THE BALKAN STATES

The following letter written by a traveler was published in the *Missions catholiques* of December 19, 1913.

Paris, 1913

I have just returned from Macedonia, through which I passed on my homeward journey from the East, and I must acknowledge that this visit proved of far greater interest than all I had seen elsewhere. The impressions received here were so vivid that they entirely effaced from my mind those made upon it during my previous travels. They penetrated my very heart. Never could I have imagined such ruins.

The last war between the Balkan States, allies the day before, was most horrible, such as has not been seen even among barbarous nations; and worse than all, each clamored against the atrocities committed by the others in order to hide from view its own cruelty.

While King Constantine protested before all Europe against the Bulgarian atrocities, and the European press faithfully published all the crimes communicated to it, the Greek troops on their side seemed to make it a point to surpass those horrors with which the Bulgarians are charged. It is a known fact, that in the district of Kilkish, the Greeks burned thirty-five villages without counting the city itself with its three thousand houses; twelve villages in the district of Doiran and three in that of Ghevgheli. The Servians on their side burned seventy-two villages in the region of Istip. I do not speak of Serres and Doxato, where the Bulgarians signalized themselves. And it cannot be said that the Greeks were under any necessity to adopt those measures, as the Bulgarians...
pretended when they returned to Serres and destroyed it because that city had taken up arms against them.

When the Greeks arrived at Kilkish, the whole population fled; there remained only five hundred old people and children who had taken refuge with the Sisters of Saint Vincent de Paul. Kilkish was burned after the battle, the fire lasting eight days.

The same fate was meted out to the other villages. The Bulgarian population fled before the advancing Greek army which set fire to the deserted houses; Turkish troops pillaged and finished the work of destruction begun by the Greeks.

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I leave you to imagine the horrors which accompanied such deeds. When the Greeks recaptured Ghevgheli from the Bulgarians, they killed about two hundred of the inhabitants; in the village of Mouina, six; in Stoyacovo, nine, one of whom was burned alive in the church court. Besides, there is scarcely any village in which inoffensive inhabitants were not put to death. As for the women, the number outraged by the Greek soldiery, is beyond reckoning. I learned this on the very spot.

What is sad for us Catholics, is the total destruction of the works of our Missionaries, established at so great a cost. There were in Macedonia ten thousand Bulgarian Catholics of the Oriental rite, called the United Bulgarians, who are frequently mentioned in our papers in connection with the movement now on foot among the Bulgarians to seek a union with Rome. The Mission in which the Lazarists have devoted themselves for over fifty years and whose prosperity was bought with so many labors and sacrifices, is entirely destroyed.

First of all, the majority of the Catholic villages have been burned; only a few remain in the neighborhood of
Kilkish. The whole population of the former have fled, either to Bulgaria or to different cities, as Dubnitza, Samocoff, Philippopolis, and especially to Sofia. The Greeks will not allow them to enter nor will they hereafter receive them unless they become orthodox.

So great is Greek fanaticism, and especially the hatred of the Greeks for the Bulgarians that it is a positive fact that no Bulgarian will be able to live in New Greece unless he embraces the orthodox faith. Consequently, there is no kind of annoyance which the Greeks have not made use of to compel the few remaining Catholic villages to pass over to the Schismatic Church. They are tormented by the soldiers in every imaginable manner; the Greek bishop who visits them, inscribes them by force as Greeks; he exorcises their churches and holds divine service in them. The Catholic prelate, Bishop Epiphanius, desiring to visit his flock, succeeded after many efforts in obtaining permission to do so, but he was arrested on the pretext of having caused some political disturbance and brought back to Salonica by a force of twenty soldiers with fixed bayonets.

Poor bishop, far from him was any thought of political disturbance! His only wish was to see his flock. The political disturbance was in truth caused by the Greek bishop who brought trouble into these villages. Again, the Greek priests enter the Catholic homes by force and oblige the residents to declare themselves orthodox; in order to give weight to their words they are accompanied by soldiers or Greek comitadjis who inspire a salutary terror.

The result is that the Lazarist Mission of Macedonia is at present almost entirely destroyed. Of the ten thousand Catholics it contained, there remain only a few families scattered in different places, which the Greeks have not as yet succeeded in winning over.
COUCOUCHE OR KILKITCHE
Vincentian residence after the war (1913).
There are still a few Catholic families in the small villages of New Servia, but their condition is pitiable. The schools have not re-opened and from a Catholic point of view, nothing good can be expected of the Servians.

The Mother House of the Eucharistine Sisters, a Bulgarian Community, is located here. These Sisters were subjected to all kinds of ill-treatment when the Greeks drove the Bulgarians from Ghevgheli. Domiciliary visits to the monastery were made, and the Greeks who pretend to be a civilized nation conducted themselves like barbarians. After surrounding the buildings, about a hundred soldiers allowed themselves the greatest liberties and sacked the place. All this was done under pretext of searching for a certain Bulgarian comitadži named Arghiros, who they said was hiding in the convent. As might be supposed, they found no one.

During the search the chaplain was so brutally treated that when the other men about the place were taken away, he was left behind. This however saved him from further sufferings, as for three months no tidings were received of the Catholics arrested at Ghevgheli and the news of their massacre is all but confirmed.

Sister Pascaud, Superior of the Daughters of Charity a Kilkish, was admirable by her charity and devotedness. Already during the first Balkan war when the Turks were about to leave the city and a massacre of the Christians was apprehended, she opened the doors of her house to the terror-stricken population. She did the same before the battle of Kilkish and received all who came to seek a refuge—nearly five hundred persons. Sister Pascaud with wonderful ingenuity, accommodated all in the several...
buildings of the establishment, and for the last four months, she has cared for the refugees with motherly kindness.

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Up to this moment the Greek government has refused to treat with these poor people. I was able to call on them on my way to the battlefield of Kilkish, and I saw among them only old men and women, children and the infirm. They are obliged to remain with the Sisters as real prisoners. Flour is given Sister Pascaud to furnish them with bread, but this is about all; and often she herself must purchase more in order to supply every one. It is she, with her companions, who cooks for these poor people, providing them with everything needful, serving them with her own hands, aided by her Sisters as devoted as herself. One cannot see without shedding tears, these Sisters distributing portions to the different groups of refugees.

This condition of things has lasted four months, and who can tell how long it will continue? The Sister Superior has taken upon herself a heavy task, and moreover she is treading on dangerous ground. Imagine what she must appear in the eyes of the Greeks! Is she not daring to feed their mortal enemies? Is it not because of this that the Greeks accuse our religious men and women of siding with the Bulgarians? As for me, I simply believe that they are the friends of the poor, of all who suffer and mourn, and that if the tables were turned and the Greeks were in trouble, they would experience the same charity and the same assistance from our missionaries and Sisters. What did they not do for the Turkish refugees in Salonica?
AT COUCOUCHE OR KILKITCH

Sisters distributing relief to the refugees (1913).
At Zeitenlik, near Salonica, the Lazarists had a seminary in which they strove to form a Bulgarian clergy of the Slavonic rite. A certain number of pious and well instructed priests came forth from it during these last years, and the fairest hopes were entertained for the future. Very soon the whole Bulgarian clergy of Macedonia would have been renewed and not one of the old popes, last vestiges of the past, would have been left.

Alas, I fear greatly that this work is entirely ruined, because in order to form priests, we must have work to give them. At present there is none, as nearly all the Catholic villages have been destroyed and it will be a long time before they are rebuilt. Where will there be posts for those seminarians (I think I met five) who are now following their course of theology and who will be raised to the priesthood next year? Where will new subjects for the seminary come from? And again, of what avail will it be to have subjects? It may be that the other works of the Mission will continue to exist, the orphanages and dispensaries of the Daughters of Charity, as are found in Yenidje, Kilkish and Zeitenlik: perhaps also some schools. But for a seminary, I scarcely can see the use.

Hence, I fully understand the sadness of our dear compatriots in face of the destruction of their Mission and the shattering of their most cherished hopes. One cannot behold, without intense grief, the disappearance of a Mission which had cost so many years of labor, devotedness and sacrifice.

But has the last word been spoken in the Balkans? Will things remain as they are? Who will dare to affirm this? Up to this time surprise has followed upon surprise. Has the last really come?
In Asia Minor, a great economic development is in progress. Religious liberty as well as material civilization will both profit by it.

The Lazarist Missionaries of Akbes, witnesses of the massacres of Adana a few years ago, have already noted in the Annals, the material transformation which is taking place in this country and they beg for assistance that religion may be benefited by the evolution.

The Superior, Father Malaval, in a recent voyage to Europe, took back with him a small band of religious who he foresees will render important services. On January 22, 1914, he wrote: The good Franciscan Sisters, while becoming acclimated, continue to organize their works. Already their influence is felt and the Mission will, I am sure, derive great advantage from it.”

Akbes is situated between Alexandretta and the railway line, distant about two hours and a half from the station.
Our house in Broumana is situated on the mountain, about four hours' ride eastward from Beirut.

