line. The little girls of the Holy Childhood trembled with fright and they recited the Rosary. Their prayers were doubtless heard by their heavenly Mother, the Virgin most powerful, who, like her divine Son, commands the winds and flames.

Should we not thank her by constructing a beautiful church in her honor? . . . Alas! we can only present ourselves before her empty-handed and with tear-streaming eyes, as she herself must have done when kneeling at the feet of the Infant Jesus in a poor stable. We can only offer our anxieties, fatigues and our good will, for the time is past to give one's life. It belongs to others to present the gold which our Lord despised, but of which He said: "Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings." Who would not wish to have in this land of China some of these friends by increasing, through an alms, the number of our Christians?

** *

When a thing disappears, it is but natural to recall its history. I confess to you that when I learned of the building just destroyed by fire, this thought came to me: it was our Blessed Lady's desire to clear the spot that her church might be enlarged: she must also have said to the evil one: "I do not need the remnants of thy worship; thou mayest destroy them." This house was in fact con-
structed by bonzes to serve as an outer hall to a pagoda. It happened as follows:

The church of Hangchow is one of the most ancient and glorious in China. The Nestorians, who flourished in India from the sixth to the eighth century, were the first to carry here the tidings of the Gospel. In the thirteenth and fourteenth centuries, the Franciscans made of Hangchow a magnificent Christian settlement and an episcopal city. But it was destroyed by the revolution in 1368 which overturned the Tartar dynasty of the Yuen and replaced it by the native Ming dynasty. The new emperors banished all Europeans, and it was only in 1594, that a Jesuit priest, under cover of the reputation made by Father Ricci, succeeded in organizing a new Christian settlement in Hangchow. He was seconded by two of the learned men: Leo and Michael Yang, natives of Hangchow and converts of Father Ricci. Towards 1639, there were in Hangchow at least four Jesuit Fathers, a college and a seminary with a novitiate. It was Father Martini who, in 1661, constructed our church and the massive porch in front of the residence. This prosperity continued up to the reign of Yong-teheng, who in 1730, ordered that all the churches should be converted into pagodas. We have still in our residence, the stone upon which is engraven the edict. Our church was therefore at that time changed into a temple of the "Queen of heaven."

Before every pagoda there is a large outer hall or vestibule separated from the temple proper by a small court and guarded by four or six colossal and hideous poussahs daubed with blue, red and gold. The face is of a dark color with large protruding white eyes, terrible to behold. Such was the hall when, in 1854, Bishop Delaplace was named Vicar Apostolic of Chekiang. In 1846, an edict of Emperor Tao-Kouang had ordered that all the churches which had been converted into pagodas be restored to
their former use. Bishop Delaplace experienced no trouble in proving that this building was anciently a church. The cross surmounting it and the monogram I. H. S. on the portico were sufficient evidence. The church therefore was restored to us. Repairs were made and the poussahs removed; the hall, however, remained and it was divided by partitions into three large rooms. Had the church been enlarged, it would have been necessary to pull down this building, thus securing an ample supply of materials to construct a small chapel, an urgent need at the other end of the city. The only expense to be incurred would have been the wages of the workmen—a trifling sum, as labor is cheap. The sight of these charred pillars is to us heartrending, as we are thus deprived of an ornament which enters into every Chinese construction! We have tried to comfort one another by the thought that our Blessed Lady would not have permitted this loss unless she intended to assist us. The ground is now free and purified by the fire from the last vestige of the worship paid to the demon under the usurped title of “Queen of heaven.” The true Queen of heaven, to whom Bishop Delaplace dedicated the old church restored to Catholic worship, is now waiting for her temple to be enlarged and embellished.

The neophytes of Hangchow also are waiting. . . The church is in fact too small to admit them. We are obliged to say a special Mass for children on Sundays and this deprives them of assisting at congregational prayers, so dear to the Chinese Christians, and the sermon delivered at the parish Mass. Moreover, owing to the various changes it has undergone, the church is scarcely a fit dwelling for our Lord; the exterior is very dilapidated and has not even the appearance of a church; the interior ornament is a faded patchwork; the walls are bare and the ceiling is made of badly joined boards covered with a coat
of gray paint which is gradually peeling off. The sanctuary and sacristy are only cheap additions made in 1876, by a young native priest who is still here, Father Maur Fu. This good Missionary was in deep anguish during the fire. He remained with us and helped us as much as his strength would permit. With what joy he would see donations arrive and give us valuable advice in regard to a new construction!

Above our altar may be seen a large faded picture of Mary Immaculate. It was given to Father Rizzi about the year 1866. The Patroness of the Christians in Hangchow seems to extend her hands to them, saying: "Come, come, all; it is good to abide under my protection." But how will they come if there be no common dwelling, no home? The construction of a church is a necessary means to the preaching of the Gospel: in proportion as conversions increase it becomes urgent to build. On the other hand, our Christians are poor and we are obliged to support them the whole time of their training at the catechumenate. We are therefore entirely dependent upon our more favored brethren of Catholic countries and it is our sweet confidence, unshaken up to this time, that they will not abandon them.

G. Dreynier
NORTHERN KIANGSI

The province of Kiangsi, where in the XVIIth century, the Christian faith was preached by the famous Jesuit Matthew Ricci, was raised to a Vicariate Apostolic in 1696, then again in 1838. Now it forms three distinct missions: Northern Kiangsi, Southern Kiangsi and Eastern Kiangsi.

The Vicariate Apostolic of Northern Kiangsi numbers 15,000 Catholics out of a total population of 10,000,000 souls, 16 European Lazarist missionaries, 11 native priests, 4 Marist Brothers and 24 Sisters of Charity, 17 churches, 81 chapels, one seminary and 59 schools. The Bishop resides at Kiukiang.

The Annals of the Propagation of the Faith published the following letter:

Letter of Bishop Fatiguet, C. M., Vicar Apostolic of Northern Kiangsi.

CHRISTMAS IN A CHRISTIAN SETTLEMENT OF BLESSED CLET

1. Details concerning the Christian Settlement

January 10, 1913.

We have the advantage of numbering in our Vicariate Apostolic several Christian settlements which were formerly confided to the care of Blessed Clet and to whom, in the midst of greatest dangers, he gave the exercises of the annual mission.

It is easy to understand the special interest inspired within us by this part of our flock, where we find descendants of Christians, of ancient origin, who preserved their faith throughout the bloody period of the persecutions and who were preserved from the danger of apostasy by the example, the exhortations and the ministry of the Blessed Martyr.
My Confirmation round has just afforded me the opportunity to visit one of these interesting Christian settlements and to pass the feast of Christmas in the midst of brave mountaineers whose grand-sires knew Blessed Clet. In their village this intrepid missionary sought refuge. He sometimes remained there long enough to instruct in the sacred mysteries, to train in the practices of the Christian life and to prepare for the sacraments those whose children I now meet. Persuaded that you will feel some interest in reading how Christmas is spent among Christians of such interesting origin, I am going to write you an account of it.

The Christian settlement in question is called Ling-Kia, from the name of its principal village. With respect to the picturesque and from the richness of the soil this country deserves special attention. We are in a vast valley, shaded by trees which never shed their verdure and into which open numerous and fertile vales. It is called Tcheou-chang. A neighboring market gives this district a certain animation. Villages dotted thickly and nestling in the recesses of the mountains add a gay note to the whole of this wonderful picture. In thinking of Blessed Clet, we wonder by what means he succeeded in hiding his presence from the enemies of religion in the midst of a thickly populated country and one furrowed by travelled roads.

The mountains are formed of calcareous rocks which supply numerous lime-kilns and contain coal mines. This combustible is found almost even with the ground. The peasants work these mines abundantly but without penetrating deeply into the bowels of the earth. For the
Chinese miner reduced to his primitive and rudimentary implements, encounters obstacles which modern engines adapted to this sort of working, alone can conquer. As soon as he strikes a spring or a sheet of water our improvised and specially poorly equipped engineers stop digging their shafts in depth and undertake to open a drift at the same level. Then the coal is extracted in abundance until water is again more or less promptly reached and the workmen again submerged. Thus excellent coal mines are abandoned for lack of steam pumps. Another part of the mountain is selected for a new venture, to end in the same result. Therefore, abandoned shafts are often met with alongside the paths.

***

In the centre of the Tcheou-chang valley a mass of houses seems to be hiding behind a mound, between two superb cypress woods. This is the Catholic village of Ling-Kia. An enclosure-wall protects the place from the nocturnal incursions of thieves. Possibly the origin of this wall must be traced back to the necessity for protection against the sudden irruptions of persecutors.

Before the era of liberty accorded to our holy religion, there was no chapel in this village, for great care was taken not to attract the enemy’s attention to the presence of adorers of the true God by the erection of a temple in His honor. But to-day every traveler can perceive a church separated from the village by the width of the road. We owe it to the efforts of Mgr. Bray, who had it built under the direction of Father Tamet, missionary to Eastern Kiangsi. Unfortunately this church is on the banks of the torrent which has just moved its bed and now threatens the foundation of the modest structure.
I reached Ling-Kia the day before Christmas eve. You must not be astonished at seeing me in these parts alone, that is, unaccompanied by a missionary.

During my Confirmation rounds Father Pistone performs the functions of John the Baptist in my respect. He precedes me to each locality which I am to visit and prepares the Confirmation candidates in advance, thus I find them all prepared. But now on account of my devotion to Blessed Clet, I have assumed the care of this parish.

It is I, then, who instruct those asking for Confirmation, who hear confessions—in a word who fulfill all the duties of a pastor. You will readily understand with what joy the members of this old Christian settlement receive their bishop and how highly they appreciate the privilege of being able to celebrate this Christmas by assisting at three Masses. I am not previously unknown here, having formerly given the exercises of the annual mission at Ling-Kia when I was a young missionary. But that was twenty-three years ago. Alas, how many of the old people have passed away since that time and how many young ones have replaced them! However, there remain some of those whom I knew upon the occasion of my first visit.

On Monday, preparatory catechism began and this was followed by examination of each candidate for Confirmation. Rigorous impartiality excludes all who do not come up to the required standard of knowledge and other necessary conditions.

Besides the care given those in retreat before Confirmation, Christmas eve was spent in hearing confessions from
morning until late at night. But there was a difficult moment to encounter.

The hope of hearing three Masses in celebration of the feast—a hope which caused this pious congregation to thrill with joy, was soon changed to deepest disappointment on going over the programme and hearing it announced that at midnight Mass the doors of the chapel would not be open to the Christian women.

In this country peopled with infidels, often hostile, and always ignorant of our holy mysteries, too much prudence cannot be exercised, when there is question of a nocturnal reunion, where men and women are to pass the principal part of the night together. Not that there is any abuse to be feared on the part of the Christians, but in order not to furnish the malice of the pagans with cause for unjust suspicion or grounds for base calumny.

After a moment of surprise and of legitimate emotion, hope returned little by little into their troubled but not discouraged hearts. Catechists, good speakers and influential persons deliberated among themselves, then came to address to me some very just remarks upon the subject of such a rigorous measure. These remarks were calculated to show me that the attendance of women at the midnight Mass did not offer the grave inconveniences for the parish of Ling-Kia which I had indicated. Indeed, by virtue of a custom as old as their Christianity, these good people have been in the habit of passing Christmas eve in pious reunion, spending the long watch in praying together. It was owing to this time-honored practice, that astonishment or suspicion was not to be feared on the part of the pagans who had long been accustomed to seeing the Christians meet upon this occasion every year to celebrate the Saviour's birth by a night of public prayer. Furthermore, even without my presence in the place, the chapel doors would not have failed to open wide to a numerous and
pious congregation irrespective of sex or person. Would it not be too cruel a trial to these good parishioners of Tcheou-chang to have the exceptional privilege of their bishop in their midst and on account of his presence, to be refused admittance into the Holy Place? So many reasons sufficed to abolish the measure which prohibited the attendance of the Christian women at the midnight Mass.

As the village church is to become my cathedral for the occasion, we shall honor it by a brief description.

2. Description of the Church

If the exterior form of the little structure is considered, nothing will be found to distinguish it from the secular houses of the country. But such is not the case with the interior architecture. Picture to yourself a rectangular hall, 40 feet long and 15 feet wide, with four white-washed walls. Six feet of the space constitute the sanctuary which is raised by one step and separated from the rest by a low, disjointed, shaky railing. This religious edifice enjoys the rare and precious privilege of having a plaster ceiling which protects it from the dust of the roofs. A ceiling, I said, but without the least moulding to serve as an ornament or give it an elegant appearance. Instead of windows four yawning holes admit, along with a little light, far too much wind, dampness and cold. The part reserved for the men is just in front of the sanctuary. The women occupy another nave or, rather, another chapel to the right of the altar.

Thanks to this arrangement which divides a church into two adjoining but distinct sections, Christian men and women can assist at the same Mass and follow the same service. This aisle is lighted by two holes made in the wall on each side of the door. As cold and as destitute of ornament as the first, it has not, however, the luxury of a
ceiling. You may now judge what a favorable place this is for a Christmas eve watch.

Why this division of the church into two distinct parts and this radical separation of men and women? Bishop Bray attached great importance to it. All the other buildings erected by him show the same characteristic and conform to this unique model. Coming from Mongolia, the zealous prelate wished to introduce into Kiang-si a custom doubtless adopted in northern China. But this singular style, little relished by the Kiangsinese and poorly adapted to the practice of religion, has not been followed by the new generation of missionaries, these clever architects who raise up a temple to God with the one hand while with the other they erect a dwelling for Him in the hearts of their neophytes and catechumens. I was counted on for the decoration of the sanctuary, while I counted on others. What was my surprise upon arriving here, to find neither Mass outfit nor other objects essential for the decoration of the altar. I was reduced to the bare necessaries of the missionary. Not a piece of cloth to hide the naked walls—none to serve as a canopy.

At the risk of scandalizing my readers I must confess my astonishment at finding in this church no other image than that of the Blessed Virgin. The Holy Mother is presenting her Son to the adoration of the people while the Divine Child is directing a lance thrust at the infernal serpent under Mary's feet. We look in vain for emblems of the Sacred Heart, of Saint Joseph and of Saint Vincent. Their images formerly occupied a place of honor, but time has passed with its cortège of wear and tear and destruction. Blessed Clet may possibly suggest to his devotees the idea of restoring their presence and their veneration in his former parish church.

However, in order to lend some festive appearance to the sanctuary, the young folks cut four great branches of
cypress which they placed against the wall on each side of the altar, upon which four smaller branches were placed in the same way instead of bouquets. As to vases, none could be procured, for this object of luxury is unknown in a mountain country. This rudimentary kind of decoration attracted groups of the curious. Every one expressed the same wish; that of seeing flowers mixed with the green of the cypress. But where were we to find them? We dispensed with flowers at Ling-Kia then, just as they were dispensed with at the crib of Bethlehem.

* * *

Then came the important question of lights. Now I had at my disposal but the two candles required for the celebration of Mass. They were hardly sufficient to light up the missal; but at the neighboring market were sold red candles made of vegetable wax poured around a wooden stick. They had the disadvantage of smoking and shedding little bits of soot, cinders and charcoal. They might be compared to those old resin candles requiring a chimney. Therefore I would have to blow on the corporal from time to time to get rid of the black and disagreeable dust. At any rate, our Christians, desirous of contributing to the brilliancy of the midnight service, bought eight of these vegetable candles to illuminate the sanctuary.

But when it came to putting them on the altar, there were no candlesticks. However, give yourself no concern about these luxurious objects which could not be found by searching every house in the valley. The inventive spirit of our Chinese soon found a practical solution. Indeed, some one brought eight large potatoes, scraped off at the bottom to prevent their seesawing and set the red candles in them, arranging them symmetrically on the altar. Finally the decorations were complete when my bed cov-
ering was taken to cover the three planks which served as a platform to the altar.

All was in readiness and the parishioners of Blessed Clet could celebrate Christmas with exceptional brilliancy.

Such is the Cathedral of Saint Mary's at Ling-Kia. Do you not observe an air of close kindred to the stable of Bethlehem?

3. **Night and Day Services**

You may wonder, perhaps, why I did not return to Kiukiang where are found all the elements necessary to the grandeur of pontifical splendors. Why not, at least, repair to some important residence of my confrères? Because of the difficulty, the length and the expense of the journey, three serious reasons for my sacrificing the more magnificent solemnities. Moreover, God usually compensates the missionary for the privations imposed upon him in the way of lack of beauty in the services, of comfortable lodging, and of good food, for solitude and absence from friends, by choice graces as well as by the interior joy which finds an indefinable pleasure where one would naturally die of disgust, ennui and discouragement. Is it not a rare and precious consolation to continue the ministry of Blessed Clet in the very place which he sanctified by his presence, his prayers, and his works, to train in piety the little sons of those whom this generous martyr directed in the ways of salvation and led into the path to Heaven?

Among those who read this page, there may perhaps be some who envy my place and form the hope of one day spending the feast of Christmas in the village of Ling-Kia. May God deign to realize their holy hopes and to raise up a legion of evangelical laborers for northern Kiangsi!
At eight in the evening the Christians, men and women, assembled in the sacred edifice. Without, the moon shone brilliantly, unobscured by the faintest cloud. It was cold enough too for the water to freeze along the edges of the pond. An icy wind penetrated the interior of our cathedral, coming through the holes of the absent windows.

While each was choosing a place I heard babies crying in the section reserved for women. I immediately advised the mothers to go home and lay them in their cradles, because of the cold which was beginning to invade the chapel, of the distractions the care of these sucklings would cause, and finally because of their cries which would disturb the recollection of the congregation. But these mothers with faith as lively as profound, insisted upon keeping their children in their arms, wanting these little creatures, by their presence, to take part in the feast and celebrate the birth of our Saviour in their own fashion, that is, by shivering and crying with the cold. Far from insisting, I yielded and withdrew, applying to these circumstances the words of Holy Writ: “Out of the mouth of infants and of sucklings Thou has perfected praise.”

Now came a manifestation which I was far from expecting. Our Christians opened the first scene of the vigil by lighting a pyre in the very middle of the church. This was as much a joy fire as a means of getting warm. But what a dense smoke! It quickly filled the church and penetrated the miserable room I occupied, where, however, the wind was making my lamp flicker and where I was shivering from the cold. So, after a moment, when the coals had started, I no longer resisted the temptation to
follow every one's example and take my place near the crackling hearth.

** **

However, the members of this pious assembly did not abuse their fire, for after a quarter of an hour around the fire each one resumed his place. Then, the watch began in earnest with evening prayers.

In far eastern countries, when there is a question of prayer, in place of simple recitation, singing is always resorted to. For the Chinese, whether at their private devotions or in the religious exercises of the community, have been accustomed to chanting, not praying. Their mother tongue lends itself to this singular custom as well as the imperious necessity of fixing their attention.

To fulfill the duty of prayer the faithful of China need more time than Catholics of western countries. A missionary, for example, can say three parts of his rosary while his flock finishes three decades of the first chaplet. This remark will explain why our Christians require several hours for a few pages of the psalter.

After evening prayers the first chaplet is repeated, followed by the singing of a Noël. This Noël, the only one in the Kiang-si repertory, forms a melody sui generis where the sad note and the joyful combine and give a two-fold impression of happiness and of melancholy. It fits in perfectly with the childishness of the Chinese music and the imperfection of its gamut.

This first part of the programme rigorously carried out, we find our watchers again gathered around the pyre, soon to return to their places and devote themselves to the Way of the Cross which, in itself, fills up the whole of the second period, which period is followed by another station beside the fire. The final stage gives these intrepid Christians a chance to finish the rosary, to go through the
Catechism and to conclude the watch with the repetition of their melancholy Noël.

When I announce to this pious assembly that my watch is nearing midnight, the burning brands are immediately thrown out of the church, the doors of the two naves are opened wide to let out the smoke and the altar is lighted up with the vegetable candles; then every one of the congregation takes an attitude of pious adoration.

Then morning prayers are heard chanted with the spirit of solemn days and the grave slowness of great feasts. Then follow the Mass prayers when I have put on the sacred vestments. After the reading of the Gospel, thanks to the comparative silence of the babies, it is easy for me to break the bread of the word of God to these Christians of good will and to wish them the precious blessings brought to earth by the Divine Infant. At the Consecration, a dozen reports of a cannon fired from the threshold of the chapel and reëchoed by the mountains, announce to the sleeping unbelievers of the valley the birth of the God of the Christians.

Then when the time for Communion arrives, except for the children under the age of reason, the whole congregation approaches the Holy Table. How edifying the recollected air and respectful demeanor of the communicants! From the way they make their thanksgiving, the respect they bear for the Blessed Sacrament and the value they attach to it may be understood.

** *

Two o'clock is striking when the church is emptied amid booming of cannon and ceaseless noise of fireworks, the Christians going to take part in fraternal love-feasts which have been prepared beforehand.

And now the great day of Christmas has arrived.
Just peeping over the tops of the mountains the sun is to coöperate with us by warming up Saint Mary's Cathedral with its welcome rays, a great benefit, which is to be enjoyed by a congregation still larger than that of the preceding night, for to the faithful of the village will be added the Christians and catechumens of distant places. Therefore services cannot begin until a late hour when all the pilgrims have reached Ling-Kia, the Bethlehem of the country for the occasion.

As I ascend the altar, the crowd intones the morning prayers, and proceeds to the ceremonial of ordinary Sundays. After this second Mass, I again preach the word of God and I administer the sacrament of Confirmation to twenty-one pious and recollected persons.

** *

Finally the third Mass begins, the principal ceremony of this great occasion which is the crowning of this solemn day. Consoled and moved, we assist at this beautiful spectacle of fervor and holy enthusiasm which edified us so highly during the midnight service. This time again the moment of Consecration is signalized by a volley of cannon. With the exception of the catechumens, nearly all the congregation who have not communicated at the midnight Mass, share the Eucharistic banquet. Exit is made to the noise of cannon and fireworks, the indispensable accompaniment of solemn occasions.

Now we have spent a happy and joyful morning, thanks to the various ceremonies which we have just performed—it is mid-day.

** *

Among our Christians, it is customary to sanctify the afternoons of great feasts by reciting the three parts of the Rosary in common. This act of devotion to the Blessed
Virgin takes the place of the Vesper service, unknown in Kiang-si. Faithful to this ancient custom, the parishioners of Ling-Kia repair to the chapel about 2 o’clock to chant two chaplets.

At the end of this exercise, children are presented for Baptism, those born in the parish since the last mission, that is, within the year.

Clothed in my rochet I find myself surrounded by a circle of babies, for whom the supplementary ceremonies of Baptism are sufficient, as the parents never fail to have their new-born children privately baptized by a catechist in the absence of the missionary.

While I am proceeding with the supplementary baptismal ceremony this thought came to my mind: these children form the third generation of Ling-Kia who have not had the advantage of knowing Blessed Clet, but who will glory in belonging to the ranks of his disciples. May our beloved martyr deign to bless them from on high and encompass their souls and bodies with his holy protection.

4. How the Demon Places Obstacles in the Way of Conversions

I was finishing my pious exercises when a group of Christians proposed that I go about two miles from the village to bless a sick catechumen, worthy of the greatest interest as much from the gravity as from the circumstances of his illness. It suited me perfectly to kill two birds with one stone, that is, to perform an act of charity while taking an interesting walk through beautiful valley paths. As benediction of the Blessed Sacrament cannot be given in these mountain chapels—the necessary sacred objects are wanting and there is more or less danger of anarchists and thieves—nothing prevented my setting out immediately, escorted by a number of Catholics.
The catechumen in question, one of the richest proprieters in this section, is head of a numerous family. Upon entering his house I was greeted by his wife, his five sons, his daughters-in-law and his daughters, in succession: fourteen in all. The sick man also dragged himself painfully towards me.

To explain to me the origin of his disease, he showed me with feeble hand but feverish gesture, the holy picture occupying the place of honor in his house. This place had been formerly occupied by a collection of idols. Converted to the Catholic religion three months before, he had immediately proceeded to the immolation of these wooden gods, thrown them in the fire and replaced them by a religious picture. Some days later, he fell ill of a disease which prostrated him and numbered his days. According to the conviction of this interesting catechumen, there lay the cause of his unhappy lot. He believed himself the object of the vengeance of these idols which he had but lately destroyed with his own hand. What he now asked of the missionary bishop was a blessing given to his person, his family and his dwelling, to deliver them from the sorcery of the devil forever.

Without possessing any medical skill, I am able to diagnose this unfortunate man's disease and to conjecture its wholly natural causes. Nevertheless, this coincidence of the man's conversion and the origin of his infirmity is rather singular. We have known several examples where pagans, being converted to the faith, fell seriously ill immediately afterward. Some persevered to Baptism, others, scandalized by this first trial, returned to their vomit.

As to his house, I willingly invoked divine blessings upon it. Two vegetable candles were already burning
before the pious picture. While my kneeling companions were praying, holy water was brought and I sprinkled the poor sick man and his family as well as his vast dwelling. May Blessed Clet, patron of Kiangsi in general and of this country in particular, deign to restore health to this household! If our mighty martyr should work the miracle of his cure, he would draw to the faith the many witnesses of his powerful intercession and would make of Ling-Kia, his former parish, an important and flourishing Christian center.

After a collation served with as much abundance as good will, we left the sick man, somewhat comforted, and rosary in hand, we followed the windings of the torrent to the door of the episcopal palace.

5. Farewells

Like everything else in this world, our beautiful Christmas feast was destined to come to an end.

It was closed at eight in the evening, in St. Mary's Cathedral, by the rosary, evening prayers and the final singing of the legendary Noël. We must see with what satisfaction our faithful felicitate themselves upon their day and what memory they will cherish of the exceptional brilliancy this year given the feast of Christmas!

Next morning one fact helped us once more to prove what importance the old Christians attach to hearing Mass. This was the characteristic of the faithful trained by the early missionaries: a great eagerness to be present at the Holy Sacrifice.

On account of the long journey before me, I had to leave early in the morning. It was necessary then to celebrate the divine mysteries long before daybreak. Notwithstanding the early hour, and the fatigue of the previous night passed in prayer, the whole parish of Ling-
Kia was present in the chapel to draw down the special graces attached to hearing Mass.

Upon leaving, I experienced sincere and keen regret at parting with these sympathetic Christians. They knelt around me asking to kiss my ring and to receive from me a special blessing for each one. While we were praying together, at the foot of the altar, I recommended and confided them to the favor and protection of Blessed Clet, their former pastor, and their powerful patron.

I have lingered over the details of this feast, spent in our martyr's Christian village, because everything concerning him, far or near, is worthy of great interest. Being his successors, it is our duty to preserve his memory religiously and to recall him to those who, like ourselves, cherish it with love and veneration.
A man who came from Adouah on the 11th of this month sent word to me that our two confessors of the faith had been set at liberty. “At last!” I cried, and went to tell my confrères, who with me, blessed God. Next morning I celebrated a Mass of thanksgiving.

Alas! the news was false. . . . On the 17th, that is, the day before yesterday, one of our servants returned from Gondar. “Tell me quickly,” I said, after embracing him, “are they free?” He hung his head sadly. “Still in chains?” I exclaimed. “Yes, Father, and Chief Olda Ghiorghis has decided, by the advice of Abouna Mattiéos, to send them to Addis Abeba; they will be interrogated and judged there.”

I sent a second telegram to the French minister and am anxiously awaiting the result. Up to the present I have no reply, which worries me; at all hazards, we must prevent Chief Olda Ghiorghis from dragging these two innocent victims to the capital where they will fall into the claws of Abouna Mattiéos, worthy successor of the too famous Salama.

Let us hope our prayers will do violence to heaven.

Permit me to add that amidst so many tribulations, our souls are filled with a holy pride. Abba Ghebra Michael has written a few lines in pencil from his prison. They manifest his courage.
I copy the principal passages of his letter: "I trust this missive will reach you, Father. How have you fared during the rainy season? Thanks be to God, we are very well. Accept our gratitude for your kindness in sending the servants to visit and assist us. We have not been as sheep abandoned in the desert. Do not reproach us, Father, for not having taken flight. At Gondar several people looked upon us as Protestants. It was well that we should confess the faith before the chief and all the people. What would be said of a soldier who abandoned his flag on the field of battle? He who sows in tears shall reap in joy. Our sufferings will not be useless to the Mission. Moreover, we had to give good example to the poor pagans whom we had come to evangelize. Be not uneasy about us. We count as nothing, hunger, vermin, the company of forty robbers or assassins, the infection of our dungeon, and our bruised arms and limbs laden with heavy chains. The only privation we find difficult is that of the Holy Communion. Our best regards to the Fathers and Brothers, in fine, to all. God's will be done! Pray for us!"

A letter from Sister Robert in Rome, dated October 1st, informs us that the Holy Father sends a special benediction to the two confessors of the faith and "deeply sympathizes with them in their sufferings."

We are about to send our Abyssinian priest, the postulant, to Dax.

E. GRUSON.
Letter from Bishop Lasne to Rev. A. Milon, Secretary General

Betroka, August 8, 1913.

On account of the erection of Betsileo into a vicariate apostolic, and for greater accuracy, the Propaganda has decided that henceforward the different vicariates shall be designated under the names, "vicariates of Diego, Tananariva, Fianarantsoa and Fort Dauphin."

Now for some news of our Mission.

Since the end of May I have been here at Betroka where we are establishing a small residence in the very centre of our vicariate. For several years many Catholics have been living in this province, deprived of all the comforts of religion. The census we took of the locality around Betroka two years ago, shows two hundred Catholics, but among them only about fifteen can be found sufficiently instructed to approach the Sacraments; the others will have to be brought back to the right path. Conditions are the same at Benitea, Ranohira, Yakora and a few other less important places. At Ihosy there are more; as soon as we have a Missionary and sufficient means, we shall establish a residence there. The administration of this immense province of Betroka confided to Fathers Fayard and Garric, is not an easy task. The region is mountainous and the roads very difficult. Moreover, we must dispute the ground with Norwegian Protestants who have been working here for many years. They have been taking recruits from our Catholic ranks; these we must endeavor to regain.
I cannot give you this year a more exact account of our mission. Traveling here is so exceedingly difficult, that I have not been able to visit the places to which I desire to go.

Lasne

MANOMBO

Letter from REV. E. BRUNEL, C. M., to VERY REV. A. FIAT, Superior General.

Manombo, July 22, 1912.

Bishop Lasne told us on his way to Tulear, that from time to time you wish to hear about our works.

Conditions on the eastern coast of Madagascar have not changed much during the past six months. Tulear, however, grows more important each day; it is an excellent port where vessels may anchor with perfect safety even in the worst weather, and it is pretty well frequented. In the city, numerous works are springing up, houses are being built and roads laid; in the environs there are prosperous ostrich farms, the dry climate being exactly suitable for them. It is a country where every one can find plenty of well paid work; there are no poor except a few old people, who are badly taken care of by their own children, but they are used to this kind of thing, and suffer very little on account of it, they themselves having treated their parents in like manner. Next month the great traffic in green peas from the Cape will begin; the country will overflow with money, for this vegetable sells extremely well in English and German ports. The pile of money that comes in, is divided among comparatively few, for the country is sparsely settled: each one gets a good share and the colonists have great difficulty in finding workmen for their concessions.
They would find, we may say, none at all, were it not for the emigration of the Betsileos who come to the coast attracted by the high wages.

This material prosperity is of no assistance to us; indeed it makes it impossible for us to find a catechist to help us. Now where there is no catechist, we have rather a parish than a mission properly so called, that is to say, once having grouped about us those who are well disposed, we are obliged to stay in the same place, the condition of the parish remaining more or less stationary. Frequently too, the example of the Europeans, who are by no means over-anxious about their religious duties, does not help matters. We are slowly surmounting these obstacles, but the outlook is not very bright. Until lately, we had thought to ask the authorization to form a new settlement in a place south of Tulear, where vessels used to come to take on water. This year they are starting to build a factory for the whale fishing industry; a crowd of Norwegians will settle there, not one of whom will marry; they will insinuate themselves into the native families and these will grow very rich, but it will be impossible to speak to them of Christian marriage. Is not this a mission project well worth considering?

Moreover, Bishop Lasne said when he was here: “Two confrères are necessary at Tulear, but the future of the Mission is not there.” We have two confrères at that place, and I am stationed fifty kilometers farther north, because, lacking an auxiliary upon whom we can rely, we are obliged always to be on the spot ourselves. If we stay too much together, we shall have in the entire vicariate four or five nice, quiet, comfortable parishes, but nothing more.

While Bishop Lasne was here, Father Henriot gave him a few riding lessons, and the good Bishop bravely
took his departure on a mule, all alone, to ride across Madagascar. He left us all greatly edified and encouraged at his resolution to go straight ahead like one of us, poorly equipped and escorted. What is brave and edifying about it, is simply that he had courage to set out alone, quite unaccustomed as he is to this manner of locomotion, for otherwise the pathways of Madagascar are not dangerous; there is no need to fear that one will meet a poisonous serpent, a ferocious beast, or even a brigand. The greatest danger, if one goes eastward, is that of falling into a river full of alligators; but alligators are timorous creatures and will not confront even a small body of men, especially if they are careful to scream at the top of their lungs.

Moreover, in traversing Madagascar, we meet everywhere small groups of Christian Betsileos, formerly under the care of the Jesuit Fathers. The Bishop arrived, therefore, safe and sound at Farafangana, having traveled as simply and apostolically as is possible in this country. In the office of Saint Vincent, Saint Bernard is quoted as having said that the apostolic mode of traveling is to go on foot, and we who do not use this means of locomotion, must not exaggerate our virtue; but besides a slight decorum to be kept up, journeys on foot carry the Missionary rather too rapidly to some corner in an infirmary in France.

When Bishop Lasne set out for the South, I began my travels among the Catholic Betsileos in the North, a distance that can be covered in a few days. Here there is not even a river with alligators to be feared, and without anxiety of any kind, one may enjoy the charms of the country, that is, if the journey be made in the good season. In the principal centres there are a few Catholic families, good, hospitable people, who are attentive to the instructions given them, bear their little share in the expenses, and make sacrifices for their chapel. They had sent an ox to
carry the religious articles, vestments, etc., and my little provisions; they themselves had bought this animal and presented it to me. In fact, they may be compared to a good little parish in France, well disposed to accept the influence of the priest. While I was there, some went to Communion each day. That these good people remain thus grouped together in a Catholic settlement, is most meritorious, for they find the Christian law very difficult, and we are only too happy to do all we can to help them.

On the coast, the Catholics do not assist the priest, on the contrary, they are as great beggars as the Abyssinians are said to be, though I believe the latter do surpass them. The future hope of the mission lies, of course, in the children. Taken young enough, they begin to reason for themselves and to imitate the Catholic Betsileo, and it is through them that we may expect religion to spread.

All three of us were together for some time when Bishop Lasne was here, and during the year communication between the two houses on the Western coast is cheap and easy. In a word, there is nothing particularly austere about our surroundings; we have need neither of great courage, nor of special talent, but only, as everywhere else, of patience against a thousand little obstacles.

E. BRUNEL

FARAFANGANA

Letter from Sister Marie Maze to the Most Honored Mother Marie Maurice

Farafangana, October 18, 1913.

Alas! this time you will not be able to say that letters from Farafangana are your ray of sunshine. It is with a
heavy heart and tears in my eyes that I write you; all our parish works are destroyed. On October 16th, a fire, augmented by a violent wind from the west which made us fear a cyclone, destroyed part of the city of Farafangana; huge sparks blew from hut to hut, carrying desolation and ruin wherever they fell. It was hoped, the fire having started so far off, that we would be spared, but it spread with great rapidity and the roof of the market near our dispensary began to blaze before they had realized what was the matter.

In an instant our property was but a trail of flame; the dispensary caught first, then successively the Sisters' cottage,—it was so pretty and built only two years ago; the bake-house where we had 500 francs' worth of flour; the hut for stores, where there was a full hogshead of wine; the children's kitchen, then their large work-room where their purses also were kept, nearly 300 francs; our school, which was charming and so well built; the Lazarists' kitchen, their hut for catechism classes and their storehouse which contained a valuable provision of building wood. The sheet of flame swept straight down to the sea, levelling everything before it. Our grounds are like a desert, there remains nothing but blackened sand, not even a trace of our huts; the trees are still standing but black, scorched and leafless.

It is a terrible sight and our hearts are heavy, but with lively faith we have pronounced our fiat of resignation and our "God be praised!" Yes, we are confident that from these ashes He will raise up works still more prosperous; they were His, and He is never at a loss for means.

God aiding, first of all, and then through the courage and presence of mind of the Sisters, Missionaries, and our dear Christians who were very generous and helpful, we managed to save several things, pieces of stuff, a box of vestments, chairs, tables, provisions and medicines. The
loss, however, amounts to about 20,000 francs. The flames came to within a few meters of the church and the house of the Missionaries; Father Hiard threw a relic of Saint Vincent near their hut and it was providentially spared, as well as the church. In the confusion everything was brought out into the open air, mixed pell-mell, in almost indescribable disorder. For three days we have been endeavoring to straighten them out, carrying everything to the leper settlement which happily, being a long way off, was not threatened.

But I have not yet told you that I was absent from Farafangana on that day, having gone to a little village two hours' distant, and I leave you to imagine my surprise and distress to find on my return not a cottage left, to behold destroyed at one fell blow, works but a few hours before so beautiful and consoling.

Bishop Lasne is absent, having gone to Fort Dauphin where they are preparing to celebrate Bishop Crouzet's twenty-fifth episcopal anniversary. How he will regret to have been absent under such circumstances, and how sorry we are also!

I know your generous and maternal heart too well not to feel assured that you will sympathize with us in our affliction and desire to help us as far as lies in your power; but I also realize the demands that are made upon you from every side, so I shall add nothing more; the smallest assistance will be gratefully received.

Sister Marie Maze
NORTH AMERICA

UNITED STATES

PROGRESS OF CATHOLICITY IN THE UNITED STATES

The Catholic Directory for the year 1913, informs us that the Catholic hierarchy of the United States comprises 14 archbishops, of whom three are cardinals, 100 bishops, 17,945 priests, of whom 13,273 belong to the secular clergy, and 4,672 to the regular, 14,312 churches, 85 seminaries and 6,169 seminarians. The Catholic population of the 48 States of the Union is 15,154,158; if we add to this number the faithful scattered in the American possessions, we have a grand total of 23,329,000 souls.

These statistics easily place Catholics first on the list of all the religious denominations in the country taken separately, for no other one has nearly so large a membership.

Catholics are also well represented in the official government. There are three Catholic governors (Illinois, Rhode Island and Iowa). The States of New York, Indiana, Massachusetts and Illinois have Catholic lieutenant governors. There are, moreover, sixty Catholic members of Congress, as well as many other Catholic State officials.
—Annals of the Propagation of the Faith, September 1913.
OPELIKA—ALABAMA


Germantown, Phila., November 16, 1913.

The following notes on our work in Alabama, will, I am sure, be of interest to the “Father of the family.” It is a little over three years since Right Rev. E. Allen, Bishop of Mobile, entrusted to our care seven large counties in the eastern part of the State of Alabama. These counties have an area of about 16 000 square kilometers and a population of about 218 000 souls.

When we began our mission work in that region the number of Catholics was only fifty. After three years’ labor, the number is now 257. Our Missionaries of that House of Opelika have given thirty-six missions to non-Catholics, with the result of forty baptisms of adults, and twenty baptisms of children. At first sight the result seems to be inadequate to the labor expended. But it must be borne in mind that the field to be cultivated is rough and stony, and overgrown with rank and poisonous weeds.

Our Missionaries there have been “instant in season, and out of season,— in all patience and doctrine.” They have distributed among non-Catholics 100 000 Catholic newspapers, periodicals, pamphlets, and books of instruction, besides conducting a quarterly magazine, the Marian.

They have already built three small churches, and are about to build three others, rightly judging that each church becomes a centre of supernatural activity in its vicinity. Even non-Catholics look upon a Catholic church as a lodestone of religion and virtue.
Quite recently, some Protestants of Opelika, the town in which our Mission House is located, requested that one of the Missionaries give a course of lectures on Sunday evenings to non-Catholics. The answer was: “Yes, if you guarantee the presence of twenty persons at the lectures.” On the first Sunday following, there were twenty-four Protestants, attentive listeners, and three Catholics.