We have just returned from our second mission which, like the first, lasted about seven weeks, divided between the two villages of Rosmeyea and Chartoun. Doubtless you will be happy to learn by a few details of the good there is to be done in this part of Lebanon, and the way in which it is realized. During the last days of October, the whole household of the Mission of Broumana (two Missionaries and a servant boy) begins preparations for its coming departure. Because of an imperious necessity, the example of our first Lazarist Missionaries is followed to the letter and the keys of our humble residence are carefully taken to the obliging neighbors, our Sisters, who, remaining at home, endeavor to effect all possible good in the midst of the flourishing Protestant works.

In two and a half hours the train from Damascus conveys us from Beirut to Behamdou which is situated in an altitude of 1115 meters; then in a cart, which also accommodates some of our parcels, we descend gradually for the next two hours in a southeasterly direction, and finally reach an altitude of 600 meters. The heaviest part of our baggage has preceded us in another vehicle through a mountain road called of the "moukres;" three mules are necessary to draw the load for we have to follow the old custom and carry with us, not only clothing, but kitchen utensils and provisions. We are thus independent of the people and escape those difficulties met with when a
missionary has to seek day by day the hospitality of some family in the locality. Besides, we have to provide every thing necessary for the celebration of Mass, not only for ourselves but also for our two Maronite co-laborers. There are also three large boxes of catechism pictures, banners, a tapestry baldachin for the repository and other ornaments in preparation for a procession in honor of the Blessed Sacrament.

At Rosmeya, the procurator of the church gives over to us one story of his residence, furnishing each one with a mattress and a chair; we will thus be in our own “home”, contenting ourselves with our own cooking, living in a somewhat apostolic style and paying no heed to our lack of conveniences.

All Saints’ Day our Superior, Father Ackaouy, opens the mission; he speaks as a man of peace, as the envoy of our Lord; it is peace in truth which must be firmly established in this village, formerly disturbed by long and bitter strifes and lawsuits; Jesus Christ must be made to reign in souls. The good people of Rosmeya listen willingly to the word of God broken to them three times each day: in the morning at dawn, by a short instruction after Mass which many of the men attend before going to their day’s work: at midday, through catechetical instruction by means of pictures, women and children being our principal audience; finally at the evening devotions, shortly after sunset. This last instruction is the most important and the attendance is large. After reciting the Rosary in common or rather singing the prayers in two parts, according to the Arabic custom, the Superior ascends the pulpit (a very rare piece of furniture in our mountain churches), and after an explanation he preaches, the whole exercise occupying about an hour and a half and including the blessing of our Lady which is given by the priest with one of her pictures. This ceremony is conformable to
the Maronite rite and we are careful to comply with all the customs in vogue among the people. The mission quietly continues its course; we must take our time; this is the advantage enjoyed by a mission over a simple retreat.

The neighboring village was that of Chartoun. On the feast of the Miraculous Medal, we directed our steps towards it, placing under the protection of our powerful and good Mother the new mission which we had reason to fear would be a difficult one. For eight years the parish has been divided into two parties, God alone knows for what trifling reasons. A slight misunderstanding had gradually assumed the proportions of real enmity and it had even caused bloodshed; each party was headed by a pastor and his relatives, for, alas, according to the customs, the priest resides in his native village and one of the two pastors was more engaged with the cultivation of his fields than with the spiritual care of his flock; he never preached nor catechised. The other pastor, very zealous, found himself shut out from the church and obliged to erect an oratory in his residence in order to celebrate Mass. Can you imagine the lamentable condition of this neglected parish and what welcome was to be given the Missionaries by the leaders of the two parties? A month before our arrival, the bishop himself had come to try to remedy matters but he had only partly succeeded. Having in fact insisted on the pastor fulfilling his ministry in the church, he was obeyed but once,—the day on which he came in person; the next day the pastor was warned not to dare reappear in the church.

Trusting in the mercy of the God of peace, our Superior began the mission as usual and announced the program of instructions without saying the least word that might wound any of the contending parties, to the principal families of which we had paid a friendly visit, acting as...
though no division existed. Gradually grace triumphed and after the confessions of the first group of women the attendance at the evening instruction increased; the young men then became interested and the most influential induced the others to come to confession. I do not know if any stayed away, but these must have been few, and I am rather inclined to believe that all became reconciled with God and consequently with the neighbor. Finally, the real pastor, quietly made to officiate at the different ceremonies, was brought into contact with his parishioners. In short, the mission was visibly blessed. Before the procession in honor of the Blessed Sacrament, a touching incident occurred: the young men seeing us unfold the mission banners, said: "We also have a fine banner of our confraternity." "Well, bring it," we replied. They at once produced it, unfurling it triumphantly; this act was a true restitution, for the banner really belonged to the church, but it had been taken away and kept in a private house. This recalls another restitution made in our first mission, when one morning the pastor found the clapper of his bell, stealthily taken away through spite, returned.

A lovely trophy of the mission was this restored banner. Most stirring were the words of Father Ackaouy when, near the repository, he spoke of the Bread of Life which "unites" the hearts of all Christians participating in the Banquet which admits of no division. This sermon sealed the reconciliation and tears were in the eyes of many in the listening crowds. May God be praised, especially in the workings of His grace! On witnessing these, the missionary feels consoled and amply repaid for his fatigues and sacrifices.

The mission ended, we began to think of returning home. It was December and heavy rains had fallen for several days, while deep snow covered the neighboring mountains. I will not describe our journey, which was painfully per-
formed on the backs of mules through narrow paths now filled with running streams. We arrived however without any notable accident at our residence in Beirut, where we were able to take a much needed rest.

All through this letter I have used "we" as though my own small share can be accounted for something. What I did was very little, yet thank God, especially during the second mission, I labored as much as my humble capacity permitted, going each day to the three small schools of the village, to explain to the children the principal truths of faith, teach them their prayers and how to confess. Happily, they readily grasped my simple explanations, not always at the first lesson, but as soon as one little child brighter than the others understood me, he translated the words into Arabic and thus improved my own store of learning in that tongue, while adding to the spiritual profit of my youthful audience. Having prepared them as best I could, I afterwards heard their confessions, God helping me to understand.

This tells you that the most difficult period of my apprenticeship in learning Arabic is over. It is very hard to become accustomed to that language, which deserves its reputation of being extremely difficult, and it will be a long time before I gain so complete a mastery over it as to be able to use it freely. I hope to attain this end by the method I have adopted. In constant intercourse on the missions with persons who speak only Arabic, I have been forced, as we say, to launch boldly into the deep. Unwilling to retreat, I have seized every opportunity that presented itself, especially the giving of simple catechetical instructions. In these lessons the same ideas recur frequently and thus one learns to express his thoughts readily. This is the most practical method and although it costs much, the benefit reaped is very great.
I hope our Lord will grant me sufficient knowledge to labor for the salvation of souls; there is so much good to be done in this beautiful land of Lebanon.

William Van Rutten

CHINA

GENERAL NEWS

NEW YEAR’S DAY AT THE PALACE OF THE PRESIDENT

In the Bulletin catholique de Pekin, February 1914, we read:

Shortly before ten A. M., the carriage containing Bishop Jarlin, his vicar general and the Procurator of the Mission, arrives at the gate called Sinn-Hoa-Men, which is the chief entrance of the new presidential palace. The double line of guards present arms as the visitors admitted to be received by the President, enter; an automobile then conveys them from this gate through the park up to the pavilion where the audiences are held.

The road encircles the Southern Lake (or Nan Hai) surrounding the beautiful islet recalling Calypso’s enchanted island. The palace which served as a retreat to Emperor Kuang Su after the coup d’état of 1898, is situated here and at present it serves as a residence to Ly Yueng Hung, Vice-President of the Republic.

The auto stops before the President’s palace. Two lines of stately lanciers mount guard at this entrance, while in the vestibule, attendants take the visitors’ hats, giving admission tickets in exchange.

Bishop Jarlin is then introduced into an immense hall formed by four large pavilions facing one another (Chinese style) and covered by a very high glass roof. This
atrium presents indeed a gorgeous appearance. It is ornamented with pennants and flags and decorated from top to bottom. Facing the entrance is a wide platform on a level with the President's apartments, and here it is he gives audiences.

The members of the cabinet and the civil and military officials have already offered their congratulations to the President. On the left is seen, grouped together in front of the pavilion of the West, the members of the Diplomatic Body, waiting for a signal to present themselves.

After a few minutes' delay, distant strains of music are reéchoed through the hall. The Diplomatic Body advances to greet the President, the older among the ministers taking precedence of the younger. The members of eachlegation are grouped behind their respective ministers. After the three customary salutations, the President descends the three steps of the platform and shakes hands with each minister.

After the last emperor's representative has offered his greetings, the Vicar Apostolic of Pekin is introduced. His rich violet cape throws into bold relief the Roman capes of his two attendants, producing a striking effect in the midst of this brilliant scene. As soon as the President appears, the music ceases. Yuen Shi-Kai then comes forward and shakes hands with the prelate and the two missionaries who accompany him. After Bishop Jarlin has expressed his good wishes, the President thanks him and continues to talk with him familiarly for a few moments. Then shaking hands again, he bows and withdraws.