Progress is slow, for prejudice is deep-rooted, and some vile publications continue to poison the people’s minds against everything Catholic. But under our Lady’s protection and through her gracious intercession, the barriers are being broken down, and light is shining in dark places, dimly, indeed, as yet, but with steady flame. At Phoenix City, the most prosperous of our stations in Alabama, there is a Catholic population of ninety, including many converts since the opening of the chapel.

At Auburn, a University town, there is frequently an attendance of fifty Protestant students at Mass on Sundays.

An incident which took place last year at Opelika is deserving of honorable mention:

A poor tramp with an ulcerated leg lay abandoned in a wretched hut. A neighbor passing by discovered the sick man, and at once set out to solicit relief for him. After vain efforts to obtain aid from the town authorities, and from some of the sects, he bethought him of the little Catholic church, and forthwith hastened to explain the case to the priests at St. Mary’s. He was not disappointed. The response was prompt and cordial. One of the Missionaries accompanied the messenger, brought ointment for the diseased limb, and applied it with his own hands. Moreover, this Missionary telephoned to a hospital of our Sisters, about seventy-five miles away, whither he brought the poor forlorn tramp. It was the act of a good Samaritan, and will not pass unrewarded. It was religion in practice. All the Missionaries of that House are devoted
and zealous, spending themselves and being spent for souls. It remains for us to pray the Lord of the harvest to send more laborers into this portion of his vineyard.

Patrick McHale.

CUMBERLAND—MARYLAND

In September, 1913, the Saint Vincent de Paul Society, Cumberland, Md., asked the Sisters of Charity of Allegany Hospital to take charge of the Sunday School in Ridgely, West Virginia, a small town of eleven hundred inhabitants, about forty-five minutes’ walk from the hospital. Although they realized that it would be difficult to respond to this appeal, on account of their multiplied duties at home, the Sisters gladly and all the more eagerly consented to accept the work because of the fact that many of the Catholic children of Ridgely were then attending the non-Catholic Sunday School. It was represented that two Sisters would be sufficient, as they should have the willing cooperation of several good ladies who, for some time past, had been making earnest efforts to preserve the faith in these poor, neglected little ones. Too much praise cannot be accorded these zealous, noble-hearted ladies, members of the Saint Vincent de Paul Auxiliary, organized November 13, 1912, a society which has already accomplished a vast amount of good among the poor of Cumberland.

At first, the attendance at the catechism classes was somewhat discouraging; before long, however, it had increased to forty, which, for various reasons, was considered an excellent enrolment. The beginning was not without its little inconveniences: after a long walk over a rough and muddy road, the Sisters would at length find them-
selves in a Western Maryland Railroad shanty, in which the children had already assembled; one tiny oil stove furnished the heat; there was indeed nothing inviting in the surroundings, either to teachers or pupils, but the former entirely forgot the discomfort in their joy at the opportunity given them of extending God's kingdom, and the latter manifested a cheerful endurance that would have reflected credit upon their elders. Of course, the "shanty" was but a temporary arrangement; as soon as possible, a small house was secured, and everything made passably comfortable.

Five months after the opening of the Sunday School, on January 25, 1914, the Holy Sacrifice was offered for the first time in Ridgely by Rev. Thomas A. Petri, O. M. Cap., of SS. Peter and Paul's Monastery, Cumberland. Formerly, the few practical Catholics living in and around this little town attended Mass in Cumberland on Sundays, and until recently, they had not dared hope for a betterment of religious conditions. Now, however, they are filled with enthusiasm, and are nobly doing their part. We quote the following from a letter written, January 25th, by one of the Sisters engaged in the work:

"Last Sunday, the Feast of the Holy Name of Jesus, we received the inspiration not to wait for a larger house; since then, every one has been busy and most generous; our little altar was made and painted, and this morning all was in readiness for the Divine Guest. Sixty-two persons assisted at Mass, and there were eight communicants. How happy and grateful we Sisters were to think we could participate in the beautiful work of preparing this humble abode for our dear Lord! We hope it will not be long before we have a larger house or, better still, and what would make all hearts glad, a small church."
MEXICO

HISTORICAL NOTES ON THE HOUSE OF OAXACA

Oaxaca or Oajaca, in Latin Antequerra, is the capital of the State of Oaxaca, Mexico. This name is, it seems, derived from the large number of cochineal plants, called Quaxes by the natives, which grow in the environs.

The well-built and healthy city of Oaxaca is situated on the Rio Verde, 375 kilometers southeast of Mexico. Population 27,000. It is the see of an archbishop.

In 1897, at the urgent request of the Most Rev. Eulogio G. Gillow, the Congregation of the Mission accepted the direction of the ecclesiastical seminary here. We give some items relative to this establishment.

I—OLD MEMORIES

Even before Archbishop Gillow was appointed to this see, there had been talk of founding a Mission house of Lazarists in Oaxaca. This was told me by the Rev. Hippolytus Ortiz y Camacho, former dean of the metropolitan church, who always evinced great benevolence towards the Priests of the Mission; he related to me the story of his wearisome journey to Puebla, whither he was sent by the Chapter and ecclesiastical authorities to make arrangements with the Lazarists there about this affair; but owing to the conditions of the times, which have left sad memories in the country, the project was given up.

During the lifetime of the Right Reverend Vincent Firmin Marquez, Archbishop Gillow, the present incumbent, who belonged to the Famiglia Pontificia, had heard while in Rome that of all the religious congregations in Mexico there remained only the Jesuits and Lazarists.
who still continued faithful to their rules and fulfilled their sacred ministry to the edification of the people and thus labored at the work of the salvation of their souls. From that time he held these two Congregations in special esteem. We may now quote a few circumstances of the life of this archbishop, as he himself related to those about him.

Archbishop Gillow took possession of his see on November 17, 1887, bringing with him a Jesuit Father who later became chaplain in the Church of the Conception; it was through this priest the Jesuits opened an establishment in Oaxaca.

His Grace always entertained the hope of introducing the Priests of the Mission there. On his arrival in the diocese, he at once reorganized the seminary which was sadly in need of reform. In order to begin a preparatory seminary, he had purchased and fitted up the former monastery of the Carmelites, commonly known as "High Carmel," and had sent there the few seminarians who remained after the storm which had just swept over the country. The condition of the theologians, of those who in a short time were to be admitted to Holy Orders, was not very gratifying; for them, there were no traditional regulations, no proper discipline; there was nothing in them that commanded respect. Allowed to remain in their own homes and to frequent persons whose acquaintance was a matter of regret, they spent their time in dissipation and sin; they also enjoyed the greatest freedom and to make use of a local proverb, they "roamed about as Moors without a king." If, when the time came for them to ascend the altar, their morals were pure, this was only through a miracle.

Archbishop Gillow was anxious to apply a remedy to this deplorable evil, and partially succeeded, notwithstanding the opposition made openly by some and secretly by
others. He founded the "Clerical College" of the ecclesiastical seminary, by reassembling the seminarians, first in the almonry of Las Nieves and later in the ancient convent of the Bethlehemites which he bought for that purpose.

This zealous prelate was seconded in his efforts by numerous and devoted coöperators who discharged their ministration with great perfection. Notwithstanding the measures already taken, which we may style preliminaries, his solicitude was not yet satisfied. On January 15, 1895, he established the apostolic school in the same house with the ecclesiastical seminary. This was destined for the developing of vocations to the priesthood and for the formation of solid piety in the hearts of the young men, even from their childhood. Without risk of being mistaken, we may assert that this salutary thought had been inspired by our regretted Visitor, Father Ildefonso Moral.

The archbishop, at the same time, prosecuted his design of confiding to the disciples of Saint Vincent de Paul this nursery which he had planted in the church of Antequerra. Several times he had expressed his desire to the Priests of the Mission, but they had not been able to accede to his proposals on account of their small number. They had not as yet come to any decision, when, on July 31, 1896, Archbishop Gillow pontificated in the church of St. Bridget, in Mexico, during a feast celebrated by the Jesuits in honor of their founder. Father Vigo, a Lazarist, delivered there a sermon, which so pleased His Grace that he warmly expressed his approbation to those who surrounded him. On the day following, he came to the house of the Priests of the Mission, where he dined with the Community, and declared that he would not leave until he had received a formal promise that they would give him two priests and a Brother to commence the courses at the seminary the following year.
II.—FOUNDATION OF THE HOUSE OF OAJACA
(formerly ANTEQUERRA)

This time, the archbishop obtained all he asked. Fathers Emmanuel Garcia Sanchez and Joseph Elias Quintas, with Brother Michael Godinez, were selected for this establishment. On their arrival at Oajaca, January 11, 1897, being kindly received by Father Pierre Rey, then rector of the preparatory seminary, they were conducted thither in the archbishop’s carriage. The annals of the seminary say that, on January 12, 1897, the Priests of the Mission, Fathers Emmanuel Garcia Sanchez and Joseph Quintas, took charge of the direction of the Clerical College and of the Apostolic School which was annexed to it, the former as rector and the latter as spiritual director. The seminary was transferred to them by Father Joseph Mignez, who until then, had been the rector and who is now the bishop of Zamora, one of the best friends of the sons of Saint Vincent de Paul, and the glory of the Mexican episcopacy.

For the direction of the seminary, the Lazarists from the first and almost ever since, adopted the ordinary regulations of the seminaries confided to their Congregation, and in doing so, they have experienced most favorable results. To-day, the priests of the new generation, who are virtuous, devoted, zealous and well instructed, effect great good among the people.

This work, together with that of which we shall speak presently, was a heavy charge for three Missionaries: fortunately, a fourth priest from Mexico came to their assistance.

The pupils of the apostolic school, who received their instruction at the preparatory seminary or "High Carmel," were obliged to go there twice a day from the ecclesiastical seminary. The archbishop requested, on Janu-
January 15, 1898, that the intern pupils of the preparatory seminary should reside at the ecclesiastical seminary, whence they were to go to the preparatory seminary to assist at the classes of the externs and of pupils of the apostolic school.

January 5, 1899, Father Emmanuel Garcia relinquished his rectorship of the ecclesiastical seminary; Father Joseph Uriz, who, the day before, had come from the seminary of Monterey, replaced him. This change did not arrest the progress gradually taking place in this institution, which thus became a seminary according to Saint Vincent's ideal.

On January 4, 1901, the Archbishop, after having conferred with the Visitor, Father Ildefonso Moral, and with the rector, decided, in order to avoid this coming and going so frequently, that the preparatory and ecclesiastical seminaries should occupy the same house. The sons of Saint Vincent continued to direct the two united seminaries. By the 13th of January of the same year, when it was necessary to resume the classes, everything was in order. After that we turned all our efforts to ameliorating the intellectual and material conditions of the seminary of Oajaca, which to-day, thanks be to God, is flourishing. Thirteen devoted priests are engaged there, seven of whom belong to the Congregation of the Mission; the other six are secular priests, who were formerly our best pupils. Now they aid us assiduously in our labors, and, by their exemplary conduct, their virtue and devotedness, they edify the seminary in which they dwell.

Since the time when we were first charged with the direction of the seminary, ninety-five priests have been formed therein. Of these, five have died, one is honorary canon, and another, with four of our old pupils, directs the principal Catholic College of Oajaca, destined to educate young men of high society; three direct the Catholic press; six
are professors in the seminary; all the others scattered throughout the dioceses as pastors or curates, are accomplishing great good and gaining the gratitude of the people. Every one is asking the archbishop for some of these new priests and taking care to insist that they are given the new ones, who, as they say, are indefatigable in labor and whose only desire is the salvation of souls. This is a most consoling eulogy.

The seminary of Oajaca occupies an immense plot of land northeast of the town. The structure, two hundred meters in length and as many in width, encloses seven courtyards, of which the principal one is a magnificent garden. The entire plot is surrounded by beautiful views: on the south, there is a fine lane of poplars, called usually “the plain of Guadalupe;” on the north, the highway “Porfirio-Díaz,” one of the most beautiful avenues of Oajaca; on the northeast the street of Libus and the river Yalatlaco bounding the seminary in an irregular manner. The structure, although solid, has an aspect of simplicity, for the plan has been laid out according to necessity, which was the only architect. There is a large plot devoted exclusively to the pupils’ recreations. Walls have been erected here for ball playing; and here, too, may be seen the pond where the students bathe twice a week, while all sorts of conveniences are so arranged that the children amuse themselves in fine fashion, never knowing what it is to be sick. Brother Maiza cultivates a vegetable garden, giving special attention to the raising of fig trees. It is not necessary to mention the motive which forced the good Brother to prohibit entrance therein to the students.

III—THE WORKS OF THE HOUSE OF OAJACA

The work of religious instruction.—The origin of the work of catechetical instruction is absolutely unknown to us; the author must surely have been one of those whose
OAXACA (MEXICO). — THE SEMINARY SEEN FROM THE NORTH.
hearts, inflamed with the love of God, experience sentiments of the deepest compassion for their neighbor. I have placed all my affection in this cherished work.

Reorganized by Father Anthony Casulleras, it approached perfection under Father Emmanuel Coello, who applied himself to it with his whole heart. To-day, in the hands of Father Barrios Pereda, this work seems to have attained to the limit of the perfection desired. The average attendance is five hundred. Lately a little feast was arranged to recompense those children who had been most punctual. The boys' section is directed by our theological students who regard this work as belonging to them personally. The girls' department, under the direction of Father Anthony Labrèes, is making rapid progress.

Preaching.—The priests of the house do not forget that they are missionaries, and they prove their zeal by engaging in the works which belong especially to them. Without speaking of exhortations and explanations of the Gospel, which they make almost every Sunday at all the Masses, confessions, conferences, religious associations, etc., they have frequent occasions for preaching not only in the church of Our Lady of Guadalupe, which is separated from the seminary only by a high wall, but also in the cathedral, and in thirty other churches in the town. Sometimes, when they are invited and when their occupations permit, they are happy to preach during triduums and novenas, to the people who listen with pleasure to the word of God, and display towards the Priests of the Mission a sincere affection. At other times, prelates have come to ask the Missionaries to coöperate with them in the celebration of solemn feasts.

The Missions.—We have been obliged to ask aid for the missions from our confrères of Puebla. Fathers John
Fernandez and Benedict Urien Bizcarra, of the house in Mexico, with Father Joseph Elias Quintas, then chaplain of Guadalupe, preached the first mission in the church of Guadalupe. This mission fully realized the effect that was expected; the people, famished for the word of God, flocked to our mission from all corners of the town, although, at the same time, celebrated preachers belonging to different religious orders were giving missions in three other churches in the city. For several days the congregation was so numerous that the church, notwithstanding its vastness, did not suffice. During the ten days that the mission lasted, fourteen priests, with the archbishop at their head, had, in our church, work in abundance; the number of Communions exceeded nine thousand.

Another mission was preached in our house by Father Quintas and two Missionaries of Puebla, Fathers John Fernandez and Justus Toro Castro; it took place during the months of June and July, 1905. The Annals have given an account of it, but the number of Communions was double that which was there stated.

In November, 1908, five missions were given in the city, on the occasion of the crowning of "Our Lady of Solitude." The archbishop confided to the Lazarists those of "High Carmel" and of the parish of St. Francis. The first, preached by Fathers Quintin Sola and Antonine Constantin, resulted in three hundred First Communions, four thousand Communions of adults, and many marriages; that at St. Francis was given by Father Crescent Torres, of the house of Puebla, and Father Toro Castro, chaplain of Guadalupe; the Communions were likewise very numerous and there were thirty-nine marriages.

In April, 1911, Fathers Quintin Sola, Leopold Rodriguez, and Anthony Labrèse, all three of our house, gave a mission in the city of Tchuséan in the diocese of Oajaca, which lasted seventeen days. There was a large attend-
ance. Three hundred children were prepared for their First Communion; besides, there were seven thousand Communions and one hundred marriages.

A little later, acceding to Archbishop Gillow's desires, Fathers Sola, Labrèse and Domingo gave another mission in his vast diocese, which lasted for twelve days and resulted in sixty First Communions, seven thousand Communions of adults and thirty marriages.

Spiritual Retreats.—Two spiritual retreats are given annually to the Children of Mary of the diocese. These retreats cause a good spirit to reign in this association of young girls who are much given to piety and who, by cultivating in their souls that fervor with which the Sisters of Charity had formerly inspired them, are one of the most precious treasures of the Mexican Church.

At the opening of the year 1900, the work of giving retreats made great progress under the direction of Father Joseph Elias Quintas; retreats of five days were frequent, and there were several during a month. This was the heroic age of the work. Among those who made the retreats, some had their meals sent to them from their homes; others who were extremely indigent, either accepted what we were able to furnish them, or profited by the generosity of those who, after the example of the first Christians, shared with them all that they possessed.

They all slept on mats of rushes, likewise brought from their homes. There were no beds, no tables; and there, the Missionary witnessed penance harder than the austerities of the anchorites. A very low room, with a shed, was the house of those who were making the retreat. This room, at first a refectory, became afterwards an oratory, or as we called it, a chapel, in which some benches were arranged. In the evening, the clothing was thrown on the ground and now it was a dormitory, but a most miserable one. This hall was at another time a place of penance,
where the exercitants took the discipline during the chanting of the Miserere. All was poor, but neat and orderly. Fervor and compunction reigned therein.

The fruit of these retreats was not delayed: it was soon remarked that all the religious associations attached to the church of Guadalupe flourished and that piety augmented rapidly among the people; all those who assisted at the offices in our chapel withdrew astonished at seeing more than five hundred men approaching the Holy Table monthly. Unfortunately, material conveniences were introduced; then little by little disappeared the charm of those scenes of piety formerly so simple and so attractive; ease and comfort made sad ravages in the primitive fervor of these people who became almost degenerated; and miracles of grace were very, very rare.

Notwithstanding these changes, Fathers Emmanuel Garcia, Justus Toro, and Leopold Rodriguez, successor to Father Quintas, have inherited his devotedness: imitating his zeal, they preached frequent retreats and persevere in doing so even to-day. I have accompanied them, at times, on their apostolic journeys, but only as a reserve force, condemned to wait until the labor was excessive or the Missionaries fatigued before I could be of any service.

Associations.—In order to strengthen piety and fervor in the souls of the seminarians, we have established the Apostolate of Prayer, and the Association of the Children of Mary, which is always directed by one of our priests.

The Confraternity of the Ladies of Charity, of which we have charge, is much improved during these latter days.

Father Domingo accomplished great good among the people by his simple but eloquent instructions. A Conference has been founded in order to establish and sustain the free school of Saint Vincent de Paul for poor young girls. This work, directed to-day by Father Sola, has
made great progress, and a short time ago it enabled us to open a public library, by means of which we can struggle against the influence of an evil press which causes the loss of many souls.

A charity clothing room has also just been founded which we hope will be of great assistance to us. Since it was opened the results have been most favorable, for we were able to distribute to the prisoners more than five hundred garments.

The reverend chaplain of Guadalupe is charged with the direction of the pious associations established in the church: the Children of Mary, the Archconfraternity of Guadalupe, the Apostolate of Prayer, the Bread of Saint Anthony, and the Association of the Holy Angels. The Confraternities of the Holy Agony and of the Miraculous Medal will be established in a little while with all due ceremony. Already two altars have been assigned for these works.

The Edifices.—When we arrived at the seminary nearly fourteen years ago, we were exceedingly astonished at the poverty and dilapidation of the church of Guadalupe: the edifice was still standing, but in what condition! It had neither steeple nor bells; the front of the sanctuary, which lacked a pediment, presented a most wretched appearance. When about to celebrate the patronal feast day, they had the interior walls painted to the height of about six feet; the remainder, from that height to the ceiling, was so soiled that the effect produced on those who knelt in that poor house of God was rather gloomy than joyful. An earthquake had rendered this church still more wretched, so that Father Quintas, acceding to my desires, undertook some of the most necessary repairs. In a short time the church was in the hands of workmen who completely decorated it. Two more altars were erected, which served as models for other altars; the steeple containing four bells
which are a source of happiness for those who love to be called to prayer, is relatively a work of art and an ornament to the church of Our Lady in Guadalupe.