Bishop Jarlin is then invited to enter the pavilion which the diplomats have just left. Here he finds among others, the Minister of Foreign Affairs, Mr. Sun-Pao-Tsy, a young officer whose uniform is lavishly bespangled with gold. This officer is no other than Prince Pu-Lun, the
same who, a few minutes before, had been received in audience as the representative of the ex-emperor. He was the next heir to the throne after the death of Kuang-Su, and his claim was supported by Yuan Shi-Kai, then a member of the Great Council. But the powerful Empress Tzeu-Si disregarded the laws of hereditary rights, as well as the welfare of her dynasty; for if in 1911, China had had a real sovereign, it is most likely that the Tsing dynasty would still occupy the throne.

Such are the melancholy and retrospective reflections called forth by this day's ceremony.

THE STUDY OF FRENCH IN THE VICARIATE OF PEKIN

If the Catholic missionaries are, first of all, disseminators of the truths of religion, the following items show that they do not neglect their fatherland and native tongue. In the Bulletin catholique de Pékin, February 1914, we read:

At the present moment, the French language holds a prominent place in the region of Pekin. There are, notably in the different railway companies, more than one thousand French-speaking Chinese.

In Pekin alone there are no less than four French colleges, namely: the Normal School of the Marist Brothers, Chala, in which the pupils, 80 in number, study both French and Chinese; the French college, Nantang, 265 pupils; Saint Michael's School, 70 pupils; and lastly, the parochial school of the Petang, recognized by the Chinese government and presenting a roll of 250 pupils, forty of whom study French.

To these French schools, properly speaking, let us add the ecclesiastical seminary of the Petang, thirty students of which devote several hours each week to the study of French and are sufficiently conversant with that language.
to read it at the noonday meal for the European and Chinese priests of the Petang.

We may likewise add the Lazarist seminary at Chala, in which the Chinese seminarians and students, about forty in number, are also allotted several hours weekly for the study of French, while each day, the reading at one meal is in the same language. We therefore present a total of 505 young Chinese studying French in Pekin.

As formerly, the Marist Brothers, together with the Christian Brothers, had been called to Asia Minor by the Lazarists, so also were they called by them, later on, to China.

The Priests of the Mission had opened a college in Tientsin for Europeans and another in Pekin in which young Chinese studied French, and in order to carry on and spread the work, they invited hither the Marist Brothers of Saint-Genis-Laval, near Lyons.

In 1891, at the request of the Vicar Apostolic of Pekin, these Marist Brothers came in large numbers and very soon the two colleges prospered. It was from the vicariate of Pekin in which they established their French colleges, that the Marist Brothers spread afterwards through China. Their provincial house is still at Chala, near Pekin, and it is in a very flourishing condition, recalling the prosperity which marked the outset of their labors in China.
Dissolution of Parliament.—By a presidential decree dated January 10, 1914, published the following day, the two houses of Parliament were dissolved.

A decree of the preceding November 4th had deposed the Kuo-ming-tang deputies and senators, members of the National Assembly, by "ordering them to return their badges and diplomas."

In his decree, definitely proclaiming dissolution, the President quotes first the report of the Administrative Commission charged with examining and deliberating upon the telegram sent regarding this subject by Li-yuen-hong, governor of Hupeh, and others. The Commission in its report, "advises the President to announce to the remaining members of the two Houses the suspension of their functions and to publish that, since these members no longer realize the requirements of Article 15 of the Parliament Organization Law, according to which the quorum for each House is composed of more than half of the total number of its members, they must no longer be considered as constituting the regulations set forth in Articles 2 and 3 of the Parliamentary Organization Law."

At the end of the decree the President states: "At the convenient moment, I, the President, will convene the National Assembly of the Republic, in compliance with what is ordered by the provisional Constitution."

The decree is followed by a proclamation stating the reasons for the measures adopted regarding Parliament. It is composed of the telegram sent to the President by Li-yuen-hong and several other eminent men, and the report of the Administrative Commission. The two documents bear the signatures of the President and all his ministers.—Le Bulletin catholique de Pékin.
GENERAL STATISTICS

The population of China is usually computed about 440 millions; of this number, in 1913, there were:
- Catholics: 1,535,000; the increase in 1913 was 100,170.
- Vicars Apostolic: 49.
- Priests; Europeans: 1,439.
- Natives: 748.
- Seminarians (theologians and philosophers): 526.
- (Latin students): 1,688
- Churches and chapels: 7,794.

The *Bulletin catholique* (Jan. 1914) from which we quote these figures adds the following information:

The total population numbering 440 millions, Catholicism in China is in the proportion of 1 to 280. Protestantism is 1 to 2,000.

The province of Chili contains more Christians than the other provinces; they number 411,500, nearly one-third of the Catholic population of China.

The Mission of Pekin shows the highest percentage, having about three Catholics to every hundred of the population.

By this statement may be seen the work which lies before Catholicity in this extensive country.

THE DAUGHTERS OF CHARITY

The *Bulletin catholique de Pekin*, (January 1914,) gives some information of the Daughters of Charity, who have been replaced at the general hospital of Shanghai by other religious.

"Of the twenty-six Sisters, fourteen have been sent to the northern part of China, twelve remained in the South,
some were sent to the missions already established, others to open new ones.

"Five have come to the Pekin vicariate, of whom three are on duty at the Jen-tse-t'ang and Saint Vincent's Hospital, Pekin; the other two will open a school.

"At Paoting-fu, four were received by Bishop Fabrègues and they will begin two works: an orphanage and a dispensary.

"In Shanghai, six Sisters will direct a very large charitable work organized through the initiative and persevering efforts of an excellent Christian belonging to the Chinese government. It comprises a hospital for men and women, a home for the aged, a school and a dispensary; the inmates number nearly one thousand.

"At Wenchow, in the Eastern Chekiang vicariate, four Sisters have gone to open an establishment comprising a hospital and a dispensary."

The same Review gives the following details of the new school opened by the Sisters in Pekin:

"Three months ago the Sacred Heart Institute, a school for girls, directed by the Sisters of Saint Vincent de Paul, was opened in Pekin for Europeans as well as for Chinese. It has an enrolment of over fifty pupils. French, English, German, Chinese, music, sewing, drawing and painting are taught.

"The Sacred Heart Institute is located in the San tiao hou t'ong, a street overlooking the Ouang fou tsing ta kie, in the Tartar city, near the Austrian Glacis, two steps from the Legations. It occupies a former mandarin residence, well adapted to its present purpose.

"This school is a long wished-for work. We entertain the firm hope that, thanks to its excellent direction, its progress will be continual.

"Class hours: A. M. 8:15 to 11:15; P. M. 2 to 4.

"Holiday: Wednesday and Saturday afternoons."
THE CATECHISTS

In the following article special reference is made to China, and the opinion of Bishop Reynaud, Vicar Apostolic of Ningpo, is quoted; he shows the importance of the rôle taken by the catechists. We, therefore, reproduce this article which appeared in the *Annales de la Sainte-Enfance*, of December 1913. It does not apply to China alone, but to all those countries in which the Missionaries are laboring to spread the faith.

The following extract from the *Echo du Changtong* (September 1913) will tell our readers what these assistants are, how much they are needed, how they are trained, and what is the cost of their maintenance.

1 — What is a Catechist?

A catechist is the priest’s *precursor* in those centres in which the missionary may not enter without incurring the risk of being driven out or of preaching without fruit; the mediator or oftener the *indispensable* intermediary, for above all others, China is the land of mediation—the missionary’s organ, his substitute, right-hand, to sum up, his auxiliary by excellence in the work of the propagation of the faith.

“The catechists,” writes Rev. Father Castels, S. J., “are lay missionaries, auxiliaries who disperse through the whole extent of the territory allotted to their zeal, as well to prepare as to sustain the work of evangelization, and who by their boundless devotedness, tact, and experience of time and place, win the good will of their fellow-countrymen, become a need everywhere and render possible to missionary priests what may be called evangelization *from a distance*: the priest follows in their footsteps and there remains for him only to reap the harvest in fields already broken, sown and cultivated by these intrepid collaborators.”

“... An advance guard,” says Bishop Reynaud,¹ “the

catechists test and prepare the ground for the priests whom they in some measure replace, instruct the catechumens, settle local difficulties, preach to the pagans, baptize the dying and preside over the Sunday meetings in the distant chapels of which they have charge. Their apostolate is therefore as varied as it is meritorious and fruitful."

Not only do men serve as catechists, but women also.

"Like to the woman of the Gospel who mixed the leaven with the meal, they arouse the dormant mass of infidels, and wherever they have passed, the missionary finds well-prepared hearts, docile minds, precious seedlings of conversion which the sunshine of grace will cause to sprout up sooner or later.

"... Is it not in some manner by their hands that countless numbers of children born of infidel parents are introduced into heaven, angels torn from the grasp of Satan, who now become intercessors with God, draw down upon our missions, upon their native land and their own cruel relatives, the heavenly dew which can soften the most obdurate hearts? Words fail us to praise the patience and disinterestedness of these indefatigable workers...