Father Quintas employed all his zeal in embellishing the old church I had confided to him. But I scarcely dare to speak of it, for I fear that I shall fail rather by not giving sufficient testimony of his labors than by an excess of praise: he spent for this work 22000 duros or 110000 francs which he had patiently amassed from small alms.

The successors of Father Quintas, following his example, had recourse to the same means, namely, the charity of the faithful, in order to continue the work of their predecessor; thus all have been able to make more repairs as important as those made by Father Quintas. In effect, Father Emmanuel Garcia left the sacristy well provided with sacred ornaments, and he installed electric lights in the church; Father Justus Toro had a cement floor laid in the entire church; and Father Labrès added a magnificent façade; he erected the chapel of Bethlehem and made some repairs in the electric lights.

May God deign to continue to bless all our works.

Oajaca, August 20, 1912.

JOSEPH URIZ, C. M.
Letter from the Rev. Raphael Poupard, C. M., to the Very Rev. A. Fiat, Superior General

Ibagué, March 1, 1913.

Having promised to write to you about Ibagué and our establishment there, I come to-day to fulfill my promise.

Ibagué is a city situated almost in the very heart of the civilized portion of Colombia. Built on the slope of the Cordilleras, it overlooks the plains known as the valley of Tolima. From a distance it appears like a garden planted with trees and filled with flowers. Its sight is picturesque and the climate is rather mild. Malaria is the prevalent malady. Mosquitoes abound and at night-fall, so great are the swarms that invade the houses that one must resort to nets to secure a comfortable rest. Apart from this annoyance, living is pleasant enough. Not that there are no trials, we suffer here as elsewhere; work is plentiful and many of the European conveniences are lacking. But we are not Missionaries to lead a life of ease; if we wish to fulfill our mission, we know that our task calls for self-sacrifice.

For a long time, Ibagué remained in a state of ignorance in regard to religion; but since it has become an episcopal city, that is, for the last eleven or twelve years, piety has continued to gain ground daily. The harvest in this diocese is indeed great and the labor is not always an easy one; zeal finds in it a vast field whereon to exercise its
influence. The religious progress observable in this part of Ibagué may be ascribed mainly to its devoted bishop so justly revered by all.

Let us now enter the seminary, all the more willingly as its entrance, facing one of the principal squares, is very inviting. Alas, this is its only beauty; reversely to that of the King's daughter, it is all on the exterior. The interior in fact is only a collection of small, miserable rooms. We have somewhat improved matters since our arrival, but the whole construction needs to be pulled down and built up anew. The same large room is used as study hall, dormitory, classroom and meeting hall; well, we must place our trust in Divine Providence. I say nothing of the course followed, as it is about the same as that adopted in the other seminaries of Colombia confided to the Congregation. The monthly sabbatines (philosophical disputations held on Saturday) for the two seminaries prove a powerful incentive; nearly all the students desire to enter the ecclesiastical state.

Lately, we have had some outings lasting the whole day. Should you wish to accompany us in thought, leave your ordinary occupations for a few moments, and then mount your horse, as here there are no carriages, no railways, no autos. The boys rise at half-past three, hear Mass, breakfast and then make their last preparations. Each takes his bathing suit and lunch. If any one is tempted to enjoy his dainties before the time set for meals, so much the worse for him. However, in these cases, the outlay of a few cents remedies matters. When everything is ready, the bell rings and the jolly crowd sets out. As soon as the city limits are left some distance behind, shouts and songs are indulged in. The spot usually chosen for the picnic is near a river, as the frolic would be incomplete without a plunge. We run no risk; our children, with
few exceptions, are good swimmers and the more timid keep near the bank.

Dinner succeeds and in its turn is followed by a fishing party in the Colombian style. A quantity of dynamite is thrown into the water and it explodes beneath the surface, killing some of the fish and startling others. We do not stop to question if the rules of the art of fishing are observed. Apparently there are none here and, as far as we are concerned, there need not be any. The boys stand around in eager expectation and as soon as the bomb explodes, they dart into the water and chase the fishes to their hearts' content. Doubtless many are tired out on their return home, but the day's enjoyment compensates for all fatigue.

Public elections take place this year in Colombia. The members of the State Assembly, senators, municipal councillors and the President are elected by popular vote. This means a year of agitation, trouble and discord; much time is lost and there are discussions and quarrels, for in these, the country is fully up-to-date.

The mode of election adopted here differs very widely from that made use of in France. The names of the voters are written on a paper and posted. According to the law no one under twenty-one years of age is allowed to vote, but as a matter of fact, we see boys of sixteen among the voters. As there is no birth register at the mayoralty, the church record is the only one. It is besides a long and tedious task to consult these records; hence, many vote who have not yet reached the proper age. Sometimes even names of deceased citizens appear on the list. True, the dead do not rise, but some of the living cleverly assume their names and cast a vote. Moreover, as the districts are very extensive and changes very frequent, who can tell who is a land owner or not? On a fixed day the different polls are prepared; to each one corresponds one
or two letters of the alphabet. When the voter presents himself, he asks, "Sir, can such a number vote?" The jury answers yes or no, as the case may be, as it frequently happens that those of the other party may through trickery have voted for him. When a fraud is suspected by the jury, two witnesses are called in to identify the voter. They do so under oath, or else the voter himself must take the oath; but when the voter is what is called here a "liberal," his conscience is somewhat elastic and it costs him little to take a false oath, as also the witnesses, if they too are "liberals." However, should the fraud be too evident and proofs to this effect are furnished, the election might be declared as null.

But I perceive that I am trespassing on your time. The people in Colombia are very good, nevertheless, here as elsewhere, they change when politics are in question.

Raphael Poupard

MISSIONS OF THE HOUSE OF IBAGUÉ

On August 27, 1913, the following account of the Missions given by the House of Ibague was sent by Rev. Philip M. Gonzalez to the Superior General.

MISSIONS IN THE NEIGHBORHOOD OF LIBANO

We began our mission work by the Forty Hours' devotion in the parish church of Manzanares, lasting from the 16th until the 20th of October. Aided by the pastor and his two assistants, we reached the consoling result of 6500 Communions.

At the close of the Forty Hours', we directed our steps to the neighboring hamlets in which we prepared to give missions.
In Villahermose, I established October 27th, an Association of Ladies of Charity and a Conference of Saint Vincent de Paul. The latest news given by the pastor apprises us that these two works are progressing.

While I was busy establishing these, Father David Gonzalez began a mission in Primavera, on the feast of the Patronage of Our Lady. The exercises were conducted in a private residence. There were 550 Communions, 5 baptisms and 4 marriages. The mission ended on the 4th of November and two days after, we opened another at Minapobre where we remained three days. Our glorious martyr, Blessed John Gabriel Perboyre, was the patron of this mission which gave a result of 60 Communions and 3 marriages.

On the 9th of November, under a sultry sky and through roads which are really marshes, we began the ascent of the first slope of these gigantic mountains on the summit of which rest the eternal snows of the Ruiz. On one of these slopes is the hamlet of Murillo which we reached after a day’s climb. So fertile is the land here that from four potatoes, fifty are gathered; while one grain of wheat yields one hundred twenty-five stalks bending under the weight of ears each containing upwards of eighty grains, which is not 100, but 10000 per cent!

We began our mission on November 10th under the protection of Our Lady of Lepanto, patroness of the hamlet.

If Murillo were as fruitful in spiritual goods as in products of the soil, what a harvest we would have gathered! But, alas, stones are softened by the continued action of a drop of water, while the human heart becomes hardened by that of heavenly dews! When on December 8th, we closed our mission, we counted only 20 marriages, 22 baptisms and 1500 Communions.

As we found ourselves in the vicinity of Ruiz (an
extinct volcano always covered with snow), we decided to view its summit. The ascent took us a whole day. How pure is the cloak which covers Ruiz! Thousands of tiny flowers are spread over the snow, the dazzling white of which is a striking contrast to their golden hue. Ruiz appeared to us as an infant still wearing the white robe of its baptism. The frozen waters, directed by the hand of the Almighty, have made of it a collection of gothic cathedrals of an inimitable ogival style, exteriorly of a whiteness without parallel and interiorly of an azure tint so delicate that on beholding these productions of divine art, the genius of a Michael Angelo or a Raphael would have been ravished into ecstacy. “Why go to Paris when one has seen Mount Ruiz!” exclaimed Humboldt, lost in wonder and admiration. As for me, carried away by the beauty of the scene, I sang with my companions the Magnificat.

On the 11th of the same month, we began in a private residence, a mission at Dosquebradas, a hamlet situated a day’s journey from Murillo, and on the 20th, we gave another at Descanso in the house of a fervent Catholic. The fruits of these apostolic labors were 20 marriages, 26 baptisms and 560 Communions.

There are so many troublesome insects at Dosquebradas that the houses are uninhabitable. Father David Gonzalez thinking to find a remedy for the evil, tied his hammock nearly to the ceiling, but this proved unsuccessful, as his enemies crawled down the ropes. At last he had recourse to the stratagem of tying bunches of horse-hair on the ropes. This time the trick succeeded and he was left in peace. I have been told that even if one slept on the floor he can be protected by placing around him a rope made of horse-hair, and then he need not fear either snakes or insects. For my part, I contrived to defend myself against these nocturnal visitors by placing the legs of my
traveling cot into bamboo tubes filled with water. These bugs never cross water and thus the hordes retreated before a few drops as though it had been a whole ocean. Let us not be surprised: such is man also in his undertakings, especially in those relating to his spiritual welfare; a trifle as small as a drop of water keeps him away from confession and thus robs him of the one thing necessary.

On the 25th of December, we began a mission in Peñones; then on January 3d that of Recodo, held as the foregoing in a private house. Results: 4 baptisms, 3 marriages and 360 Communions.

On the 10th of January, we continued our journey, partly on horseback, partly on foot, in a truly apostolic manner, and within twenty-four hours reached Santa Teresa. Three days before our arrival, two wretches (one of whom has already met with a tragic death) had stirred up the people against us. A spiritualist and a free-thinker provoked us to a debate. I willingly accepted on condition that this should be done publicly, but on the day appointed they failed to appear and I informed the people. Our mission here lasted from the 10th of January to the 16th of February, nearly forty days in this diminutive Nineveh. We did not reap the same success as Jonas, yet grace found some hearts well-disposed and admirable effects were produced: 68 baptisms, 74 marriages and 1850 Communions.

Our mission in Tierradentro extended from February 18th to March 3d, given like the others in a private house, resulting in 48 baptisms, 42 marriages and 880 Communions. That in Santa Barbara, from the 5th to the 30th of March, also in a private residence: 41 marriages 38 baptisms, 1100 Communions.
BAPTISMS

<table>
<thead>
<tr>
<th>MISSIONS</th>
<th>DURATION OF CHILDREN</th>
<th>COMMUNIONS</th>
<th>MARRIAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Legitimate</td>
<td>Illegitimate</td>
<td></td>
</tr>
<tr>
<td>1 &amp; 2 Primavera and Minapobre</td>
<td>11</td>
<td>3</td>
<td>2</td>
</tr>
<tr>
<td>3 Murillo</td>
<td>28</td>
<td>11</td>
<td>11¹</td>
</tr>
<tr>
<td>4 Dosquebradas and Descanso</td>
<td>13</td>
<td>16</td>
<td>10²</td>
</tr>
<tr>
<td>5 Peñones and Recado</td>
<td>15</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>6 Santa Teresa</td>
<td>35</td>
<td>35</td>
<td>33³</td>
</tr>
<tr>
<td>7 Tierradentro</td>
<td>13</td>
<td>9</td>
<td>36⁴</td>
</tr>
<tr>
<td>8 Santa Barbara</td>
<td>25</td>
<td>19</td>
<td>25⁵</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>140</strong></td>
<td><strong>214</strong></td>
<td><strong>6860</strong></td>
</tr>
</tbody>
</table>

1. Of these 11 children, 5 were legitimatized.
2. All legitimatized.
3. 2 legitimatized.
4. 5 legitimatized.
5. 6 legitimatized.

**Summary**

Such is the summary of the work of grace and of the efforts of two Missionaries in their labors almost all around one parish, that of Libano.

From the 6860 Communions, deduct about 400 which were repeated Communions, and you will have approximately the number of confessions.

As stated above, this series of short missions was opened at Manzanares by the Forty Hours. During these devotions of five days, when we were five priests, there were 6500 Communions, and in the subsequent missions in six months we obtained only 6800 Communions. If therefore we establish a comparison between the length of time and
the results obtained, our labors seem almost fruitless, but if you take into consideration the kind of field in which we sowed as well as the circumstances attending this sowing, you will be surprised at the blessings bestowed by the Father of the family.

As for the efforts of the two Missionaries, it is sufficient to say that eight-ninths of the two hundred marriages blessed were those of parties living in concubinage. One of these marriages cost me a whole day's walk under a pouring rain through almost impassable marshes. To hear one confession I had to go on foot through passes bordered with precipices, under the guidance of three young men who lighted the way with bits of tallow candle and it was near midnight when we reached the appointed spot. Who could relate the journeys performed by Father David Gonzalez either on foot or riding some miserable beast, in his search of the stray sheep in order to bless the marriage of some and legitimize their poor children? Such incidents are numerous and one should be acquainted with these mountain paths, especially during the rainy season, to have an idea of the apostolic heroism they call for and to understand the power of zeal.

In the surrounding country of Libano which we visited, we succeeded in gathering a few sheaves which the Master of the harvest has garnered; but, alas, what chaff was also bundled by Satan! The word of God: "*Quod egredietur de ore meo non revertetur ad me vacum* (Is., xv, ii) . . . *Positus hic in ruinam multorum*" (St. Luke, ii, 34) is true here as elsewhere, now as ever. How many sinners have become more hardened in their evil ways! How many followers of spiritualism have sunk deeper into the darkness! Of the concubinaries of whom I was given information (and it may be that half the number was forgotten), we succeeded in righting one-third, separating some and blessing the union of others. As for spiritual-
ism, its standard is no longer seen floating on those heights, having been replaced by mission crosses; they will preserve these spots from the evil influences heretofore prevalent. Satan's flag, it is true, has ceased to be publicly unfurled, but it is still firmly planted in the hearts of many who were formerly practical Catholics. Spiritualism has already made a number of victims in Libano; the grace of God with our cooperation has succeeded in preserving some souls from the evil, but it has failed to make the least impression on the leaders of the sect.

What is called here spiritualism is nothing else than a form of impiety, the explanation of which would appear to you ridiculous, but the effects of which are distressing. For these people, the Bible is a mixture of good and evil; there are very good and very bad things contained in it, according as these have been inspired by a good or evil spirit. The Bible, they maintain, is a proof of spiritualism, as it has been inspired by spirits of whom some are good and others bad. In truth, how could the Lord and the good spirits inspire the slaughter of the Canaanites? On the other hand, God, being good, should have given the Israelites uninhabited lands, etc. They deny the divinity of Jesus Christ.

Whence arise so many evils? In my humble opinion, they come from the following causes: 1—Ignorance which is due to the fact that these people are like a flock without a shepherd; 2—The circulation of objectionable magazines, novels, catechisms of spiritualism, for instance, that of Daniel Grang, Barcelona edition, 1901. There are also many works and pamphlets, as, for example, an encyclopedia containing a mixture of good and evil, gotten up, we may say, to drive any one mad. We find on one of these pages, thoughts of Vincent de Paul (the title of Saint is omitted), in another those of Allan Kardec; again, maxims of John of God and further on, extravagant sentences of a
certain spiritualist, Richard Parra. Thus it is, that very severe on some points and very relaxed on others, these works result in misleading many of these poor peasants.

We succeeded in administering a large number of baptisms of adults among whom were the four sons of a spiritualist. The last one to receive Baptism was a young man twenty-five years old, belonging to one of the best families. On the evening of April 1st, in presence of twenty-five witnesses and by the light of miserable candles, I poured the regenerating waters on the head of our valiant convert. What emotion filled my soul! It seemed to me at that moment, as though I was standing in the catacombs of old Rome.

I had almost forgotten to add that we have probably effected more good by quiet talks and acts of patience than by our preaching. The method we follow is that of Saint Francis de Sales in the Chablais: patience, patience, always patience, and visits in the homes; we went from house to house as soldiers taking possession of a town; in this way we gained many victories.

Philip M. Gonzalez
BRAZIL

In the translation into Portuguese of the beautiful book of Father Emmanuel de Broglie, the *Life of Saint Vincent de Paul*, Father L. G. Boavida, C. M., has introduced a supplementary chapter which we are translating in our turn into French. It reads as follows:

THE WORKS OF SAINT VINCENT DE PAUL IN BRAZIL

In this supplement to the *Life of Saint Vincent de Paul* our intention is to present to the mind of the reader a general picture of the works of Saint Vincent de Paul in Brazil at the present time, 1910.

We shall commence with the two principal works of the great Apostle of Charity; according to chronological order, they are the first which were introduced into Brazil: that of the Priests of the Congregation of the Mission, called Lazarists, and that of the Daughters of Charity.

I.— *The Priests of the Mission or Lazarists.*

It is recounted in the *Life of Saint Vincent de Paul* how the Congregation of the Mission was founded, and therefore it is not necessary to repeat it here.

Having been introduced into Portugal in 1713, the Congregation immediately acquired the esteem of all those who understood the nature of the Institute and the works in which it is employed.

King John V of Portugal held this Institute in high esteem. He manifested his regard not only by the magnificent and royal feasts with which he celebrated the canonization of Saint Vincent de Paul, but likewise by the protection he always accorded his children, and by his efforts to establish them in his kingdom.
King John VI inherited this esteem. When he withdrew to Brazil, and saw more clearly the pressing spiritual needs of the interior of this vast region, he proposed to bring over some priests from Rilhafoles, the first house of the Congregation at Lisbon, in order to confide to them the evangelization of the province of Matto Grosso.

To accomplish the orders of the king, the prime minister, Thomas Antonio Portugal, wrote to the Visitor then in Portugal, Father Franco, exposing to him the desire of His Majesty and asking for some priests for said mission.

Two priests were immediately chosen and they embarked for Brazil: Fathers Leander Rebello de Castro and Antonio Ferreira Viçoso.

At the end of November, 1810, they arrived at Rio de Janeiro. But instead of Matto Grosso, another mission in the captaincy of Minas Geraes was confided to them.

About that time, the celebrated Brother Lourenço died there. He had built a chapel under the invocation of Our Lady, Mother of Men, in the mysterious enclosure made by the very high mountains of that region, called Caraça. Adjacent to the chapel, there was a residence for missionaries who would give missions to the people and educate the young.

As he did not attain the realization of his project during his life, he bequeathed this establishment to the king, John VI, to be used for the purpose indicated. Brother Lourenço's will had just reached Rio de Janeiro when the Priests of the Mission arrived there; it was owing to this providential circumstance that their destination was changed. The king assigned to them the establishment of Brother Lourenço, and they set out for Minas, arriving there on April 15, 1820.

The house of Caraça is, therefore, the first of the Congregation in Brazil. In conformity with the design proposed by the founder, the two priests commenced by
giving missions and by opening a college. These are their principal works and they have been faithfully continued.

The smallpox raged at Marianna in the year 1854. Father Antonio Ferreira Viçoso, who had become bishop of this diocese, transferred the ecclesiastical seminary to Caraça, distant nine or ten leagues from Marianna, where it remained until 1880. During that year, it was transferred anew to Marianna by Bishop Antonio Maria Correia de Sae Benevides, the immediate successor of Bishop Viçoso. The work of the missions and of the college was continued in Caraça.

For some years, the college has enjoyed the same rights as the governmental institutions for secondary instruction. The moral and intellectual advantages which the State of Minas and, we may say, the entire country of Brazil have derived from this establishment from its foundation to the present time, have been considerable. We trust that the works of Saint Vincent may continue to be sustained and to progress for the greater advantage of Brazil. We are building this hope particularly on a new institution that the Missionaries have founded during these last years, namely, an apostolic school.

The object of this so-called apostolic school is to give moral and scientific training to pupils who show some signs of a vocation to the sacerdotal state. At the present time, 1910, it is frequented by eighty pupils and we have every reason to hope that the number may soon reach one hundred.