"Who instructs the little girls and catechises the young pagan women whose hearts have been touched by grace? Who recites long prayers and watches over the preservation of these traditional devotions which feed the faith and piety of our neophytes: the Rosary, Office of Our Lady, the Way of the Cross? Who, finally, unconsciously prepares the most thorough reform in the bosom of Chinese society by purifying the family hearth and restoring family life by a steady, unseen but irresistible influence? We do not hesitate to answer: the virgins and Christian women."

2 — **The Need for Catechists.**

Whatever be the results of conversions effected up to this time in China — about one and a half million of baptized Christians and half a million of catechumens of the four hundred millions of inhabitants — the work of the propagation of the faith is still in its beginning as in apostolic times.

Hence, in the primitive Church, the apostles were seconded even by laymen; Saint Paul mentions frequently these aids who shared his rough labors and rendered him valuable services.

Besides, in Europe, nay in France itself, do not priests to-day employ lay apostles to preach Jesus Christ in those centres into which they themselves cannot penetrate, volunteer catechists to substitute for the work which notwithstanding their activity and zeal, they are unable to accomplish?

Is it surprising that in China, a pagan land prejudiced against all religion, there should be need of catechists to prepare the work of the missionary, second or complete it. Without catechists, the missionaries would find it almost an impossibility to gain many converts and the greater number of them would relapse into paganism.

3 — **The Training of Catechists.**

The training of catechists is different from that of seminarians. The latter should from childhood be sheltered in the hothouse of the seminary, and many years must elapse before Holy Orders makes of them select catechists; while the catechist may be a married man, who, after a few months, or a year at most, is capable of being placed on active duty.

**Schools for Catechists.**

That the catechists may become real auxiliaries to the
missionary, it is necessary that they be picked men, prudent, instructed and devoted, for to be well received and to render acceptable the religion which they teach, they necessarily ought to acquire a certain prestige and authority.

These men therefore require some apostolic training. A good will seasoned with a few advices is not sufficient; they must possess knowledge, piety and zeal. We cannot improvise a catechist.

An era of prosperity will dawn in a vicariate as soon as a school for catechists is opened and the pupils of the school provided for, not only during the course, but also at its completion, when they are assigned a post by the missionary. Two schools are needed: one for men, the other for women.

4 — Maintenance of Catechists.

This is the most knotty point of the problem, because it is independent of the missionaries' good will.

What is the cost of a catechist? A uniform salary cannot be determined, as this depends upon his avocations. Catechists are of several classes: school teachers who have a fixed position; preachers, who journey from one settlement to another, remaining in one spot a sufficient time to instruct and train newly baptized Christians; and finally, those who accompany the missionary and who are charged with the settling of all material affairs during the mission.

Items, however, vary with the locality; living is dearer in the vicinity of large cities than in country places. At the lowest calculation, we may say that it amounts to 7 ligatures, that is, about 18 francs per month. Therefore 220 francs cover the expenses of a catechist for one year.

With catechists, the kingdom of Jesus Christ is surely extended. Thanks to them, what souls are saved!
What merits for heaven are gained by those who con­tribute to this grand work! — Generous souls, give us catechists!

F. H.

NORTHERN CHILI

At the beginning of the report of the spiritual fruits gathered in Northern Chili during the year 1912, there is an important historical notice.

I. — SHORT HISTORY
OF THE VICARIATE OF NORTHERN CHILI

The city of Pekin, called formerly Cambaluc, received the Catholic faith during the thirteenth century, thanks to the zeal of the sons of Saint Francis, the most celebrated of whom was John de Mont-Corvin, who landed on these shores about 1288 and who was named by Clement V, Archbishop of Cambaluc, with several suffragan bishops. In the course of time, after the overthrow of the Yuen dynasty, persecution suddenly began and the Christian religion almost entirely disappeared.

Toward the end of the sixteenth century, in 1582, Father Matthew Ricci, of the Society of Jesus, arrived in China with two companions; in 1601, he was already in favor with certain mandarins of the Emperor Wan-Li, of the Ming dynasty. From that epoch, the Mission of Pekin commenced to prosper, thanks especially to the protection of the Tsing dynasty; it had made, in 1650, such remarkable progress, that the missionaries were able, with the aid of Emperor Chun-Dje, to build the large church at Nantang, and, in 1688, Pope Alexander VIII, erected
it into an episcopal see with jurisdiction over Mongolia, Manchuria, Chan-Tung, the entire province of Chili, Corea and other regions.

Three other churches were built in the city of Pekin: the Petang in 1693 and the Tung-Tang in 1655 by the Jesuit Fathers, and the Si-Tang in 1723 by the Lazarist, Father Pédrini. The latter was for several years preceptor to the Emperor Yung-Tcheung, and he was thus enabled to offer to the Sacred Congregation of the Propaganda a church built at his own expense. Under the Emperor Kang-Hsi, and especially under his successors, several persecutions raged, during which a number of the faithful, both missionaries and bishops, endured with invincible courage either death or exile.

At the suppression of the Jesuits by Pope Clement XIV, the king of France, Louis XVI, in 1783, solicited the Propaganda to substitute the Lazarists in the Chinese Missions founded by King Louis XIV; this request was granted by a brief in 1784.

In 1696, the vicariate apostolic of Shensi and Shan-si was detached from the immense diocese of Pekin. In succession, the following were withdrawn from the jurisdiction of Pekin: Corea in 1831, the province of Leao-Tung (Manchuria and Mongolia) in 1838, the province of Chan-Tung in 1839, and finally Mongolia in 1840, all of which were erected into independent vicariates.

At the death, in 1838, of Bishop Pirès, a Lazarist, notwithstanding the veto of Portugal which refused to nominate another titular bishop, the Holy See named Mgr. John de França-Castro e Moura, likewise a Portuguese Lazarist, as bishop of Claudiopolis, vicar apostolic and administrator of the diocese of Pekin (1838–1846).

On the refusal of the latter, Mgr. Mouly, C. M., then vicar apostolic of Mongolia, was placed in charge.
Finally, at the request of the same Mgr. Mouly, in 1856, the old diocese of Pekin was divided into three vicariates apostolic: Northern Chili and Pekin; Southwestern Chili, (Chenting-fu); and Southeastern Chili, (Hokien-fu).

The year following, 1857, Mgr. Mouly, who retained the administration of Mongolia, abandoned his vicariate to Mgr. Daguin, C. M.

By a decree of the Holy See, the eastern part of the vicariate of Northern Chili was detached in 1899, in order to form a distinct vicariate under the title of Eastern Chili, Yungping-fu.

In its turn, the district of Paoting-fu was separated from Northern Chili and erected into a central vicariate, on February 14, 1910.

Lastly, by a decree of the Propaganda, given April 27, 1912, the district of Tientsin-fu was likewise separated from Northern Chili and became the vicariate of Maritime Chili.

II. — CATHOLIC HIERARCHY OF PEKIN

1. — Archdiocesan Church of Cambaluc

1st—John de Mont-Corvin, O. S. F., elected in 1307, consecrated in 1308; died at Pekin in 1328.

2d—Rev. Father Nicholas, O. S. F., elected in 1333; died in 1338.

3d—Rev. Father Cosmas, O. S. F., transferred to Sarai in 1370.

We next find the names of eleven bishops who from 1370 to 1483 bore this title, but who never went into China.
2. — Episcopal Church of Pekin

1st—Bernardino della Chiesa, a Venetian Franciscan, in 1696 fixed his residence at Lintsingchow, Chantung; published at Pekin the bull: *Ex illa die* (Chinese Rites), and died December 21, 1721.

2d—Rev. Father Francis of the Purification, an Italian Augustinian, elected in 1729; he had published two pastoral letters which were suppressed by Pope Benedict XIV (*Bull Ex quo singulari*); died at Macao, July 31, 1731, without having gone as far as Pekin.

3d—Polycarp de Souza, S. J., born at Coimbra, January 26, 1697; became a Jesuit in 1712; arrived in China, August 26, 1726, was elected in 1740; and died at Pekin, May 26, 1757.

Godfrey de Laimbeckhoven, S. J., bishop of Nankin and administrator of Pekin.

He sent Father Joseph of Saint Teresa, a Discalced Carmelite, designated by the Propaganda, to officiate in Pekin; he died May 22, 1787.

4th—John Damascene of the Conception, O. S. A., consecrated at Si-Tang, died at Pekin, in 1781.

Joseph de Espinha, a Portuguese ex-Jesuit, entered the Company of Jesus in 1739, was named administrator, and died at Pekin, July 10, 1788.

5th—Alexander de Gouveia, named, July 22, 1782; arrived at Pekin in January, 1785; and died July 6, 1808.

6th—Joachim de Souza-Saraiva, C. M., bishop of Typasa; named coadjutor with right of succession, was never able to arrive as far as Pekin, and died at Macao, January 6, 1818.

Gaetan Pires-Pereira, C. M., bishop of Nankin, was not able to come to Nankin; he was administrator of Pekin from 1818 to 1838, and died there November 2, 1838.

John de França-Castro e Moura, C. M., was the last
bishop of Pekin named by the king of Portugal and designated by the Holy See as administrator of Pekin; he refused this dignity. A decree of April 29, 1846, withdrew from him the jurisdiction over Pekin. Having returned to Portugal, he was nominated bishop of Oporto and died October 14, 1868.

1. — Vicariate of Pekin and Northern Chili (1856)

1st—Joseph Martial Mouly, C. M., bishop of Fussulan, vicar apostolic of Mongolia, August 28, 1840, was the last apostolic administrator of the diocese of Pekin, from 1846 to 1856; lastly, he was vicar apostolic of Northern Chili, 1856, and died at Pekin, December 4, 1868.

John Baptiste Anouilh, C. M., elected coadjutor of the apostolic vicariate of Pekin, June 22, 1851; vicar apostolic of Western Chili, December 14, 1858; was finally relieved from the coadjutorship of Pekin, in 1864.

2d—Edward Francis Guierry, C. M., elected bishop of Danaba and coadjutor with right of succession, April 30, 1864. He was transferred to Chekiang in September, 1869.

3d—Louis Gabriel Delaplace, C. M., bishop of Adrianople, transferred from Chekiang; died at Pekin, May 24, 1884.

4th—Francis Tagliabue, C. M., bishop of Pompeiopolis, transferred from Western Chili, August 15, 1884, died at Pekin, March 12, 1890.

5th—John Baptist Sarthou, C. M., bishop of Myriophite, transferred from Eastern Chili, June 6, 1890, died April 15, 1899.

6th—Alphonsus Favier, C. M., bishop of Pentacomia and coadjutor with right of succession, November 12, 1897; vicar apostolic, May 13, 1899; died April 4, 1905.

7th—Stanislas Jarlin, C. M., already coadjutor with right of succession, succeeded Mgr. Favier.
PROGRESS OF THE MISSION OF PEKIN

Thus speaks the *Echo de Tientsin*, August 17, 1913:

Taking as our point of view the progress of religion, we have, with interest, read the annual report of the Mission of Pekin and Chili confided to the Lazarists and forming a bishopric of which Mgr. Jarlin at the Petang is the titular.

The total number of Christians dependent on the Mission reaches 133,515. Moreover, 31,163 catechumens receive religious instruction. In the course of the year, 37,465 adults have been baptized.

The Mission comprises 23 European and 9 Chinese Lazarist priests, and 6 European and 35 Chinese secular priests. The ecclesiastical seminary (philosophy and theology) contains 37 students and the preparatory seminary (Latin classes) has an enrolment of 131. Fourteen colleges, of which 4 are normal schools, 5, schools for European languages and sciences, and 5 for Chinese studies, have in all 969 students of both sexes. In 1990 schools, of which 628 are for catechumens, instruction is given to 48,995 children, boys and girls.

The Mission has 51 European churches, 308 public chapels, and 22 oratories.

The religious are 105 in number: 40 Daughters of Charity and 65 Sisters of Saint Joseph; they have charge of 22 houses. The Marist Brothers number 46; 29 Europeans and 17 Chinese.

During the last twelve months, 352,197 sick were cared for in ten dispensaries.

The prefectures of Chuentien-fu and of Suen-houa-fu, which constitute the Mission, have a total population of 432,4175.
This report of the last twelve months, from July 1, 1912 to June 30, 1913, presents over the preceding years an increase in Catholic influence and progress, which is gratifying, both to the natives and our excellent missionaries who thus receive the recompense merited by their generous efforts.

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REV. PAUL JOSEPH WANG

Chinese Lazarist (1837-1913)

In Pekin, at nine A.M., February 7, 1913, at the age of seventy-six years, the last representative of the ancient diocese of Pekin passed peacefully away.

By his birth, Father Paul Wang belonged in fact to the Portuguese mission, or, as is said now in the old Christian settlements, he was a Christian of Nantang. When Mgr. Castro, the last Portuguese Lazarist, withdrew, leaving to Mgr. Mouly the administration of the entire diocese of Pekin, Paul Wang was only eleven years of age. He still remembered the change, owing to a word of his pious mother, who, on the day the news arrived, said in the evening at prayers: “We have a new pope (Pius IX had just been elected) and a new bishop (Mgr. Mouly); to-day we shall pray with faces turned toward the West.”

He was in the preparatory seminary of An-Kia-Tehuang or Ngan-Kia-Tehuang, now the Christian settlement of Paoting-fu, when in 1856, a grave decision of the Holy See had just divided the diocese of Pekin into three vicariates apostolic, of which one was confided to the Jesuits. Paul Wang, belonging by his place of birth to the Jesuit vicariate, would naturally have been placed in the hands of our successors. But the new-comers
informed Mgr. Mouly that they had decided not to accept any of his seminarians, whatever their birthplace might be; that he was free to keep or dismiss those whom he wished. By this fortunate circumstance, Paul Wang remained among us. Mgr. Mouly kept him and he has never regretted doing so.

After the war of 1860 and the transfer of the episcopal residence of An-Kia-Tchuang to Pekin, Mr. Wang came to the Petang to continue his studies in philosophy, which had been interrupted. That same year, when Mgr. Mouly started for Europe, he took with him a student of philosophy, whom he judged most worthy to conduct to our intern seminary at Paris. "This young man," wrote the prelate, "is pious, instructed like the Chinese in the literature of his country, and endowed with a judgment and intelligence above the average. He has promptly and forcibly grasped the principles of logic; he knows how to play by note on the harmonium, and has an excellent aptitude for European religious music, with a voice which is true, although weak."

This student so praised by Mgr. Mouly, was no other than our deceased confrère, Father Paul Wang, then twenty-four years of age. Such as he is depicted here, such he remained all his life.

Nevertheless, he was not to reach the end of his voyage. At Shanghai, Mgr. Mouly was led to a change of opinion on the subject of the utility of this voyage for his companion. "After new reflections," said he, "we judged it more advisable to send him back to Pekin to finish his course of philosophy, and after that his theology with his old schoolmates. Mr. Wang had so rejoiced over the happiness of seeing our Superiors and confrères in Paris, and especially Pope Pius IX in Rome, that our new determination was felt very sensibly and drew tears from his eyes. He had, however, sufficient virtue to resign himself..."
in a fitting manner; and consoled by the purchase of some little European objects which I presented to him, he returned somewhat contentedly to Pekin.”

That was the only voyage made by Father Wang, outside of his vicariate, during the course of his long life.

Aside from the two years spent at Tientsin, as assistant to Father Favier, then procurator at Saint-Louis, Tientsin, Father Wang passed all his long sacerdotal career at the Petang, either as Superior of the Seminary, or as director of the Holy Childhood, or especially as pastor of the parish.

Father Paul Wang was throughout his life a worthy and venerable priest. This is the impression he made on all who approached him, even on Europeans. When assistant at Tientsin, Mr. Dillon, then consul of France, testified a particular confidence in him. His regularity was invariable; he was faithful to all the Community exercises, and this even in his last days, to such a degree that, not being able to go to the chapel, he did not discontinue, on that account, to rise at four o’clock and to make his prayer in his room at the same time as the Community. His attachment to our customs carried itself almost to stubbornness. He was not one of those who see progress in every change. The constant remodeling of the ancient customs and practices, and of the feasts and fasts of the year caused him intense displeasure, and in one of his repetitions of prayer, he accused himself one day of having murmured against the introduction of a new hymn and of a new formulary of prayers in Latin.

Thanks to his regularity, his entire life was characterized by a uniformity which was quite remarkable. During forty years, he was always seen accomplishing his diverse offices with the same irreproachable exactitude. He left his room only to go to the confessional and vice versa.

His European confrères were accustomed long after to
recall the courtesy of this venerable old priest, thanking each time for the least mark of sympathy. He possessed a very profound sentiment of the respect and deference due to the hierarchy. Notwithstanding his great age and the feebleness of his limbs, which were scarcely able to sustain him, he never permitted any prelate to leave even though he were just passing through, without conducting him to his carriage. When the bishop returned after a tour of Confirmation, Father Wang delayed not to come with slow step to salute him and to kiss his ring; he never believed himself dispensed, even by his infirmities, from this act of respect.

Besides the actual services which Father Wang has rendered to the Mission by his labors in the holy ministry, he accomplished another work for which he deserves a special place among the good laborers of the old mission. Father Wang was a learned man; he knew and wrote Chinese well. As a result of his incessant labor, he composed or translated several religious books. The last of his numerous publications was that of his sermons, an echo of his apostolate of forty years. A simple enumeration of his works will give an idea of his labor and of his merits. He published:

1—*Tehen Tao Kîé Y.* A Solution of Doubts against the True Religion.
2—*Pien Tao Tsien Ien.* Elementary Dissertations on the Christian Religion.
3—*Nu Sué Tien Sing.* A Manual for Young Girls.
4—*Tehen Siou Siun Fan.* Instruction for Christian Virgins.
5—*Tche Tai Chen Pien.* A Spiritual Whip for Lukewarm Souls.
6—*K’ing Che Kin Chou Tche Kîé.* An Explanation of the Imitation of Jesus Christ.
7—*Tan Tao Y Kao.* Plans for sermons: I. Hom-
ilies on the Gospels for Sundays.— II—Sermons for Feasts.
— III—Sermon on Devotion towards the Blessed Virgin.
— IV— and V—Sermons for Retreats.— VI—Miscellaneous Works.