As the foundation of this institution is quite recent and as this school of Caraça is perhaps the first of its kind in Brazil, it would be useful to make it known; for this reason we shall here transcribe the principal regulations:

I.—Conditions for admission:

First, we admit only boarders, legitimate sons born of Catholic marriages.
Second, they must be between thirteen and eighteen years of age.

Third, it is necessary that they possess good health and intelligence, and they must be perfectly willing to remain at the apostolic school.

Fourth, they must know how to read and write correctly.

Fifth, they must not be affected by any grave or contagious malady.

II. — On his admission, the pupil must present a letter of recommendation from his pastor, attesting to his good conduct; and he must likewise deliver the certificate of his Baptism.

III. — The father (or guardian) must declare, in writing, that he will never oppose the religious vocation of his son; and in case he should do so, he must promise to pay in full the tuition and other expenses incurred by the pupil during his stay at the school.

IV. — The vacations must be spent at the school.

V. — The course of studies being terminated, each pupil chooses a state of life according to his own inclination.

VI. — The tuition, books, etc., are free.

The second house of the Congregation, in a chronological order, is that of Campo Bello of Farinha Pôdre. It was donated in 1842, as an estate, with an immense tract of land in Caraça. The Missionaries fixed their residence there the same year, probably to shelter themselves from the disturbances that were agitating the central part of the State of Minas. In spite of many vicissitudes, the work of the missions and the education of youth progressed; and a parish was formed there, which even to-day is under the care of the Missionaries. It was here that in 1843, Don
Antonio Ferreira Viçoso received his nomination as Bishop of Marianna.

In 1852, the Lazarists assumed the charge of the seminary of Marianna, on the invitation of the same Bishop Viçoso.

Two years later, 1854, as we have already said, at the time when the smallpox was raging at Marianna, the ecclesiastical seminary was transferred to Caraça, the preparatory seminary remaining at Marianna, to which city the former seminary was again removed in 1880.

The two seminaries are installed in the same building under the care of the same Superior, who has also the direction of the Sisters of Charity and their establishments of which we shall speak later. Father John Baptist Cornagliotto rendered notable services in this establishment which he directed for several years with great intelligence and energy. It was in this seminary that the majority of the clergy of Minas were formed; from an educational standpoint it is considered the best in Brazil.

In the same year, 1852, the Lazarists undertook the general chaplainship of Santa Casa da Misericordia of Rio de Janeiro. They are called on to administer spiritual assistance to the sick of this immense hospital and they persevere in the faithful accomplishment of this ministry in which they are engaged night and day.

The second seminary which has been confided to the sons of Saint Vincent, is that of Fortaleza, in the State of Ceará.

The first bishop of that diocese, Don Luis Antonio dos
Santos, had been a disciple and co-laborer of Don Antonio Ferreira Vicoso at Marianna. He knew the manner in which the Lazarists directed their seminaries and judged them the best qualified to second him in the direction of that which he wished to establish in his new diocese. Thus it was one of his first acts to appeal to the Lazarists and to confide to them the direction of the magnificent seminary which he built at Fortaleza.

Father Pierre Chevalier was the first Superior appointed in 1864; he fulfilled this duty during several years with an incomparable zeal and devotion. At the present time, the clergy of Céara is one of the most exemplary and enlightened.

In 1857, the hospital of Pedro II at Pernambuco, like that of Santa Casa at Rio de Janeiro, was confided to the Sisters of Charity, having as chaplains the Lazarist priests, who are also charged with administering the sacraments to the sick of the same hospital. The first Superior was Father Vuillemin, who performed the duties of chaplain in this hospital for thirty-nine years. This worthy son of the Congregation of the Mission possessed in a marked degree, the admirable qualities of self-sacrifice, zeal and perseverance. He procured the spiritual welfare of many souls by all kinds of good works, but principally by the foundation of the Conferences of Saint Vincent de Paul. These Conferences commenced by a group of only six members; they multiplied in a surprising degree as regards numbers, but still more wonderfully in the spiritual fruits derived from all sorts of works of sanctification, as we shall see, when we speak of these Conferences.

At present, the sons of Saint Vincent at Pernambuco, besides the hospital of Pedro II, have also the spiritual
direction of the other houses of the Sisters of Charity who are there established.

Already, in 1853, previous to their settling at Pernambuco, the Lazarists were established in Bahia as chaplains of the hospital confided to the Sisters of Charity and as spiritual directors of these Sisters in the divers houses of which they had charge.

The government of the province of Bahia, during the time of the empire, appropriated an allowance for the maintenance of two missionaries who were to travel through the province giving missions, conformably to the foundation left by the distinguished archbishop of Bahia, Don Romualdo.

These missions continue to be given very regularly and the good resulting thereby is very great.

In 1888, the ecclesiastical and preparatory seminaries were once more entrusted to the Lazarists in this important primatial archdiocese of Brazil, by Don Luis Antonio dos Santos, then archbishop of Bahia.

The care of this seminary had already been confided to them by Don Romualdo, but at the time of his death they were obliged to withdraw.

In view of the direction of the Sisters of Charity whose houses had multiplied in Rio de Janeiro, the Lazarists established themselves in a house nearby, where the Visitor with his co-laborers was to abide. This was in 1861, on the street named General Severiano, where they still dwell, and continue to exercise their ministry in the different houses of the Daughters of Charity.
The seminary of Diamantina was put under the care of the Lazarists by the first bishop of this diocese, Don John Antonio dos Santos. The same bishop founded in 1881, in the same town, a house for two Missionaries whose duty it is to give missions to the people of the diocese.

These two works are always regularly performed, and they produce abundant fruits of sanctification, both for the formation of the clergy and for the conversion of sinners.

At Petropolis, the sons of Saint Vincent have the intern seminary of their Congregation; there they form in the spirit of their institute and in ecclesiastical sciences those who seem called by God to labor in the Congregation for the sanctification of souls. In the same house, two Missionaries reside who are charged with giving missions in that diocese.

We remark, in passing, that the missions conducted by the Priests of the Congregation, in conformity with the rules given them by their holy Founder, are all preached gratuitously, so that the people do not have to give anything. It is from the funds of the establishment that the missionaries draw the money necessary for their journeys and the other expenses of the missions.

In 1896, the Lazarists accepted the direction of the seminary of Curitiba in Parana, having been called there by Don José de Carmago Barros, the first bishop of this diocese. The work of the missions was also established there in 1902.
In 1903, they were called to Victoria, the capital of the State Espírito Santo, by Bishop Fernando Monteiro, also a son of Saint Vincent de Paul. They have control of the missions throughout this diocese.

The harvest in this diocese, as everywhere else, is great; laborers are wanted; there are only two missionaries to care for the missions in this field.

The last establishment confided to the Congregation of the Mission was the seminary of Maranhão. The Lazarists were given this seminary by Bishop Xisto Albano, and at the present time they continue their ministry under the jurisdiction of an illustrious Priest of the Congregation of the Mission, Bishop Francisco de Paulo Silva, who was, a short time ago, consecrated bishop of this ancient diocese.

In summarizing, we see that the disciples of Saint Vincent de Paul direct six seminaries in Brazil: those of Marianna, Fortaleza, Bahia, Diamantina, Curitiba, and Maranhão. They have six mission houses, namely; Caraça, Curitiba, Bahia, Diamantina, Victoria and Petropolis.

A college and an apostolic school in Caraça. The parish of Campo Bello in the diocese of Uberaba. They have also in their charge different establishments of Sisters of Charity at Rio de Janeiro, Bahia, Pernambuco, Fortaleza, Marianna, and Diamantina.

As we have already said, their house of formation for those who wish to consecrate themselves to the service of God in the Congregation is annexed to the establishment of Petropolis.
The Visitor resides in Rio de Janeiro, at No. 8 General Severiano Street.

The preceding information was written up in 1910. A new establishment in Brazil has been confided to the Lazarists. It is in the episcopal town of Botucatu, where the Bishop has entrusted the direction of the seminary to them.

Botucatu means in Indian dialect Good Air; in the language of the country, it is the equivalent of Buenos-Ayres, signifying excellent climate and salubrious air.

CHILI

Letter of Sister Pinto, Daughter of Charity, to the Most Honored Mother Marie Maurice

Valparaiso, Casa Santa Ana, July 8, 1913.

The good God has just called to Himself Madame Juana Ross Edwards, at the age of eighty-three years, after only a few days’ illness which no one suspected to be mortal. As she has been most generous towards us, it is but just that we now render homage to her.

Our Lord, who had bestowed on her a colossal fortune, had at the same time endowed her with brilliant qualities, a superior intelligence, sound judgment, great energy of character; but especially, a deep faith and an unbounded charity; such were the precious gifts which during life, won for her the respect and veneration of all. Because of the many benevolent works which this lady established and sustained, her death has aroused a profound sense of loss among all classes of people in the city.
The Daughters of Charity in Chili, especially those of Valparaíso, are losing, in the regretted deceased, a signal benefactress.

I knew Madame Edwards forty-nine years ago, at a time when she possessed the charms of youth and beauty, when she could have shone in society, lived in the midst of luxury and pleasure; and nevertheless, flying from worldly amusements and feasts, loving solitude and prayer, she seemed to have only one ambition, that of doing good to all around her.

If she was very charitable, she was also very modest and humble. The following trait is a proof thereof. When Madame Edwards had the grief of losing her husband, the ecclesiastical authorities, recognizing in her a great benefactress of the Church, offered her the special favor of having Mass in her own home for several days, so that she might avoid the necessity of going out to the parish church; this humble and fervent Christian thanked them, but energetically refused, saying that many others had to bear the same trial, that no one thought of according them such a privilege and that, in consequence, she did not wish any exception to be made in her favor.

At the time of the earthquake which destroyed Valparaíso, Madame Edwards was obliged to leave her splendid residence; she retired to Vina del Mar, a small town situated but a short distance by railroad from Valparaíso, donating to the archbishop, for the purpose of constructing a cathedral, the ground occupied by her house before the terrible catastrophe. There, in a modest country house, accompanied by only two servants, this noble lady passed the last years of her life. Simply clad and desiring neither carriage nor automobile, she seemed constantly planning how she could more abundantly distribute her alms.

Of her fortune amounting to about one hundred millions, one part is intended for the works confided to the family
of Saint Vincent. Another large part is divided among seminaries, communities, schools, and the poor. The remainder goes to the archdiocese of Santiago for the purpose of building churches, hospitals and schools throughout the Republic. God had given her, it is true, a great fortune, but she applied herself to using it well.

Sister Pinto
I wish to mention to you to-day two events which will prove of great importance in the history of our province in the Philippines: the restoration of the old seminary of Saint Charles to the Congregation of the Mission and the celebrations held for the consecration of our new Church of Saint Vincent de Paul, erected to commemorate the fiftieth anniversary of our arrival in the Philippines.

** **

The seminary of Manila was thirty-seven years under the direction of the Congregation of the Mission, that is, from 1862, when it was confided to us by the Most Rev. Meliton Martinez, Archbishop of Manila, until 1899, when we left it in compliance with the arrangement then made by Father Nozaleda. The name of Vincent de Paul had become highly respected and esteemed among the clergy during these thirty-seven years, hence four years later, in 1903, nearly all the clergy manifested the desire of seeing the former directors of the seminary placed in the new seminary of Manila. The Superiors did not fail to make known the claims of the Congregation, which had been temporarily abandoned on account of the difficulties of the times, as the country was then in the midst of a revolution. Superiors, however, following the example of Saint...
Vincent de Paul, placed the issue of this affair in the hands of God.

The seminary was confided to the Jesuit Fathers who directed it for ten years.

Shortly after his arrival in the Philippines, Archbishop Harty made known that he could not fulfill the conditions which far exceeded his means, and in his visitation *ad limina* in 1907, he expressed his intention of placing the seminary under the care of the Vincentians.

The Archbishop had in fact long entertained the hope of calling them to direct the new seminary of Manila, but he kept this project a secret to avoid the difficulties to which this disclosure might give rise, and it was therefore a surprise to many when the seminary was given over to the Priests of the Mission on the 20th of May of the present year.

All the members of the clergy trained by us, happy to learn this good news, sent us their congratulations.

The 16th of June was fixed for the solemn opening of the seminary. There were more than twenty pastors present at the ceremony, and had not the celebrations held in honor of the Sacred Heart conflicted, the number would have been much larger.

The seminary occupies the college formerly owned by the Augustinians and situated five kilometers from Manila in a very picturesque suburb called Manalayon. The distance from the capital is certainly too great, but this inconvenience will soon be obviated by a tramway between the two quarters of Santa Mesa and Santa Ana, passing very near the seminary.

There are at present fifty seminarians. Annexed to the seminary is a college, also under our direction; it was opened with forty intern students and the same number of extern students. The establishment has consequently
the double title of seminary and college, retaining its former name of Saint Charles.

I may add that Bishop Petrelli, of the newly erected see of Lipa, has formed the project of placing the seminary he intends to open in the course of the coming year, under the direction of the Priests of the Mission.

** **

In one of my last letters, I informed you that it was planned to celebrate the anniversary of our arrival here by erecting a church in honor of Saint Vincent de Paul and also to publish an account of our establishments with those of the Daughters of Charity founded within the last fifty years. Both these intentions have been carried out and the church, when finished, will be a living tribute to the work accomplished in the Philippines by the sons and daughters of our holy Founder.

We give a few details of the festivities that marked the occasion of the dedication of our church.

Last year we had commemorated the golden jubilee of our Mission here but privately, simply as a home feast. Solemn Mass was celebrated in the chapel of the Santa Isabel College, with a sermon befitting the occasion. This house is the first established by our Sisters. In the evening the Te Deum was chanted in the chapel of the house of Concordia, the Sisters of the other establishments having assembled here, as well as our confrères of the house of Saint Marcelline.

This year, the first two weeks of July were actively employed in decorating the new Church of Saint Vincent de Paul. Despite our good will, part of the work had to be postponed, as the arrangement of the bells, the candelabra, the electric lights, etc. On the 15th, the continued rain made us apprehensive about the next day's celebration which we feared might not be carried out with the
solemnity anticipated. Happily the rain ceased and the program of ceremonies was duly executed, including the solemn transfer of the Blessed Sacrament from the old into the new church. That night the weather once more became cloudy and it rained during the last two days of the Triduum. This did not however prevent our Sisters from coming with their pupils to honor our Blessed Father in his new church.

The 19th of July, feast of Saint Vincent de Paul, all clouds cleared away and the services that day were performed with due pomp. Among those present were six prelates of the Philippines, namely: Archbishop Harty of Manila; Bishop Petrelli of Lipa; Bishop Mac Ginley of Nueva Caceres; Bishop Singzon of Calbayog; Bishop Gorordo of Cebu and Bishop Foley of Anguegarao. The Bishop of Jaro was represented by Very Rev. Mgr. J. P. McCloskey, Vicar General. There were also about fifty priests of the archdiocese of Manila and a delegation sent from the other islands where we have a seminary.

Our Congregation was also represented, the Superior General having delegated Rev. Claude Guilloux, Visitor of the province of Southern China, as his representative. The Right Rev. Paul Reynaud, C. M., Vicar Apostolic in China, also came and he performed the ceremony of the consecration of the church. He was accompanied by Rev. Maurice Bouvier, C. M., Superior of the House in Shanghai and Procurator of our Chinese Missions, and Brother Barrière who, having resided over thirty years in Madrid, was an invaluable interpreter. He speaks Spanish fluently although he now has no occasion to make use of it. The Superiors from our different houses in the Philippines were present, as were also the Sister Servants of those of the Daughters of Charity. The celebration was truly a family
reunion, rendered more solemn by the large attendance and the presence of a great number of distinguished men. 

BRUNO SAIZ

In 1912, there was published in Manila a very interesting work entitled: Los Padres Paules y las Hijas de la Caridad en Filipinas, 1862-1912. Breve resegna historica por un sacerdote de la Congregacion de la Mision (The Fathers of Saint Vincent de Paul and the Daughters of Charity in the Philippines, 1862-1912. Historical Notes by a Priest of the Congregation of the Mission). In-8, Manila, 1912, vii-434 pages with numerous illustrations.

This fine work written by Father Saiz, C. M., may be considered as one of the volumes of our important collection of the Memoirs of our Congregation. We have already those of the Congregation of the Mission in Poland, in Italy, in China, in Algeria, in Madagascar.

The new work seems to be well compiled. It would be desirable that each of our provinces furnish us with a similar history of the province, and also that those above quoted add a continuation of that already written, as has been done by Bishop Tasso for the History of the Congregation of the Mission in Italy. Delay in work of the kind is very injurious, as with the lapse of time important information is lost.

A. M.
111.—To Reserve the Blessed Sacrament.—S. C. of Religious, November 22, 1913, ad quinquennium.

Beatissimo Padre,

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

Che le Figlie della Carità in forza d’un Privilegio, ad esse concesso dalla s. m. di Gregorio XVI, conservano il SSmo Sacramento nelle loro Cappelle; che però in alcuni luoghi non possano aver sempre un sacerdote che celebri la s. messa tutte le settimane:

Implora perciò la proroga del Rescritto della S. Congregazione del Concilio, in data 27 Giugno 1908, che permetteva alle Figlie della Carità di valersi del detto Privilegio e di conservare il SSmo nelle loro Cappelle, anche in quei casi ove non è possibile avere una messa ogni settimana, purché vi si celebri almeno una volta ogni quindici giorni.

Che della grazia, etc.

Ex audientia habita ab infrascripto Cardinali Praefecto S. Congregationis Religiosorum, die 18 Novembris 1913, Sanctissimus Dominius Noster Pius PP. X benigne annuit pro gratia, juxta preces, ad quinquennium, servata in reliquis praecedentis indulti forma et tenore.

Romae, die 22 Novembris 1913.

A. Card. CAGIANO, Praef.
A. Cherubini, Subsecretarius.

112.—All Priests empowered to impose Scapulars can bless Scapular-Medals.—S. C. of the Holy Office, June 5, 1913:

Ad supremam hanc Congregationem sancti Officii sequentia exhibita sunt dubia pro opportuna solutione; nimimum: I. Utrum sacerdos pollens facultate Scapularia imponendi, possit unico signo crucis pro unoquoque Scapulari benedicere publice omnia Ss. Numismata quae habent fideles in ecclesia vel in quodam conventu, quin hae Numismata videantur, nec in individuo cognoscantur? II. Utrum benedictio impertiri possit Ss. Numismatibus pro personis jam non adscriptis Scapularibus per impositionem, sed postea vel serius
adscribendis; quae Numismata gauderent favoribus Scapularium, tempore quo personae erunt adscriptae per regularem impositionem? Vel estne necessarium, personas jam Scapularibus adscriptas esse; antequam Ss. Numismata pro ipsis efficaciter benedici possint? III. Utrum benedici possint Numismata multa, quae distribuenda sunt quibuscumque personis, quorum aliae jam Scapularibus adscriptae sunt, et aliae non adscriptae; et in hoc casu, Numismata, saltem personis jam Scapularibus adscriptis data, eruntne benedicta?

Emi ac Rmī Patres una mecum Generales Inquisitores, in solito conventu habito feria IV, die 4 junii 1913, dixerunt: ad I Affirmative; ad II Affirmative ad primam partem, Negative ad secundam; ad III provisum in II.


M. CARD. RAMPOLLA.
† D. Archiep. Seleucien., Ads. S. O.

113.—On Mission Crosses.—H. Office, August 13, 1913.

Ut piarum missionum, quas ad populum verbi Dei praecones habuerint, memoria perseveret ac fructus passim usu receptum est, ut Crux aliqua, sive in templis, sive apud illa, sive etiam penitus in aprico, rite benedicta erigatur. Vivificum Redemptionis signum aptum nimirum ad Religionis reclamanda praeccepta, ad poenitentiae insinuanda proposita, ad spem futurorum erigendam. Ordinaria Episcoporum auctoritas et Apostolicae Sedis liberalitas censerunt iam pridem, munere Indulgentiarum esse ditandos qui pie se ad haec Signa converterint. Placuit porro Ssmo D. N. D. Pio Pp. X, de Emorum Patrum Cardinalium Inquisitorum generalium consulto, variam in re tollere mensuram, et conformes ubique concedere Indulgentias.

In audientia igitur R. P. D. Adsessori S. Officii, feria IV, loco V, die 13 augusti 1913, imperti, apostolica Sua utens auctoritate, abrogavit beatissimus Pater omnes hucusque, etiam a Se Suisve praedecessoribus, Crucibus missionum adnexas Indulgentias, quacumque id factum fuerit vel solemniori forma, quolibet, etiam peculiari et specifica mentione digno, Personarum vel Religiosorum Institutorum privilegio, et sequentes novas, sub enunciationibus, tribuere dignatus est;

I. Plenariam, definitis quoque adplicabilem:
1) die erectionis seu benedictionis ipsius Crucis memorialis;
2) die anniversario eiusdem erectionis seu benedictionis;
3) die festo Inventionis S. Crucis (3 maii);
4) die festo Exaltationis S. Crucis (14 septembris), vel uno ex septem respective sequentibus diebus.

Ad has Indulgentias assequendas, oportet ut fideles Ssnum Eucharistiam, rite expiati, suscipiant, Crucem praedictam et aliquam ecclesiam vel publicum oratorium visitent, atque ad mentem Summi Pontificis preces fundant.

II. Partialem, quinque annorum totidemque quadragenarum, similiter applicabilem, semel in die ab iis fidelibus lucrandam, qui corde saltem contrito supradictam Crucem aliquo devotionis signo exteriori salutaverint, ac Pater, Ave et Gloria in memoriam Dominicae Passionis recitaverint.

Esto autem Crux erigenda ex solida decoraque materia confecta; determinato loco adhaeret, vel basi firmiter sustentetur; benedictur per sacerdotem qui in S. Missione conciones habuerit; accedat in super, pro his peragendis, consensus Ordinarii loci.

Præsentis in perpetuum valituro absque ulla Brevis expeditione. Contrariis non obstantibus quibuscumque.

M. CARD. RAMPOLLA.

L. F. S

† D. Archiep. Saleucien., Ads. S. O.


The Acta Apostolice Sedis of October 28 last, published a new Motu proprio of His Holiness, Pius X (October 23d) with a decree of the Sacred Congregation of Rites (October 28th) concerning the reform of the Breviary.

We believe that we respond to the desires of many of our readers by saying a word on the Motu proprio and the decree which interprets its application. These new regulations complete and modify in certain points the rubrics contained in the Bull Divino Afflatu of November 1, 1911. They are to serve for the edition of the Breviary which is now being prepared and which will shortly be issued by the publishers of the S. C. of Rites, and relate 1st, to the Sunday office, 2d, to the octaves, 3d, to the responsories of the occurring Scripture, 4th, to the concurrence and transfer of festivals, 5th, finally, to the reform of the special calendars.

We need here only mention this last item, the reform of the special calendars. In order to conform to the spirit of the constitution of the Divino Afflatu, the S. C. of Rites has prescribed to the Ordinaries of dioceses and to Superiors of Regulars and of religious
Institutes the forwarding at brief delay of their special calendar. From this calendar must be excluded all festivals which cannot be considered, in the strict sense, as feasts proper. The privilege granted to several dioceses and divers Congregations to conform to the calendar for the clergy of Rome is absolutely suppressed penitus aboletur.

The calendar of our Congregation has been sent to Rome: As soon as it is returned revised, we will have the *Supplementum pro Congregatione* reprinted and it will appear with the edition of the reformed Breviary.

The regulations of the recent *Motu proprio* will become obligatory from January 1, 1915.

115.—Religious may confess to all Priests approved by the Ordinary of the locality.—S. C. of Religious, August 5, 1913.

In audientia habita ab infrascripto Cardinali Pro-Praefecto S. Congregationis de Religiosis, die 5 Augusti 1913, sanctissimus Domínus noster Pius Papa decimus, ob peculiares conscientiae rationes, facultatem, quam mense februarii huius anni omnibus Confessariis ab Ordinario Urbis approbatis concesserat quoad absolutionem Religiosis impertiendum, extendere dignatus est ad omnes totius Orbis Confessarios a locorum Ordinariis approbatis. Hi proinde Confessarii, auctoritate Ssml Domini nostri Pii Papae decimi, omnium Sodalium cuiuscumque Ordinis, Congregationis aut Instituti sacramentales confessiones excipere, quin de licentia a Superiore obtenta inquirere vel petere teneantur, atque valide et licite absolutionem a peccatis in Ordine vel Instituto etiam sub censura reservatis, imperiere queant.

Omnibus igitur ciusque Ordinis, Congregationis aut Instituti superioribus et praesidibus, huius decreti praescripta fideliter Sancitatas Suæ in virtute sanctæ obedientiae observare mandavit, constitutionibus, ordinationibus apostolicis, privilegiis qualibet efficaciori forma concessis, alisqae contrariis quibuscumque, etiam speciali atque individua mentione dignis, minime obstantibus.

Datum Romae, ex Secretaria S, Congregationis de Religiosis, die, mense et anno quibus supra.

O. CARD. CAGIANO DE AZEVEDO, *Pro-Praefectus*.

L. †S.

† Donatus, Archiep. Ephesus, *Secretarius*. 

DE ALIQUORUM LOCORUM DISCIPLINA IN INITIO CAUSAERUM SERVORUM DEI EMENDANDA, ET DE HISTORICIS DOCUMENTIS AD IPSAS CAUSAS RECTE ADHIBENDIS.

De Servis Dei, quorum sanctitudo vitae legitimately examinanda curatur, nonnullis maxime locis usu venit, ut, cum admovetur manus ordinariis processibus instruendis super eorum virtutibus vel martyrio, sacra quaedam solemnia in ecclesiis indicatur, ac signata Commissione ad causam pertractandam apud S. Rituvm Congregationem, vulgo diffundatur nuntius, non aequo prorsus loquendi modo, Dei Servum, cujus causa introducta sit, Venerabilem ab Apostolica Sede esse declaratum, atque inter ea solemnia pro gratiarum actione panegyricae etiam orationes habeantur eaeque saepius adeo immoderatae, ut facile in errorem inducantur fideles, debitam putantes eisdem Dei Servis venerationem, quae solis beatificatis et canonizatis debetur. Haec animadvertens Semus D. N. Pius Pp. X, ne quid Ecclesiae disciplina detrimenti capiat, primum omnium solemnia, quae contra pristinam consuetudinem celebrantur cum agitur de inchoandis processibus ordinariis, reprobavit et prohibuit: deinde recolendam mandavit declarationem additam die 19 februarii 1658 Decretis f. r. Urbani VIII, Ne, scilicet, per Commissions introductionis vel reassumptionis seu ulterioris progressus causarum tum signatas tum signas tum ultimo beatitatis vel sanctitatis, aut indultaes venerationis et cultus argumentum vel minimum desumi, nec aliud quodcumque ius, quantumvis modici aut fere nullius momenti, in eisdem causis quaesitum dixi vel praetendi possit: denique, adhibito consilio gravium virorum et exquisito peculiari voto nonnullorum S. R. E. Cardinalium, vetuit Servos Dei quorum causae posthac introductur, Venerabiles appellari, item solemnia peragi occasione decreti editi super causae introductione. Inhaerens autem sententiae f. r. Benedicti XIV, qui tutius fore censuit a panegyricisorationibus penitus abstinere in honorem Servorum Dei nondum beatificatorum, eas haberi orationes edixit in posterum non licere. Permisit vero ut Servi Dei tantummodo post editum decretum super heroicitate virtutum vel super martyrio Venerabilis titulo ornentur, ita tamen ut ex hac permissione nullo argumentum indultae venerationis item argui vel praetendi possit. Praeterea consulens pietati fideliium, qui facile hisce in casibus sacrae occasionem solemnitatis decipi possent, putantes fas esse ut beatum colere eum de cuius beatificatione iudicium adhuc apud S. R. C. pendeat, solemnia ad gratias Deo agendas etiam post editum decretum super heroicitate.

https://via.library.depaul.edu/annals_en/vol21/iss1/2 110
virtutum vel martyrio pariter prohibuit, qua tamen prohibitione impedire non intendit quominus in missis addatur, prout decet, collecta pro gratiarum actione.

Idem Ssnum D. N. ad rectam tractationem Causarum beatificationis et canonizationis, earum praesertim quae partim historicis monumentis nituntur, vel earum quae subsidiariae probacionis privilegio gaudent, illis ipsis in consilium adhibitis quos supra diximus, et exquisita sententia Rmi Patris Promotoris sanctae Fidei haec constituit:

I. In omnibus causis, praesertim recentioribus, Rmi Ordinarii in condendo informativo processu praeter testes qui causae favent, eos etiam universos omnes qui causae adversantur excutiant, nemine excepto, idque sub poena nullitatis, onerata conscientia turn Ordinariorum turn Promotorum fiscalium.

II. In omnibus causis, praesertim antiquis, cum processu ordinario sive informativo compulsionem omnia et singula historiae documenta sive manuscipta, sive typis edita, quae quocumque modo causam respicient quae agitatur. Ad hoc non modo monendi sunt detinentes iura compulsanda, ut ea Ordinario exhibeant; sed, si res postulaverit, examini subiciendi erunt sub religione sacramentorum custodes cuiusvis archivi vel tabularii sive publici sive privati; summa quoque diligentia et industria curandum est ut cuiuslibet generis documenta ad causam conferentia conquirantur, quae omnia et singula cognoscenda sunt ad normas traditas a fel. rec. Benedicti XIV, lib. II, c. lli.

III. Antequam in Congregatione ordinaria discutiatur dubium super introductione Causae, sacrorum Rituum Congregationis erit exquirere, pro re nata, documenta apud Curias, uti vocant, generalitias Ordinum et Institutorum religiosorum turn virorum turn foeminarum, necnon in tabulariis sacrarum Romanarum Congregatuum, et ubicumque iure praesumitur ea posse reperiri.

IV. Omnia et singula documenta, sive compulsata cum processu ordinarium, sive a S. R. C. collecta, subiciantur judicio peritorum a S. R. C. eligendorum, qui scriptis doceant de eorum auctoritate et vi.

Promotori vero Fidei, antequam indicetur Congregatio ordinaria pro introductione causae, omnia documenta exhibeantur una cum sententia peritorum.

V. Documenta potiora praeceipue ex integro typis edantur, praenotatis nomine auctoris, tempore, loco et ceteris id genus adiunctis, atque inserantur Positionibus super virtutibus vel martyriio, una
cum relatione peritorum, quos supra memoravimus, de auctoritate et vi documentorum.

VI. In Positionibus pro Congregationibus Ordinaria, Antipraeparatoria et Praeparatoria, animadversionibus Promotoris Fidei praemittatur synopsis vitae Servi Dei cuius causa tractatur, breviter et lucide ex officio conscripta, desumpta tum ex testibus tum ex documentis.

VII. In singulis vero Causis beatificationis, quorum judicium in praesens apud S. R. Congregationem quocumque modo pendeat, sacra ipsa Congregatio non procedat ad ulteriora, nisi exhibitis, ab interesse habentibus, et exquisitis ex officio documentis iisque omnibus examinatis quo modo supra dictum est.


Ex Secretaria S. R. C.

Fr. S. CARD. MARTINELLI, Praefectus.

L. *S.

OUR DEAR DEPARTED

OUR MISSIONARIES

Brother Joseph Lesoin, August 31, 1913, Shanghai, China; 63 years of age, 42 of vocation.
Rev. Sabas Bevilacqua, September 3, 1913, Rome, Italy; 77, 62.
Rev. Felix Allard, September 22, Bahia, Brazil; 62, 41.
Rev. Francis Nicolaux, September 30, 1913, Panningen, Holland; 78, 58.
Rev. Charles Demiautte, September 24, 1913, Antoura, Syria; 73, 52.
Rev. Joseph Lollok, October 12, 1913, Budapest, Austria; 88, 23.
Rev. Joseph Dorme, October 29, 1913, Brazil; 68, 45.
Brother Nicholas Barron, November 1, 1913, St. Louis, U.S.; 58, 35.
Brother Joachim Fernandez, November 2, 1913, Orense, Spain; 73, 38.
Rev. George Foussemagne, November 7, 1913, Paris, France; 54, 29.
Mr. Claude Audoin, November 28, 1913, Dax, France; 25, 5.
Rev. Maurice Philippe, December 5, 1913, Lisbon, Portugal; 29, 10.
Rev. Edward Vallé, December 2, 1913, Constantinople, Turkey; 60, 14.
OUR SISTERS

Sr. Catherine Holland, House of St. Joseph, Manchester, England; 61 years of age, 40 of vocation.

"Anne Farrell, Orphanage, Lanark, Scotland; 81, 61.


"Margaret Flavin, St. Joseph's Retreat, Dearborn, Michigan; 42, 13.


"Mary Agnes Knauss, Providence Hospital, Washington, District of Columbia; 38, 5.

"Genevieve Schoefer, Charity Hospital, New Orleans, Louisiana; 78, 62.

"Ellen Hamilton, Charity Hospital, New Orleans, Louisiana; 81, 65.

"Mary Harrington, St. Patrick's School, Richmond, Virginia, 72, 53.

"Handrina Scheffeld, Hotel Dieu, New Orleans, Louisiana: 71, 55.

R.I.P.
BOOK NOTICES


EUROPE

FRANCE

THE GENERAL ASSEMBLY OF 1914

In his circular of January 1, 1914, Very Rev. A. Fiat announced a General Assembly in the following terms: "The year 1914 will be marked by a most important event — the General Assembly. I have just issued invitations to the Visitors of our provinces, and have also enjoined them to convene in their turn a provincial assembly. "The General Assembly will open on the 27th of July at our Mother House, Paris. It will be preceded here by a public novena, the prayers of which will be indicated later. Each priest of this house will offer at least one Mass for the success of the Assembly. In the provinces, the Visitors will determine the prayers to be said in each house.

"These general meetings of the Congregation, which take place at least every twelve years, are a manifest proof of the care of the Little Company for the maintenance of regularity and of the primitive spirit, which is the principal object of the deliberations of our Assemblies. The Visitors and deputies cannot in fact be brought together without causing some interruption, more or less prolonged, in the works under their charge, nor without incurring considerable expense; but as in the estimation of the Congregation, no treasure can be compared with the Rule which must ever remain in our minds and hearts above all treasures, any sacrifice that will insure its observance is always readily made."
LOCAL AND PROVINCIAL ASSEMBLIES. — In order to facilitate the holding of local and provincial assemblies, a collection of practical rules is now under press. As soon as ready, we will forward a copy to each Visitor and Superior.

THIRTY-FIVE YEARS OF GENERALSHIP

Saint Vincent de Paul remained thirty-five years at the head of the Congregation of the Mission. Until now, of not one of his successors could a similar statement be made.

We may recall the traditional phrase, Non videbis annos Petri, realized in the long line of Popes who succeeded one another during eighteen centuries. But in the nineteenth, amid the many and painful trials of his pontificate, Pius IX not only reached, but even surpassed "the years of Peter." So too we recall this saying when we realize that in our own humble sphere, up to the present, not one Superior General attained the years of Saint Vincent de Paul at the head of our Congregation; to-day it is no longer the case. According to the calculations made, on February 14, 1914, the years of the generalship of his fifteenth successor, the Very Rev. A. Fiat, equalled those of the generalship of our holy Founder.

On this occasion the Missionaries and Daughters of Charity came to the Lazarist Mother House to offer their congratulations to the Superior General, and all afterwards assembled in the chapel to assist at the religious ceremony held in honor of the happy event.

The Holy Father sent his apostolic blessing and also granted the favor solicited of him by the following letter:
“Most Holy Father,

Charles Fontaine, Rector of the International House of the Mission in Rome, humbly prostrate at the feet of Your Holiness, begs to inform you that Saint Vincent de Paul, Founder of the Mission, remained at the head of his Community thirty-five years, five months and ten days; hence, on February 14th next our Most Honored Father Anthony Fiat will attain this same number of years, days and months as Superior General of the Saint’s double family.

The double family solicits for this occasion from Your Holiness a special blessing for its venerated Superior and also the faculty to celebrate at the Mother House, on February 14th, a solemn votive Mass of Saint Vincent de Paul with Gloria and Credo.

“And may God, etc.”

The Holy Father deigned to answer this petition by the following letter, the text of which we reproduce further on, giving here a translation:

“To our dear and religious son Anthony Fiat, Superior General of the Congregation called of the Lazarists, we offer our sincere congratulations for having imitated Saint Vincent de Paul, not only in virtue and the practice of great charitable works, but also in his long administration. Begging God to grant him many more happy years, we willingly accord the faculty asked. And to the said Superior as well as to the sons and daughters of his double religious family, we give with our whole heart the Apostolic Blessing.—Given at the Vatican Palace, February 2, 1914. Pius X, Pope.”
PARIS

COURSES AT THE MOTHER HOUSE OF THE DAUGHTERS OF CHARITY FOR THE PROFESSIONAL TRAINING OF THE SISTERS

A circular issued January 11, 1914, by the Superioress to the Sister Servants of the Houses of Daughters of Charity in Paris, apprised them of the organization of two courses of lectures which were to be given at the Mother House and at which the Sisters were invited to assist.

The first course treated of religious instruction. The Sisters who visit the sick need to prepare for their apostolate among them, which is not only a ministry of charity but also one of evangelization; those who direct patronages in which there are sometimes young girls' study circles, need likewise to be fitted for their special duties in these centres. The second course comprised subjects peculiarly adapted to the Sisters employed in dispensaries and hospitals, imparting to them an elementary knowledge of hygiene, medicine and surgery, so necessary at the present time.

We quote a few passages of the Most Honored Mother's circular: “In order to reach this double purpose, religious conferences will be given at the Mother House every Friday from eight to nine o'clock A. M., by a Missionary appointed by our Most Honored Father. This course of instruction will be of great assistance to the Sisters of the patronages, who will find therein valuable advice and explanations doctrinal and apologetic, in addition to those furnished by the Supplement to the Annals of the Children of Mary.

“A theoretical course of elementary training, in ten lessons, will begin at the Mother House on Tuesday, January 20th, at two o'clock, P. M.; the second lesson being
unavoidably postponed by the opening of a retreat on
February 1st, the interval will afford an opportunity for
the drawing up of the lists of Sisters who are to follow a
practical course at the different dispensaries and whose
number cannot be known exactly until after the first les­
son. All the Sisters will come to the Mother House for
the theoretical course, in order to insure uniformity in
the simple instructions given, which will be adapted to the
requirements of visits to the sick poor. This course will
be followed by another series of ten lessons taught by the
Sisters directing the dispensaries, who will henceforward
combine theory and practice.

"I, therefore, beg you, my dear Sisters, to send me the
names of those of your Sisters who will attend the lec­
tures. Those who cannot do so regularly will also be ad­
mitted, and they will doubtless derive much benefit.

"Sister Marie Maurice."

SAINT-FLOUR

A life well worth relating in detail is that of a pious Missionary,
Rev. Francis Nicolaux, who for over forty years labored in the
seminary of Saint-Flour, France. He died at the house of the
Lazarists, Panningen, Holland.

We shall be content to reproduce the summary of his life and
labors published by Canon Trioullier in the Semaine catholique de
Saint-Flour (October 9, 1913). After these years which may be
likened to a well-filled day, came the hours of sweet peace during
which the soul sighs for the joys of eternal repose. This "even­
ing of a beautiful day" is described by Father Meuffels in his nar­
ration of the last years of Father Nicolaux, which also appeared in
the Semaine catholique de Saint-Flour (December 25, 1913).

We give first a few extracts from the Dutch edition of the Annals
of January 1914, containing the principal data — A. Milon.
The Reverend Francis Nicolaux, born in 1835 at Celoux, diocese of Saint-Flour, France, entered the Congregation of the Mission, March 12, 1855, and in 1859 he was appointed professor in the ecclesiastical seminary of his native diocese. This duty he fulfilled from 1859 to 1903, a period of forty-four years. During this long career he contributed most efficaciously to the intellectual formation of the clergy, over whom he exercised a powerful influence, all the greater, because of his office as spiritual director of the majority of the seminarians. Father Nicolaux was indeed a master in the direction of souls, "the art of arts."