8— Translations.—I—Moo Siang Yéson Kounan. Meditations on the Passion, by Father L. Dupont.—
II— Lien Ling Cheng Yue.—Month of the Souls in Purgatory.— III—Tchao Paé Cheng Ti. Visits to the Blessed Sacrament, by Saint Alphonsus Liguori.— IV—Cheng Mou Cheng Fan. Imitation of the Blessed Virgin.— V—Tsou Tchou Cheng Fan. Imitation of Jesus Christ; the fourth book only is entirely his, though the entire work was revised by him.

To this long list, we must add the works published by Mgr. Delaplace, all of which received the finishing touch from Father Paul Wang.

Well done, good and faithful servant, enter thou into the joy of thy Lord!
MARITIME CHILI

We read in the "Echo de Tientsin, November 29, 1913"

"At the west of the French Extra-Concession, beyond the canal, vast constructive works have been commenced. This is, in reality, the place chosen by Bishop Dumond: (whose residence at Holo in the city, was only temporary), to establish the centre of the works of the new vicariate; it is there also that the general hospital will be transferred. Under the direction, as intelligent as it is zealous, of Rev. Father Fleury, procurator of the Mission of Maritime Chili, the works have already made great progress. On Saint Louis-Street extended, the seminary, house and general hospital will be constructed, with all desirable improvements, including a garden for the patients. Facing the extension of Baron-Gros Street will be erected the future cathedral, in such a position as will not fail to embellish the long avenue of our concession. Finally, on a new road joining the two streets, Baron-Gros and Saint-Louis, the foundations of the future episcopal residence have already been commenced.

"We can only felicitate His Lordship on the decision he has taken and thank him in particular for the proposed improvements relative to the general hospital."
This morning, December 8th, under the protection of Mary Immaculate, the sons of Saint Vincent de Paul were officially installed in their new residence.

At six A.M., the Superior of Algiers, who had done so much for the house at Tunis, ascended the altar to celebrate Mass in presence of the Sisters of Charity. Joy radiated from all countenances; we seemed to be all of one heart and one soul. Saint Vincent de Paul was there in the midst of his children.

The house of Tunis is now established. May God bless this foundation, so dear to the double family of Saint Vincent de Paul.

In the evening of this same day, at five o’clock, we met again in the chapel, this time, quite unexpectedly, Mgr. Combes, Archbishop of Algiers and of Carthage was present. His Grace always so benign, so paternal and so devoted to our works, had planned this agreeable surprise. Our poverty was very much in evidence on this occasion. We were able to give our honored visitor only a plain surplice and stole for Benediction of the Most Holy Sacrament, as we had not even a cope.

At the end of the ceremony, I felt it incumbent upon me to thank the archbishop, Father Leborne and our dear
Sisters. I was so overcome with emotion that I could not restrain my tears.

Here we are, then, my dear confrère and I, in our little home which an excellent Catholic of Paris has been so kind as to purchase for us; we are to be his tenants. The dwelling is modest but comfortable, and sufficient for all our needs. Our house stands alone, not far from the railway station, and the electric cars pass the door. Our little chapel, although enclosed in the estate, is separated from the dwelling by a small garden.

ABYSSINIA

THE DEATH OF MENELIK

The papers of December 18, 1913, published the following:

The death of the emperor of Abyssinia has been announced. For several years, his state of health has been such that his death has been several times reported. Having been struck with paralysis, he remained shut up in his palace, without any one being able even to see him.

Menelik II, was born August 17, 1844. At first king only of Choa, he became emperor of Ethiopia in 1889, thanks to the assistance of Italy which furnished him with money and guns. In 1863 he married Ouizerro Taïtou, the daughter of Boutoul, of the family of Ras Gabric.

Lidj Jeassu, son of Schoagasch, late daughter of the Negus, and of Ras Michael Ouwollo, born in 1897, had been proclaimed heir to the throne in 1908.

For a long time the reins of the government were in the hands of the Empress Taïtou and Lidj Jeassu.
THE MISSION OF ABYSSINIA

Father Bateman, C. M.

We shall first speak of the actual condition of the Mission. Then we shall say something about the different attempts made, since 1905, to insure its progress.

1st—Actual Condition (May 1913).

There has been scarcely any change; there is always the same impossibility of advancement and the same annoyances. Some months ago, several of our Catholics, even mothers with their infants, were cast into chains for the faith. The tribe of the Irobs, in the midst of which we are established, is entirely Catholic, and numbers sixteen hundred souls. In our station of Gouala, where we are simply tolerated, zeal is absolutely interdicted; watched and spied upon by heretical priests, at the first news of a conversion, there are cries, accusations and complaints against us and the terrified governor punishes with rigor. Let us add that the Coptic bishop of Adoua never ceases to menace the governor with threats of excommunication, if he does not oppose the development of the Catholic religion. Thus nothing is to be expected from this frightened and wicked chief.

Notwithstanding this sad condition of affairs, we have in the district of Gouala nearly three hundred fifty Catholics scattered here and there. These with the Catholics at Ankober in the South, make a total of two thousand.

A summary:—2000 Catholics.
—An average of 70 to 80 conversions a year.
—Thirteen priests and native monks.
—Fourteen native religious.
—A college for girls (36).
—A college for boys (68), including 22 seminarians.
Schools and catechism classes: 550 children.
Two dispensaries (400 sick per month).
These few figures, without doubt, do not speak very eloquently for themselves; but they prove, nevertheless, that we are not idle, and that a certain good is being accomplished.

How often has it not been said to us: "There is nothing to do in Abyssinia." This is false! True, our hands are tied! We are confined here, penned up in frightful deserts, where health quickly vanishes; yes, this is true, but we must consider the future, and everything seems to prophesy to us that the era of liberty for which we have been hoping, will not be long delayed. And with liberty, there is a harvest of thousands of souls that we shall reap, for they know us, these souls, and they are calling us, they are stretching out their arms to us. As to their being converted now, they dare not; confiscation of goods, prison, chains, the contempt and vexation of schismatical parents; all these evils menace and deter them. They are waiting. But the grain concealed in the earth will at length germinate. We are at that preparatory period experienced by all missions; a day will come when others shall reap in gladness what we have sown in suffering, self-effacement, and in silence.

2d - Different attempts made since 1905 to advance.

Two points in particular attracted us: the tribe of the Camantes in the East, and the abandoned Catholics of Ankober in the South.

1st - Tribe of Camantes.

In 1906 the chief of this tribe, which is found in the environs of Gondar and which numbers 80,000 souls, all pagans, wrote to us as follows:

"To the Honored and Most Eminent Mission.

"My Fathers,

"We have received the esteemed letter which you sent us. As for me, I place myself under your patronage,
and I desire no other. I have Christ but I have no one to explain His doctrine to me. This new doctrine coming to us in the evening of life, we have received with cries of joy and gladness. We assembled the old men in council and we said: 'If this light but come to us what more can we desire?' In saying this our affliction is so great that only the reception of this light can console us; and until it comes to enlighten our eyes, we shall remain in darkness and in sadness.

"This is the decision of the council, composed of the nine old men of the country.

"Thus speaks Ouenber Asseres, chief of the Camantes."

The bearer of this letter brought to us, at the same time, his own son who has since entered our seminary.

In view of so pressing an invitation, it was necessary to attempt all things.

But, first, it was impossible for us, whites, to go in person; we would have been immediately recognized, attacked and driven out; this was the result of two or three expeditions made since the time of Mgr. Touvier.

Second, for us to establish ourselves there, the permission of the king was needed; as for this, we have not been able to obtain it, and God knows how often we have asked it.

Third, the only remaining alternative was to confide the enterprise to our native priests, and this is what we have done.

In 1907 we sent two young enterprising Catholics to explore the country.

On their return, two priests, disguised as merchants, went there. They remained eight months, and during this time built a small house, and became known and loved, but further than this, they accomplished nothing.

When Abba Tesfa-Sellasié, a seminarian, returned
from the capital he went among this tribe, and visited the principal chiefs, but nothing definite was done.

A year later, the same priest went thither again and built a small chapel in which, on Saturday, after midnight, he could say Mass in secret. Later, we sent two priests to settle there and they commenced a school, into which a certain number of children were gathered. The people loved the priests dearly, and when one of them went to Alitiena to make his retreat, a journey of fifteen days, he was followed by crowds who wept bitterly and sincerely lamented his departure.

To sum up:
— People well disposed.
— Great harvest in prospectus, (80000 souls at least).
— Two schools in different locations.

All the chiefs of the tribe desire to be converted. But they are afraid, and will not consent to embrace the faith before we have obtained the authorization of the king; they dread, and not without reason, plunder and imprisonment.