In 1903, owing to measures taken by the French government, the Lazarists were obliged to withdraw from twenty-four ecclesiastical seminaries. Just at this time one of Father Nicolaux's colleagues, Father Meuffels, was appointed to establish and direct a seminary at Panningen, Holland. The new director deemed it an honor to receive in his seminary the venerable confrère with whom he had lived several years at Saint-Flour, and to offer him on the hospitable soil of Holland, a peaceful retreat for his declining years. Here it was that Father Nicolaux passed the last ten years of his life. Highly respected and esteemed, he was for all a model of piety, charity and patience. After a protracted illness, he died September 30, 1913.

II

The following lines devoted by Canon Trioullier to the memory of Father Nicolaux, also contain recollections of the seminary of Saint-Flour.

A dispatch published in the last issue of the Semaine catholique informed the many friends of Father Nicolaux and the clergy of our diocese that their revered teacher had given up his beautiful soul into the hands of his
Creator at Helden-Panningen, Holland, surrounded by the affectionate care, filial attention and brotherly devotion of his pious and distinguished co-laborer at Saint-Flour, Father Meuffels.

We have received edifying details of the death of good Father Nicolaux, which will find a fitting place in the obituary notes we have been requested to write in order to preserve the principal traits of this saintly character.

We must go back many years to replace in its own frame the living figure of this veteran of the ecclesiastical seminary and to recall the sweet memories, useful lessons, wholesome advices, holy examples and delicate kindnesses of this beloved and venerated professor.

It was while on a visit to the old seminary that the sad tidings of his death reached me. The buildings are undergoing thorough repairs, through the generosity of one to whom the diocese is deeply indebted and who thus gave to Father Nicolaux a last joy on earth, solacing the final period of his long and painful martyrdom.

In this grand old seminary, I saw again before me with vivid clearness, those men of the past whose shadows seem to haunt its ancient corridors and sunny courts. This past awakened in me indescribable memories. There before me stood the Reverend Superior, Father Péreymond, with his snowy locks forming a kind of halo around his venerable head, his shoulders bent under the weight of his great theological learning; a man severe yet kind, embodying in himself that priestly gravity which was so constantly the leit-motif of his instructions, his whole person reflecting that austere discipline, the yoke of which he imposed upon others by his own example.

Close to him, I beheld the mild and calm Father Chopy whose character bore so striking a contrast to that of the great master, tempering its sternness by its excessive kindness. "The sanctuary lamp is under my care," he once
said to me, "and I sprinkle a few drops of the oil everywhere."—"Adding a little sugar," observed a seminarian.—Father Chopy smiled.

Much younger was the third professor, Father Nicolaux. All three were sons of our rugged and beautiful Auvergne, of which they were strong types, and in the varied assemblage of native characteristics, deep marked and very conspicuous, we may say that while the outer man was all roughness, the inner was all sweetness.

Of the three, physically and mentally, the best type of the Auvergnat was without doubt, good Father Nicolaux.

It is needless to describe him for those who knew him and who can never forget him, but it may be well to do so for those who must have often heard him spoken of by their elders among the clergy.

Closing my eyes to recall him better, I see a tall, broad-shouldered man, with long gray hair, ruddy complexion, bright, piercing eyes, a voice somewhat husky yet sweet and melodious, the whole harmonized by a gravity from which he never departed.

In his teaching of moral theology, he carefully secured documentary proofs, and was choice in his expressions, hesitating at times so as to make himself better understood and to insure a ready acceptance of methodical exposition of principles and facts, developing these by examples which abounded in his instructions.

His questions were always strictly precise; he listened with sympathy and encouraged by look the studious and timid, while he sternly rebuked with a slight touch of irony the inattentive and negligent.

This professor, ever self-reliant and sure of what he taught, never conceded an iota in point of doctrine, but he showed himself an indulgent casuist in the practical application of the facts discussed. There was no flight
towards metaphysical ideas, for he much preferred the close investigation of the human conscience struggling against moral evils and their painful consequences.

He was listened to with great attention, not only because he was highly esteemed, but still more because he was deeply loved.

In the chapel and during the religious exercises, he gave to all the impression of one leading an interior, supernatural and sweetly pious life. He had, we may say, stored away treasures of energy, patience and self-sacrifice, which Providence gave him a full opportunity to expend during the long and painful martyrdom of his last years of exile.

There would be something wanting to the sketch of this beautiful character, if I omitted to mention that Father Nicolaux possessed the tact to diffuse around him the sweetness that filled his own heart. He was an eminent director of souls, a tender and devoted friend. His kindly interest followed his seminarians in the labors and difficulties of their priestly ministry; having composed a touching prayer to the priest's guardian angel, he had it printed and distributed it freely among his correspondents, adding short verses as the following:

\[\text{Dilectissimo } X \ldots \text{ in } X \]
\[\text{Quam dilecta mihi tua sunt altaria, Jesu!} \]
\[\text{Tu panis vitae, tu mihi vita Dei} \]

So great a delicacy of sentiment elicited a legitimate appreciation and return.

His departure from the ecclesiastical seminary of Saint-Flour took place amid the tears of all and many were the friends there who afterwards visited him in Holland. By a truly paternal attention of the Very Rev. A. Fiat, his Superior, and at the request of good Father Meuffels, he withdrew to Panningen. During four or five years, he
was able to render himself useful as professor and especially as director of consciences, in which capacity he was readily accepted in this foreign centre because of his great kindness and tact, while he was venerated for his piety, all looking upon him as the saint of the house.

Bishop Lecoeur having come to pay him a visit, Father Nicolaux was so happy that he wept for joy. His friends among the clergy who came to see him were invited to give him Holy Communion which he received daily. He loved to entertain himself with them about whatever concerned the welfare of his dear diocese of Saint-Flour and he read with lively interest all religious papers connected with it; hence great was his happiness when his old friend, Canon Roche, sent him La Semaine catholique, Le Courrier d'Auvergne, and La Croix du Cantal.

The walls of his room were covered with portraits of the priests and pictures of the monuments of his native place. He seemed, like Virgil’s Eneas, to have carried away in his heart all the household gods. But this comparison ill suits the little room of this pious Missionary, which had rather the appearance of a hallowed sanctuary. It was here he died, September 30th, at three o’clock in the afternoon, Calvary’s ever-memorable hour. He met death leaning upon the heart of him who had been a devoted son although a much-loved Superior. His confrères prayed around him and among the weeping groups could be seen Brother Victor who had bestowed his untiring care upon him. On withdrawing from this edifying scene, all exclaimed: “We have just witnessed the death of a saint!”

His remains were placed in the vault near the altar on which the Holy Sacrifice is offered... He is no longer in exile, good Father Nicolaux; he has now reached his true home, leaving behind him the memory of an irreproachable priestly life; during these last years, tried by suffering and sanctified by resignation, he must have often recalled
these words of Saint Paul: *Cupio dissolvi et esse cum Christo.— Requiescat in pace!*

Those among the clergy who were acquainted with him will remember him at the holy altar, joining to the suffrages offered for the repose of his soul, a prayer for those who prepared him for a happy death in the Lord, especially for the worthy Superior of the Lazarist seminary of Panningen.

And as long as it lasts, this generation of priests who claim the honor of having received their training from the Lazarist Fathers, will ever preserve the deepest sentiments of gratitude, respect and filial devotion for these wise and holy directors: Fathers Chopy, Péreymond and Francis Nicolaux.

**Canon Trioullier**

**III**

The following sketch of the last years of Father Nicolaux were written by Rev. H. Meuffels, C. M., and published in the *Semaine catholique de Saint-Flour*, December 25, 1913.

*The Rev. Francis Nicolaux at Panningen*

When about three months ago the venerable Father Nicolaux left us, I received many letters from his friends of the diocese of Saint-Flour. Owing to their number and my own pressing duties I have not been able to acknowledge them and as this inability threatens to be prolonged indefinitely, I thought to discharge my debt and at the same time afford some pleasure to the clergy of the diocese by publishing through the medium of the *Semaine catholique* a few details of the dear departed’s sojourn in Holland and of the days immediately preceding his death. These details will form an unpretentious supplement to the obituary notes published by Canon Trioullier.

It was on Monday, August 10, 1903, that our revered...
confère bade a last farewell to the diocese and to the ecclesiastical seminary where he had passed forty-four years of his life as a priest. An honorable retreat was offered him in Saint-Flour, but as he did not believe himself justified to accept a position that would have obliged him to live apart from his Community, he asked one favor only of the Superior General—to live and die in the “bark” of Saint Vincent.

At this very time, the Congregation was opening a seminary at Panningen, Holland, and I had been appointed to assume charge. The high esteem and filial affection which I entertained for Father Nicolaux, with whom I had just spent seven years, emboldened me to ask for him. This favor was not obtained without difficulty. Did the Superior General apprehend for our good old confrère who had never left his native France, his beloved Auvergne, the sadness of exile, or did he fear the hardships of a new foundation begun amid great poverty, and which by reason of the special character of the work—a school of formation for young ecclesiastics—might exclude those indulgences necessitated by age and infirmity? I do not know. However, on my pressing entreaties—and I made them all the more pressing as I knew that they met good Father Nicolaux’s approval—I at last received August 14, 1903, the following lines from the Superior General: “You have conquered. . . Come for him or else we shall send him to you.  A. Fiat.”

This note—one of the most welcome I have ever received—reached me in the evening, and half an hour later I was on my way to Paris. Father Nicolaux was already there, having come a few days previous with Father Caldemaison. After traveling all night, I arrived at the Mother House at about eight o’clock the following morning, on the beautiful feast of the Assumption. Our saintly
old confrère afterwards frequently recalled the sentiments of “real happiness” which he experienced when he caught sight of me from an upper gallery, as I passed through the sanctuary, vested for Mass which I celebrated at a side altar.

After a rest of two or three days, during which he bade farewell to his confrères at Saint Lazare’s and to a few relatives and friends residing in Paris, we left la douce France, Monday, August 17, 1903; having passed the first night at Liège, we arrived next morning at Saint Joseph’s Seminary, Panningen.

In a “Letter from Holland” published in the Semaine catholique of May 12, 1904, I tried to give some idea of the place in which good Father Nicolaux passed the last ten years of his life. This period may be divided into two distinct parts of five years each, differing widely one from the other.

The first extends from August, 1903 to that same month 1908. It was only a continuation of the retired life which he had led for a few years at Saint-Flour. So happy was he that he described Panningen as “an earthly paradise without the serpent and the forbidden fruit.” Although not on active duty, he took a lively interest in everything and showed a kindness and discretion beyond expression. He had quickly taken up the daily routine of the seminary and soon became one of the most prominent members of the Community. We grew accustomed to seeing him slowly coming and going along the corridors on his regular rounds, distributing the mail to the confrères and inquiring into their needs—two duties I had confided to him and which I hoped would contribute to his health and happiness, as they afforded him an opportunity to leave his sedentary occupations and also to spend a few pleasant moments with our confrères.

He had gradually resumed all his former habits, feeling
apparently perfectly at home. His sympathy was quickly awakened and it was not rare to see him shedding tears during the reading at meals and especially during the trial sermons then delivered in the refectory. As at Saint-Flour—for boys are the same everywhere—our seminarians were not slow in discovering what cords to touch in order to arouse his tender feelings. Interspersed in more than one sermon were such expressions as “the loving child,” “forsaken orphan,” “lone widow,” “noble old man,” and these always had the same effect. Our good old Father, aware of these boyish tricks, was the first to laugh at his too great sensibility.

We not unfrequently found him asleep at the grotto of Lourdes where he went to say his Rosary and recite his Office. During the hours of recreation his great delight was to take care of the birds and squirrels, for like his patron, Saint Francis of Assisi, his heart overflowed with kindness towards all God’s creatures. How he enjoyed taking various kinds of nuts to the squirrels and feeding the pigeons that flocked to his window in quest of the grains of corn and crusts of cheese he placed there for them! But it was particularly to his confrères and distant friends that he gave proofs of an untiring kindness. His very looks betrayed the tenderness of his feelings and his lengthy letters, preserved as keepsakes, told of his lively interest in all. I could not give him a more pleasant task than that of answering letters written to me by priests or confrères whom we both knew. The title I then bestowed on him was accepted with joyful eagerness: “Father,” I would say, “you are my secretary for my heart’s correspondence.”

Ever kind and affable, he possessed the peculiar gift of sharing the sorrows and joys of others. He daily visited the sick and his cheering words brought edification and comfort.
On the 11th of March 1905, he celebrated the golden jubilee of his religious profession. The occasion afforded us the opportunity for a quiet family feast in which, as may be seen in the *Semaine catholique* of March 9 and 23, 1905, the clergy of Saint-Flour took an active part.

Our good Father was indeed happy in his exile and the word most frequently on his lips was one of thanksgiving to Divine Providence and to all who came in contact with him.

There was wanting only trial, a long, very long trial, in order to imprint upon the beautiful life of this saintly priest the seal of elect souls. The divine Master did not spare him this trial. It lasted five years, from the latter part of August 1908, to the 30th of September 1913.

He was, as we have said, perfectly happy in his “earthly paradise without serpent or forbidden fruit” when a slight attack of apoplexy, leaving a partial paralysis of the tongue and limbs, came to check the course of this placid existence. This happened in August 1908. From that time he could no longer enjoy the consolation of saying Mass and shortly after found himself unable to leave his room. As his strength diminished more and more each day, he at length received with full consciousness the Last Sacraments, November 13, 1908. This, however, was only the first step of his slow ascent to Calvary. Gradually he grew stronger, but not sufficiently so to resume his former life, as the weakness in his limbs prevented all movement. He continued helpless and could never rise or walk alone.

Holy Communion was brought to him daily, and each morning a seminarian read for him a chapter of the New Testament and passages from some of his favorite authors. Our confrères and students enjoyed paying little visits to him and he was usually found saying his beads or follow-
ing the Stations of the Cross by means of a beautiful crucifix from the Holy Land. One never left his room without taking away with him some edifying thought, so great was the impression made by his kindness, gratitude, patience and conformity to the will of God, virtues which he practised with admirable constancy.

Pilgrimages from a great distance succeeded one another to the sick room of our good confrère. During his ten years' sojourn at Panningen, Father Nicolaux welcomed many friends from the diocese of Saint-Flour to his "earthly paradise," and some came several times. We may mention among others: Father Pierre Nicolaux, his nephew; Fathers Prolhac and Delort, vicars general, Fathers Bourbonze, Magne, Théron, Maisonobe, professors of the ecclesiastical seminary; Father Cornet, Superior, and Father Lagnès, professor of the preparatory seminary; Canons Journiac and Jarlier; Fathers Merle, Eugène Bos, Albert Puéchavy, Augustus Magne, James Lancillac; Fathers Humedry, Boudou and Delhostal of the Society of Jesus. Among those of his confrères from Saint-Lazare's who came to revive the happy days spent together in Auvergne, I may name in passing, Fathers Milon, Gobaud, Souvay, Démion, Debruyne, J. B. Dubois, Caldeimaison, and Father Guilloux, Visitor of our Chinese Missions. Fathers Paul Monteil d'Ally and Henry Serre, nephews of Canon Rolland, terminated at Panningen their preparatory course of studies before entering upon their missionary work in China. I must mention especially the Very Rev. A. Fiat, Superior General, who paid an annual visit to his countryman and fellow-student at the ecclesiastical seminary. These testimonies of love and esteem reached their maximum of happiness and consolation when in January 1909, Bishop Lecoeur of Saint-Flour came to visit our venerable patient. He gave him Holy Communion, blessed him and transmitted the sentiments of respect and veneration of all
his clergy. This much appreciated visit of Bishop Lecoeur was described in the Semaine catholique of February 4, 1909.

On the eighteenth of June that same year we celebrated Father Nicolaux's sacerdotal golden jubilee. It proved a happy day for all hearts, although on account of his suffering condition, we could not carry out the same program that had marked the golden jubilee of his religious profession four years previous.

In the meantime, the priests of Saint-Flour who could not undertake the journey to Holland, continued to pray for their saintly friend and to correspond with him. Charming letters came to tell of the different celebrations held in the diocese either on the occasion of silver jubilees or of the various pilgrimages performed. Others found means to communicate the news connected with Saint-Flour and his native Auvergne. Father Delort, Vicar General, sent him the Semaine catholique; Father Raymond, archpriest of Mauriac, forwarded weekly La Croix du Cantal; Canon Roche, Le Courrier d'Auvergne; Father Lalès, La Voix des Montagnes. All this deeply touched our grateful confrère, for notwithstanding his physical weakness, his mental faculties remained for a long time unimpaired. But, alas! the time came when the trial extended even to the mind. From the beginning of his malady he who had carried on so extensive a correspondence was unable to write or sign a letter and after two or three years, he could not even read those addressed to him. The moment came when we discovered that it was best to sum up in a few words the news of the day.

Towards the middle of last July, our good old Father experienced another attack of general prostration. The doctor was alarmed at its continuance and on his advice, I administered the Last Sacraments. It was July 18th, eve of the feast of Saint Vincent de Paul. The scene pre-
sented was most touching. The whole Community having chanted the First Vespers of the feast, crowded into the room and adjoining corridor. I was assisted in the anointing by six newly-ordained priests who in a few days were to be sent to distant parts.

Father Nicolaux recognized with difficulty those who approached him, answering inquiries only by a word or sign. The joy shown by him when I announced the purchase of the seminary by his friend, Mr. Fleuret, was the only exception. He was too weak to pay much attention to the news we brought him daily. Good Brother Victor no longer sufficed for the constant care which he now required, and other Brothers were glad to share his labors and merits. Large sores had formed on the back and limbs, yet our kind Father did not complain; we however, suffered keenly as we felt powerless to give him the much needed relief.

On September 27th, we celebrated as is customary in our Community, the anniversary of the death of Saint Vincent. This happened to be a Saturday and I came as usual to hear his confession. The next day, Sunday, the Seminary entered into its annual retreat. Father Nicolaux during the preceding night had seemed very much oppressed, but he was able to communicate that morning after the Community Mass. The day was a painful one, as his breathing became shorter and quicker. Although the attending doctor saw no immediate danger, I felt very uneasy and gave him in the course of the night the Last Sacraments, having as my assistants a young deacon and Brother Victor. During the morning of Tuesday, our patient grew paler and paler and gasped for breath; at three o’clock in the afternoon of Tuesday, September 30th, our venerated Father Nicolaux consummated his sacrifice, giving up his beautiful soul into the hands of God while I, kneeling at his bedside with one hand clasped in his and
surrounded by our confrères, recited the prayers for the departing soul. He would have reached his seventy-ninth year in the following January. He had given the "long day" of his labors to the clergy of Saint-Flour but reserved the "evening" for us, in Panningen; and this evening also was beautiful, replete with edification, suffering and holiness.

This death just at the opening of the Community retreat made a deep impression upon all; but there was nothing painful or terrifying in this impression. In the meditations that followed one another, having as their subjects death and judgment, we had before our eyes a striking example of all that is consoling in these truths for those who love God with their whole heart. Thus did our good Father, around whose remains we knelt day and night in prayer, teach us a sweet and encouraging lesson.

The funeral took place on the 2d of October, the feast of the Holy Angels towards whom our dear Father had all through life professed a special devotion. That morning we had, according to our regulations, meditated upon heaven. Hence it was with voices full of piety and confidence that our confrères, old and young, chanted the words: In Paradisum dedueant te Angeli: in tuo adventu suscipiant te Martyres!

And now he rests, the first in our scarcely finished vault, a few meters from the altar on which each day the priests offer the Holy Sacrifice. It was here that I came next morning to pay him my greeting, as this was the feast of Saint Francis which he assuredly must have celebrated in heaven. For in the conferences which according to custom we hold for our dear departed, all, priests, seminarians, brothers, repeated: "Father Nicolaux was a perfect religious. A good and holy priest."

It was my privilege to be to this kind Father, the arm and heart of all who loved him. Hence, as long as our
Lord will permit, each day I will make it a duty to go in their name to his grave and while praying for him there, ask his intercession.

As I close these lines, hastily written, I send to all the numerous and devoted friends of our good Father, a prayer and a word of encouragement. The prayer is borrowed from Saint Paul whose touching exhortation I translate rather freely: “Thou who hast received from this holy priest lessons of doctrine, direction . . . examples of faith, long-suffering, love, patience . . . continue thou in those things which thou hast learned, and which have been committed to thee: knowing of whom thou hast learned them.” (II Timothy, 3-10.)

As an encouragement, I quote his own words. Shortly after leaving Saint-Flour, he penned an Au revoir on the sheet of paper now before me, which seems doubly appropriate on this occasion of his departure for heaven:

Qu’importe que le long de ce pèlerinage,
On ne se trouve plus dans la même cité;
Toujours on se retrouve au terme du voyage,
On a pour se revoir l’heureuse éternité!

(F. Nicolaux.)

HUBERT MEUFFELS, C. M.
ENGLAND

LONDON

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

London, December 26, 1912

We have scarcely any time here for the recitation of long prayers, as work is in such abundance. When I make the yearly list of the work accomplished, in order to present a short statement of it to the Duchess of Norfolk, I myself am astonished at being able to enter on the register, for instance, 2040 families visited nearly every month, and as many as eighteen meetings held weekly for women, girls, boys and children. Fortunately, God sustains the health of our Sisters, for we are only seven in number.

Last summer, the pastor of a neighboring parish came to me, appearing so wearied and disheartened that he aroused my sympathy. He told me that the bishop wished him to undertake the catechetical instruction of the children, which he considered an impossibility. What was I to do? I had neither Sisters, money nor directions. However, I made an attempt; but at the outset the work was very discouraging. The parish is in a secluded district, near the great centres, but has undergone little progress since the Middle Ages; there are no stores, no omnibuses; only a few poor little houses, sometimes without a door, and certainly without steps. The streets are not paved, and one can not meet a car without risk of being crushed by it, so narrow are they; there are dark alleys, closed yards, arched passages, and everywhere veritable pitfalls; I dared not send one Sister alone into this labyrinth. We completed our discoveries by finding
there a most interesting Irish population, whose poverty surpasses all conception. One pair of shoes suffices for nine children, and stockings are unknown; one garment serves for two. Bed sheets are rare, while quilts are lacking almost everywhere. These poor people overwhelm us with benedictions; but they cannot understand that we come for the sole purpose of doing them good. Many of them have offered us a penny, and are greatly surprised at our refusing it. They say that we ought to be paid well for making all these fatiguing journeys. And in their doubt, they submit us to a thorough examination, to ascertain whether we are truly Roman Catholics, recognizing the Pope, etc. With all this, they do not go to Mass, nor to confession. We have organized a Sunday School in which there are even now over a hundred children. As to the good pastor, he is amazed; he asked me the other day where I learned to do all this. I told him in the instructions given us by Saint Vincent, and that, armed with the Miraculous Medal, we undertake all things. It was evidently a new language to him, for he did not seem to understand me. The English cannot imagine their methods are not the best.

In another quarter, about a month ago, I found a poor consumptive lying in bed, surrounded by ten children, the eldest of whom, a girl of fifteen, thought of nothing but amusing herself. The father, a wicked man and a socialist, was away working in the country. After many efforts, we had the woman transferred to the hospital, and one of our Sisters, taking two babies in her arms, and followed by the other children, wended her way to a house which corresponds to an orphan sylum. Touched at the sad spectacle, they took in all the children. It now remained to face the anger of the father, who went first to the asylum to make some disturbance and then came to find me. As he is an Irishman, I was able to speak most freely to
him, and I accordingly reproached him. The poor man wept and promised to go to Mass the following Sunday.

I will never come to an end narrating traits concerning my poor, whom I so much love. Will you kindly make a little memento before our Lord for them and also for us?

Sister Farconnet

GERMANY

Letter from Father Schreiber, to Rev. A. Milon, Secretary General, Paris

Cologne-Nippes, December 13, 1913

Knowing that it is a happiness to you to hear of the development of our province of Daughters of Charity in Cologne, I am sending you some notes concerning the last foundations of the year 1912 and of the present year 1913. Perhaps I have already mentioned those of 1912, but without giving the details. There is question of accepting three new houses, of which one is at Aix-la-Chapelle and two at Dusseldorf.

1st-Aix-la-Chapelle. A committee of pious ladies requested the Community to take charge of the work which we here call a "house of protection" or Rettungshaus. Here are gathered together young girls who are exposed to the danger of being lost or who have already fallen, without however, being as yet visibly dishonored. They likewise receive others who, being brought back from their disorders, are prepared to lead a new life of Christian virtue. There is still another work carried on in this establishment, which was begun October 4, 1912, a very curious
work indeed, which consists in soliciting the rich to donate all sorts of old furniture, other housekeeping articles, clothing, linen, etc., of which they have no longer any use. These are afterwards put up for sale in a large hall, and the poor come and buy them for an insignificant price. The utility of this ingenious bazaar is easily understood.

2d—At Dusseldorf, at the request of a committee of ladies, we have been charged with the care of a similar house, with this shade of difference, that the young girls who are sheltered therein have been picked up at the railway stations. For several years there has existed a work known as the “Mission of the railway stations.” Catholic and Protestant ladies, the first recognizable by a white and yellow badge (papal colors) on the shoulder, the second by a white band with a red cross on the sleeve, wait in the stations to receive young girls on their arrival and thus hinder their falling into the hands of certain agents. The newcomers are taken to a home where they remain until a position is secured for them. Such is the nature of the new undertaking of the house of Dusseldorf, opened on the 1st of July, 1912, and which is already in admirable working order. We need not add that other young girls besides those received at the stations are admitted.

I will now mention the third work begun on August 12, 1913, at Himmelgeist (heavenly spirit), a district of Dusseldorf but still suburban. It is owing to this circumstance that it was opened with great solemnity in which the whole population took part. Streets and houses were hung with flags and garlands; a procession composed of young girls in white, who strewed flowers as they passed along, the singers of the musical association, people in their holiday dress, ten Sisters of Charity, the choir boys and the clergy, presented a most beautiful sight. The weather which was remarkably fine, favored this unusual display. After the High Mass, to which many came in
carriages and autos, the procession began to move. While singing and praying, all directed their steps towards the new house, situated at the end of a wide street, distant about one hundred feet from the Rhine. This establishment does not belong to a committee but to the pastor who had purchased it with a sum of money given him by a pious lady; she had also donated furniture, as she wished to furnish a house for the Sisters who would care for the sick in their houses, for children and young girls, teaching them how to sew and training them to true piety.

When we arrived at the house, all crowded in front of the main entrance where, according to the pastor’s promise, I was to explain fully the new work. In his sermon during the High Mass, he had simply mentioned that the Sisters had come, to be, as it were, the leaven that must be mixed in this sensual world in order to make it rise to the supernatural, and such they would prove in this parish. After giving all necessary explanation, I closed by recalling an incident of the first arrival of the Sisters in Algeria. The Arabs, wonder-struck at their disinterestedness, asked themselves if they were really women, having father and mother, believing them to be rather supernatural beings who had come down upon the earth. I applied this to the present circumstances, by saying that the Daughters of Charity are doubtless like the rest of us, having father and mother, but that they are inspired by a heavenly spirit to leave all things and devote themselves to works of charity. Let us hope therefore that the good people of Himmelgeist will prove themselves worthy of the name of their native place and live in perfect accord with the Sisters, following their heavenward flight. As before said, Himmelgeist means “heavenly spirit”, hence my allusion to it in my short discourse.

J. SCHREIBER
HUNGARY

Letter from the Rev. F. Medits, C. M., to the Rev. A. Milon, Secretary General

Budapest, February 14, 1914

Having returned to Budapest, I will try to comply with your request by giving you the desired information.

The late Father Etienne, our former Superior General, said several times that Divine Providence had special designs over the double family of Saint Vincent in Hungary, and Father Schlick, first Visitor of the Lazarists here, thus expressed himself: "The Daughters of Charity will go to Hungary, and afterwards the Missionaries, in order to carry out, under the protection of the Blessed Virgin, the designs of God."

Time has shown the truth of these words; for after the foundation of the first house by our Sisters in Pinkafő, 1852, that of Budapest followed, 1853, and so great is the progress made that to-day there are in Hungary 142 establishments under the care of the Daughters of Charity. Within the last eight years sixty new works were offered to the Community, but, alas! owing to the insufficient number of Sisters, the laudable wishes of generous benefactors have not been realized. In the twenty-six houses around Budapest devoted to various works, 600 Sisters are employed; the remaining 116 houses comprise hospitals, asylums, retreats for the insane, schools for the poor, etc.

On November 7, 1905, because of the large number of Sisters, the Superior General, with fatherly solicitude, erected the houses in Hungary into a new province. The accompanying illustration shows the new Central House in Budapest, I Menesi-ut, 27. Nine retreats are given
here annually by the Missionaries who do their best to maintain among the Daughters of Charity the primitive spirit of their vocation. The number of Seminary Sisters averages from fifty to eighty. The Sister Assistant has charge of the patronage for poor young girls, counting over one hundred members.

The increasing number of Sisters showed the urgent need of Missionaries, and in 1909 a house was built for them in Budapest, I Méneshi-ut, 18. Three Lazarists reside here and are devoted to the spiritual care of the Sisters; they give retreats, hear confessions and conduct all the religious services in their chapel. Each year from fifty to sixty Missionaries come to the Lazarists' house to make a retreat and even the bishops of the dioceses resort to it for this same purpose.

There are two other houses of Lazarists in Hungary, one at Pilis Csaba, founded by Archduke Joseph, and the other in Budapest, IX Gatutcsa; the confrères of these houses aid us to give the Sisters' retreats; they also give retreats to priests and preach many missions. They are already booked for fifty or sixty missions. Oh, if only we had an internal seminary in Hungary, we might succeed in satisfying all who ask us to preach missions! But our aged confrères are carried off by death and among those on the mission band, several are sick. Some most probably will not be equal to the work. If once the course of the missions is interrupted, will it not be a difficult task to restore it to its present flourishing condition?

Pray therefore, that we may be able to realize the designs of Providence over us.

Ferdinand Medits
ITALY

THE INTERNATIONAL HOUSE OF STUDIES OF THE
CONGREGATION OF THE MISSION, ROME

Historical notes on this important establishment of our Congregation in Rome, via San Nicola da Tolentino, 67, have already been published in the *Annals* (Eng. ed. Vol. 18, p. 97); we are indebted for them to the present Superior of the house, Rev. Charles Fontaine. He now completes these notes by the following information which gives the purpose of the work.

THE INTERNATIONAL COLLEGES, ROME

Nearly every Order or religious Community of men has in Rome a college to which are sent young religious, priests or clerics, from the different provinces of the Institute, to begin or perfect their studies in the various branches of ecclesiastical science and to take degrees in these same branches. The institutions in which these students reside are called *International Colleges*.

The number of international colleges is considerable. I may mention, in passing, those of the Benedictines, Dominicans, Capuchins, Franciscans, Augustinian Hermits, Oblates of Mary, Salvatorians, which appear to me the most important, the number of their subjects averaging from sixty to eighty.

We should not confound these international colleges with the seminaries or national colleges for the secular clergy, as the Seminary of the Lateran, the French Seminary, the English, Canadian, American, German and Polish colleges.

The purpose of the international colleges is manifold:

a) Its first aim is to impart to young students, theological and philosophical ideas more truly Roman and conse-
quently more exact in Catholic doctrine, in order to spread them later on through the Order and thence through the nations. It is easy to admit that Rome is a good centre in which to be formed to true Catholic principles, as well in philosophy as in theology, and especially to the practical study of canon law. Each university can boast of professors of great learning in the branch of science which they teach.

Several of the international colleges have their own courses and the professors are members of the Order to which the students belong. This is the case with the Benedictines, Augustinian Hermits, Conventuals, Franciscans and Servites. But the degrees conferred are of value only for the Institute itself, notwithstanding their equal canonical worth, by virtue of pontifical privileges, with the degrees conferred by the universities. Ordinarily young religious come to these colleges to begin their course of ecclesiastical studies and remain until its completion. This is what is done in those communities not ranked among teaching orders.

The students of the other international colleges attend courses at the different universities, according to the selection of their respective Superiors. This plan is adopted by the Capuchins, Augustinians of the Assumption, Brothers of Saint Vincent de Paul, Oblates of Mary, Priests of the Sacred Heart, Reformed Cistercians, Premonstratensians, Canons Regular of the Immaculate Conception, and others.

Let us especially mention the Dominicans who direct the famous Collegio Angelico of very recent date, an international college of their Order in which public courses are given. All the ecclesiastics who so desire may attend these courses and they are awarded degrees.

The Angelico has replaced with great advantage the Minerva of the Roman province of the Dominicans, the
professors of which were formerly chosen from this same province, while to-day the staff is composed of professors selected by the General of the Order from different provinces. I may add that the Collegio Angelico is a highly esteemed university and the number of students attending its courses is constantly on the increase.

b) Another end of the international colleges is to form professors for the Order or Institute. The importance of having in novitiates eminent professors whose knowledge has been drawn from the best source of Catholic doctrine may be readily seen. This necessity is all the more imperious in our own Congregation, as we must instruct not only our own ecclesiastical students, but also those who frequent the seminaries under our care. No one to-day is ignorant that bishops are most anxious to secure professors who have received their degrees in the Roman universities. This to them is a sure guarantee of the instruction imparted in their seminaries. Let us not lose sight of the number of our novitiates and external seminaries, which at present is no less than eighty. And a fact well worthy of remark—these establishments are scattered in different parts of the world. What good are we not called upon to do and what influence may not be ours in the Church! The Holy Father is aware of the services already rendered and still rendered by us to the clergy, especially in certain countries, and he has often expressed his desire to see us assume the direction of seminaries, not only for the moral, but also for the intellectual training of the clerics. We may recall the firmness with which Pius X insisted on French Lazarists being sent to the seminaries in Sicily and Southern Italy. This very year he asked that they be kept in these seminaries. The Cardinal Secretary of the Consistory, knowing more in detail the results obtained by our confrères in Sicily, expressed the wish of confiding more seminaries to us in the same country. Shortly after, the Superior Gen-
eral received two autograph letters from His Holiness, asking that Lazarists be sent to Brazil to direct the seminary at Botucatu. We therefore readily understand how necessary it is to prepare good professors for our seminaries.

c) A happy result also greatly desired from the foundation of international colleges is the establishment of easy and frequent intercourse among the members of the different provinces of the same Order or Institute. The students meet here in Rome; they follow the same course of study under the same professors; they lead in their international college, the same common life; take part in the same exercises, in the same meetings; ties of brotherly affection which link the members of the same college are not broken by separation. On returning to their respective provinces, as the occasion presents, they write to one another; this helps to preserve union among the provinces and consequently promotes the unity of the Society. Is this not a precious advantage to desire and to seek?

d) Finally, international colleges afford higher Superiors a means of becoming better acquainted with subjects whom they have not had the occasion to meet and whom, therefore, they scarcely know, as the college depends directly upon the General.

All these advantages have determined the communities in these latter times, to establish a college in Rome, to which are sent choice subjects apt to profit by the time given them to increase their store of learning. Some of these colleges are veritable palaces, elegant and very comfortable. This latter condition cannot be overlooked without endangering the health of the students who will be called upon later to make use of their physical strength for the glory of God, the service of the Church and that of their own religious family.
If I be permitted, I will examine here the following question: Should clerics or priests be sent to study in Rome? Or in other terms: should students be sent here to begin and continue their studies, or to perfect their elementary course and secure degrees?

We may say, first of all, that students sent to Rome should be mentally well trained and physically fitted for the work. It is needless to give the reasons why. But should these students be clerics or priests? In other words, should they come to Rome to begin and continue their theological studies, or to perfect their elementary course and secure degrees? In my humble opinion, it is preferable for us to send to Rome, young priests who have already finished their elementary course. Why? Because:

1st—Our Community is not beginning; it has, thank God, a sufficient number of learned subjects, among whom may be found excellent professors, capable of training our students. The provinces not so rich in subjects and too deeply absorbed in their works to spare confrères for teaching, can easily call upon a neighboring province, or, if needs be, upon the Mother House; a large number of students excites the pupils to greater emulation, while it stimulates the teachers to greater zeal.

Nearly all, not to say all the communities that send their clerics here to follow an entire course of studies in the universities, are rising Orders or of recent foundation, which have not a sufficient number of well qualified subjects to establish one or several normal schools of their own.

It was thus we ourselves did in the beginning. In the time of Saint Vincent, shortly after their arrival in the Eternal City, the first Missionaries had an international house here, in which a few clerics pursued their studies.
At the Lateran palace, in which there was question in the lifetime of our holy Founder of taking up our residence, there is to-day on the second story, a considerable collection of archives of the Roman Vicariate. Among these documents are registers of the parishes of Rome. One of them bears the title: *Dello stato delle anime; St-Andrea delle Fratte*, and I find for the year 1645, the following statement: *Isola del Buffalo* (Isle of the Palace of Buffalo). *Casa collegio della missione, di diverse nazioni; sacerdoti et studenti 23.* (House of the Mission, diverse nationalities, priests and students, 23.) It is not at all probable that our students had then Missionaries as professors, for we know from other sources that the Priests of the Mission in Rome gave at this period many missions in and about the Roman province. To-day we are no longer ranked among the rising communities but little developed: we shall in a short time reach three hundred years of existence, with a membership of over 3700. For the last forty years we note an annual increase of 40, notwithstanding the trials experienced in the admission of subjects in France, Germany, Portugal and even in Italy.

2d—Even should one remain six or seven years in Rome, it seems almost impossible to acquire the rudiments of ecclesiastical studies as completely and advantageously as in a novitiate. Doubtless one may attend excellent classes from which great profit will be derived, but this will generally be at the cost of some branch of ecclesiastical science. Who has not met young doctors in theology just returned from Rome, who possessed but a slight knowledge of moral theology, canon law, and the history of religion! As a general thing, deep attention is paid to one branch of ecclesiastical science, while another is either omitted or carelessly studied. This inconvenience is not met with when the student comes here to perfect his studies and to remain for a period of two or three years. What I say for our stu-
I believe to be equally true for those seminarians or priests who are sent to Rome by their respective dioceses. I have sometimes advised bishops who asked my opinion, to send to Rome those priests who had finished their elementary course of study in their diocesan seminary.

Without forgetting that several theses of dogmatic and moral theology are to be more carefully studied than others, in this or that country, let us add that some questions of local history and of canon law must not be overlooked by the diocesan clerics and nowhere can they study these better than in their diocesan seminary. Let the young priests then come to Rome to take their degrees, to study more deeply one branch or other of ecclesiastical science and thus broaden their ideas by becoming acquainted with another centre most fertile in object lessons; for he who knows how to make use of the means at his disposal, acquires knowledge which will be profitable to himself and his diocese as well as to his community.

3d - It is certainly preferable that the student be thoroughly formed when sent to Rome. This is repeating what I have stated in the beginning of the second part, but I do so not without a purpose. The regulations for the national and international colleges in Rome do not seem to have as yet reached the ideal for the formation of the seminarian who, while he pursues his studies, needs to live in a quiet pious centre which will help to steady him in his good dispositions. The frequent walks to town in order to attend the lectures, while they afford him the necessary relaxation and activity conducive to health—precious advantages doubtless—are also productive of a certain dissipation little favorable to piety and especially to a serious preparation for Holy Orders. At first this observation may appear exaggerated, but it is none the less a real fact. I will go even further, and say decidedly: it is not true that Rome is, from every point of view, an excellent centre
for all ecclesiastics. And if the present Pope has determined that all students, even if they be priests, should reside in a seminary or religious house under penalty of forfeiting their admission into the universities, he has done so for motives but too obvious. We readily exact solid virtue of secular priests; should we not expect even more from the Missionary? . . . Let us add that in small colleges it is not easy, nor even practical to establish different classes of students in order to obviate the inconveniences which I just pointed out with regard to the moral training of students. To send, not clerics, but young priests to Rome seems to us easier to-day, as according to the decree, on studies, of the Sacred Congregation of Religious, students may be raised to the priesthood at the end of their third year of theology.

Such are the reasons which urge me to say again: it is far better to send priests to Rome to perfect their studies, than clerics to spend here the time of their novitiate.

CHARLES FONTAINE