Just now the presence near this tribe, of Ras Ouelde-Ghiorghis, the most bitter enemy of the Catholics, obliges us to greater prudence. If our priests were recognized it would mean for them imprisonment, and for us an obligation to desist from all attempts in this part. How shall we obtain the permission of the king? This is the question.

The last letter of Menelik to the governor of our province contained these lines concerning us: “Let them remain in their desert; if they attempt to leave drive them away.”

A letter sent last year to the petty king Yasou was well received; but the response was as follows: “I authorize you to remain in all the posts where Menelik has tolerated
you.” This was as much as to warn us against advancing farther.

Our two priests are there, accordingly, to prepare a temporary lodging for us and to occupy this part so as to uphold our rights on the day it will be permitted us to do so.

2d - The Catholics of Ankober.

At about twenty-five days’ journey from Alitiena, toward the South, some Catholic families may be found. Their situation in regard to religion is very sad. Never does a priest come to visit them; when any one is ill, they fasten him on a litter and carry him to the Capuchin Fathers in the South, the journey lasting five or six days.

In 1909, we sent a priest there, who could not visit them, as at the capital the Catholics were persecuted, and the priest himself was in very great danger.

In 1910, the same priest returned and succeeded in seeing these Christians; then during the night, in the cabin of a native, he baptized, married, heard confessions, preached, said Mass, etc., and these poor people said to him in tears: “Truly you are for us an angel from heaven.” He returned after having traveled over all Abyssinia: his journey had lasted an entire year. We believed him dead. It was known later that the schismatical bishop having learned of his travels, sent a band of soldiers to take him prisoner. For more than a month, they sought him but were not able to find him.

In 1912, we sent two other priests, likewise disguised as merchants, to settle in the South, in order to assist these poor forsaken Christians. The journey was difficult; they were even obliged to conceal themselves; one entire night, they were retained as prisoners, their modest baggage was searched, but, happily, the chalice which would have betrayed them, was not discovered. Having arrived in the South, they found it in a state of revolution; obliged to
return, they joined the soldiers of a chief, submitted to the combat for a whole day, and escaped death only by a miracle.

P. S.—The sad condition of this poor tribe has been aggravated during the year 1913-1914. The priest and his servant who were dwelling among them have been discovered; brought before the tribunal, they resolutely proclaimed their faith and were consequently cast into prison. They remained there several months, inviting us to thank God for the grace which was accorded them. By way of nourishment, they were given in the evening a small handful of raw beans. Finally, thanks to the intervention of the French minister, they were released. This episode is in one way glorious; but the result will be to prevent us, for a long time perhaps, from any further attempt in this locality, because now we shall be diligently watched.

MADAGASCAR

The Annals of the Propagation of the Faith, in the March number, 1914, gives the following general information.

Is not this a magnificent mission, after forty years of an apostolate? For the entire island, one falls below the reality in estimating at two hundred thousand the total number of Catholics, which, in a population of three million inhabitants, gives a ratio of one Catholic for every fifteen natives.
VICARIATE APOSTOLIC OF FORT DAUPHIN

We have given, as occasion presented itself, information concerning the different establishments of the Mission confided to the Lazarists in the southern part of Madagascar.

Little by little, centres have been formed; and to these centres, the nearest establishments have been joined. Thus four districts have been formed:

1st—The district of Fort Dauphin, which comprises Fort Dauphin (1896), Manambaro (1896), Ranopitro (1896), and Soanerano (1907).

2d—The district of Tullear which comprises Tullear (1897), and Manombo (1906).

3d—The district of Farafangana which comprises: Farafangana (1898), Tangainony, Ambohipeno, an interesting establishment; Ivato and Vangaindrano (1903).

4th—Finally, the district of Betroka, recently established and which comprises Betroka and Ivohibe.

TULLEAR

Letter from Rev. J. Castan, C. M., to
Rev. A. Milon, Secretary General

Tullear, January 15, 1914

The Lord continues to bless our little works and those of the Daughters of Charity.

Our church, which I have been obliged to enlarge, is still insufficient to accommodate the faithful who come in throngs to the ceremonies, and our instructions are attended by an ever-increasing number of catechumens.

The Christmas feasts procured sweet consolations for us, and it is with fervor and gratitude that my confrères and I devote ourselves in order to contribute our mite to the development of the kingdom of our Lord in souls.

J. Castan
FOREWORD

On nearing the year 1915, the centenary of the departure from the Eternal City for the United States of the Lazarist Fathers, under the saintly leader Felix De Andreis, in order to found their first permanent settlement at Saint Mary's Seminary, the Barrens, Mo., the fitness of taking immediate action to welcome this remarkable event is plain; plain to the parties directly interested, as the spiritual sons and spiritual daughters of Saint Vincent of Paul, and plain to those indirectly interested, as the multitude of worthy ecclesiastics, of noted and honored laymen in every walk of life, the alumni of the oldest Catholic institution of learning in the United States west of the Mississippi.

To do honor to so extraordinary a fact is to tell its story from the start to the finish in a truthful and frank vein; since the absence of truth, frankness and fair play, detected so easily in the histories of England by Hume, Macaulay and Froude, especially where Catholic teaching and practice, where Catholic Ireland and her long, cruel martyrdom are in question, makes the above histories not even decent novels. Then the aim of the writer in the
coming story shall be to give facts and to guard against the *suppressio veri* and the *suggestio falsi*, what that illustrious man of letters, De Maistre, names "The Conspiracy against the Truth."

The need of setting forth in story the Lazarist Missioners of the United States, is the absence on the library shelves of scores of distinguished sons of Saint Vincent. True, the life of the servant of God, Felix de Andreis, written in Italian by the Oratorian Father Semeria from notes taken by Bishop Rosati, C. M., containing references to a few early confrères, and compiled, done into English and published by our Father Burlando in 1860, is something to be grateful for; true, the quarto volume issued on occasion of the Golden Jubilee of Niagara is another work, indeed a mine of rare treasures, extending from 1865 to 1906, which must ever instruct and charm the Lazarist and his admirers; once more and lastly, there are lives of the Lazarist Bishops, Odin, Lynch and Ryan, and an attempted life of our first Visitor John Timon, who was afterwards first Bishop of Buffalo. These volumes are the sum total of the American Lazarists' biographies!

Now what are these fragments of ancient lore when compared with the mass of treasures hidden away and awaiting to see the day? A feeling of regret, if not disgust, fills the soul of the ardent admirer of high names and noble deeds as he witnesses the treatment they receive at the hands of their own. Assuredly the Rosatis, the Deneckers, the Tornatores, the Mallers, the Boglioles, the Burlandos, the Giustinianes, the Quigleys, the Haydens, the McCarthys, the Buyschs, the Smiths, the O'Donoghues are creditors, entitled at least, because of the glorious career of merit they ran, to have their historic page embalm their memories.

This conduct of confrères in failing to publish the virtues and abilities of not a few departed sons of Saint Vin-
cent, indifferent and cold as it is, seems to find fault with going into print at all. The view of the virtue of humility they own is a species not known in their great Father.

The basis of Saint Vincent’s works and the works of his congregation is the virtue of humility; but the virtue of humility refers all to God, seeks after and prides itself in being unknown and despised; now to publish what is said or done is to seek to be known and lifted up to self-sufficiency!

The minor of the syllogism sadly limps and if admitted it would discourage and condemn publication of any kind. *Respice finem!* If the motive, in order to be known, is God’s glory by the spread of the faith, extension of the works of Saint Vincent, where is the attack on humility?

The great Redeemer, of whom it is written, “He annihilated Himself, taking, etc.,” preached “So let your light shine before men, that seeing your good works they may glorify your Father who is in Heaven.” The founder of the mission followed the like strain of his Lord, as the following teaching shows:

**June 20th, 1653**

“**To Father D’Horgny at Rome:**—

“It may be, some dislike the frequent information we obtain of what takes place for God’s glory in our other houses. These are ill-disposed minds who are ordinarily opposed to good, and think, as they do little, it is exaggeration to say that others do much, and they not only think so, but they grieve because of the confusion that covers them. Should we, because of these blar-eyes which cannot endure the light, withhold from enlightening others by the examples of the most perfect and rob the company of the consolation of seeing the fruits gathered by the grace of God, to whom they belong, and to whom this practice of conversing of His mercies is most agreeable; conform-
able to the custom of the Church who desires eagerly that the good deeds and glorious actions of the martyrs, of the confessors and of the other saints may be publicly made known for the edification of the people, which was done even in the age of the first Christians, although probably some had dared to oppose these relations, whilst the greater number blessed God for them, and encouraged one another to copy the virtues of those they spoke of.

"I entreat you not to break in upon this worthy custom, but to let us know the happy results which it shall please God to show from the labors of your family, being only on your guard to advance nothing but what may be useful and true, as I strive to do in my utterances here."

From sheer fear on the part of able confrères of tampering with the foundation virtue of our congregation, follows a great dearth of manuscript, of piles of letters written by visitors, superiors and missioners, from the first administration under the servant of God, De Andreis, down to the administration of Father John Hayden. In the absence of such material, the writer of the story has had to gather and must go on gathering from the authentic tradition of the families of Saint Vincent and from the laity served by the early venerable Fathers, enough to fill up the many lacunae still empty.

What a wealth of reminiscences mislaid, lost, stolen, has the searcher after the verum pulchrum et honestum of Christian character to grieve over! "What a feast of reason and flow of soul" would be ours were the journal of the year 1816-1817 of the illustrious Bishop Flaget of Bardstown, served up to us? What items of deepest interest to every Lazarist one would observe of the doings of De Andreis and Rosati at St. Thomas' Seminary, Bardstown Kentucky, in mission life, on journeys to Vincennes, to St. Louis, spent in the company of the pioneer bishop of the West, the saintly Flaget! To the many friends who

https://via.library.depaul.edu/annals_en/vol21/iss1/3
have assisted and who fail not to assist us to gather, the writer offers his hearty thanks. Special thanks are offered to the Daughters of Charity of the Charity Hospital, New Orleans, and of Donaldsonville, to our confrères of St. Vincent’s Seminary, Germantown, of Niagara University, of our Houses of Cape Girardeau and St. Vincent’s, St. Louis, to Mr. Louis Houck for his valuable History of Missouri, to the holy Sister Clotilda of Donaldsonville, and thanks specialissimas are tendered to our worthy Visitor of the Western province of the United States Lazarists, for his encouragement given to open and follow up the story in hand.

St. Mary’s Seminary, the Barrens, Missouri.

Translation of the Relics of Saint Vincent de Paul, 1914.
INTRODUCTION

The state of the Catholic Religion during and after the War of Independence, and in the Louisiana Territory named the Louisiana Purchase: the great Sulpician Dubourg, the Lazarist Roman House Monte Citorio, the Settlement.

SECTION 1

The territory made over to the colonies after their successful struggle with and victory over Great Britain, extended from Canada to the Gulf of Mexico and from the Atlantic Ocean to the eastern bank of the river Mississippi, the Florida and Louisiana territories excepted, being Spanish possessions. Henceforth the independent colonies welded together would be known and recognized by the world as “The United States of America.”

Providence “which by mortals from their blindness, Chance misnamed,” had so directed the course of events that the leaders of independence wooed and won over the power and influence of Catholic France; the strict neutrality of Catholic Spain welcomed to their councils Catholics of high name concentrated to the principles of civil and religious liberty found hitherto only in the Catholic colony of Maryland, enrolled among their land and sea forces, the heroes of the savagely oppressed Irish race and of bleeding Poland.

To every liberty-loving people and God-worshipping Christian the great union opened its ports and gave the sanction of its laws to guard life against the unjust aggressor and defend the rights of conscience for freedom of worship, which the fanaticism of Puritanism and the bigotry of Episcopalianism and Calvinism of all the old colonies, Maryland excepted, had barbarously denied. Now would grow and flourish in the towns and cities on the ocean’s border, along the rivers, in the valleys, on the vast
uplands of the great West, that "Faith" which the penal code of the old colonies—the same as the penal code of England—had branded as idolatry, and had hunted to uproot with the zeal of that modern Jezabel, Elizabeth, and with the thirst of that incarnation of cruelty, Cromwell.

Every student of American history has learned of the instructions given to Governor Morris of New Jersey in 1738, hardly a quarter of a century before the Revolution: "You are to permit liberty of conscience to all persons except to Papists." John Adams asked Thomas Jefferson: "Can a free government possibly exist with the Roman Catholic religion?" Judge Drayton at Charleston, S. C., April 23, 1776, in his charge to the grand jury: "One of the weighty oppressions suffered by the colonies was the establishing in Quebec of the Roman Catholic religion instead of the Protestant religion and a free government." As late as 1741, New York hung a supposed priest, and the same New York in the very first year of the American revolutionary war, 1775, had its patriot flag flaunting "No Popery." Indeed, at the very hour of giving greater solidity to the union by framing the constitution, how pitiful to find such narrowness of soul in not a few of the delegates of that 1777 convention held in Philadelphia, when the manly all-round Charles Pinckney of South Carolina proposed that a clause ought to be put in the constitution hindering any religious test!  

The pamphlets spread by the bigoted clubs and sermons delivered by bigoted ministers, yea even the power and influence of Jay to clog the wheels of Catholic progress, served only to call forth the arm of the immortal Franklin and the encouragement of the "Father of his Country" to urge on the Catholic cause.

2 O'Shea's "History of the Catholic Church," Book 1, Chapter 6.
“The nuncio of Pope Pius VI,” writes Benjamin Franklin in his diary July 1, 1781, “called and acquainted me that he had on my recommendation appointed Mr. John Carroll superior of the Catholic clergy in America.” From 1785 to 1790 the description by the Holy Ghost of the labors of St. Paul as given in the Acts of the Apostles may with little change be applied to the labors of Prefect Apostolic Carroll. Taking as he did a close survey of his Catholic children from South Carolina to Maine, westward to Louisville and north and northwest of the New York line to Detroit, he had in the figures he laid before the Holy See strong and urgent reasons for immediate organization of the Church.

Appointed Bishop-elect, John Carroll left the United States for Lulworth Castle, England, where August 15th the feast of the Assumption of B. V. M., at the hands of the zealous and scholarly Vicar Apostolic Walmsley, he was consecrated Bishop of the See of Baltimore, United States of America. Late the same year Bishop Carroll took possession of his see, which embraced the whole United States. Barely forty priests and a flock of about 30,000 were then the total of his charge. But the quality of his clergy as a body and growing stronger every hour made up for the mere numbers. “Multiplicaste filios,” is the lament of the prophet to his Lord, “sed non magnificasti laetitiam.” The want the American Church needed will be filled and from a quarter of the world little thought of.

“Atheism was bathing France in a sea of blood,” writes Balmes. The sons of Mr. Olier and thousands of other clergy had to fly the reign of hell let loose, whilst the exodus from unhappy France of hundreds of the French clergy and laity rushed into England and did much to disarm bigotry and uproot prejudice against the Church of Rome. Crowds also of the French and Irish clergy
crossed the Atlantic into the ark of safety, the young republic; and served a mighty lever by lifting a large portion of the immense burden of cares mingled with sorrow and anxiety which weighed upon Bishop Carroll. The Dubourgs and the Flagets and the Cheveruses, and the Fenwicks and the Neals shared immediately in the great work of gathering the *Dispersos Israel*, of setting up on the plain and hill top the homely chapel and the cabin school.

What the Book of Jonas the prophet unfolds of the rapid growth of the Ivy, was in a deeper and more durable sense, the growth of religion under the above incomparable co-laborers of the Bishop of Baltimore. Meanwhile the territory of the great republic was destined to expand. On the Atlantic coast from Maine to Georgia she could meet and overcome the invader. On the West she had no water protection; her possessions stopped at the eastern boundary of the Mississippi River; nor had she the key of the Gulf of Mexico, to let or to hinder fleets with their cargoes, descending to the gulf or mounting from the gulf up the great highway of commerce. France, the original owner of the Louisiana possessions, the western boundary of the Mississippi, had in 1763 ceded them to Spain. In 1800 Spain ceded them back to France, and France at the time defeated by the negro colonists of San Domingo, her fleets shattered by the English Admiral Nelson; and although now in 1802 France and Great Britain were at peace, what, if war broke out again between the powers, would hinder Great Britain from seizing on her vast American territories? Napoleon, the ruler of France, the first of warriors, was also the far-sighted statesman. He was hungry for millions of money to reach his ambitious end. He would sell his American possessions, but not to his deadly enemy, the British. “I think,” he said to Marbois, his minister, “of ceding them to the United States. It is not only New Orleans I will cede, but the
whole colony; to attempt to retain it would be folly. I desire you to negotiate this offer with the envoy of the United States."

President Thomas Jefferson, no less a consummate statesman than Bonaparte, had carefully studied the perplexity of Napoleon relative to his Louisiana colonies, and surmised what would be the result. Losing no time, he had written Robert Livingston, the American minister at Paris, and despatched John Monroe, the envoy, to ascertain from the French government if her Louisiana territory was for sale, and if so at what figure. Marbois, in the name of his master, answered the first question affirmatively, and offered the possessions to the United States for $15,000,000; the United States accepted. The treaty was drawn up April 30, 1803, by the respective parties. "We have lived long, but this is the noblest work of our lives!" said Livingston to Monroe. Undoubtedly the highest feat of statesmanship! To get over 1,000,000 square miles of territory loaded above and below the soil with exhaustless treasures for $15,000,000!

A sum far below the sum the State of Louisiana—48,000 square miles—alone derives yearly from her timber industry! To receive in return possessions now divided into fifteen States—Louisiana smallest in size, some girded by the vast chain of the awe-inspiring Rocky Mountains, each State embracing the immeasurable treasure of geology, ethnology, zoology and botany; whose banks are washed for 20,000 miles, now by the giant Missouri, now by the father of waters and their great tributaries, the Wisconsin, the Illinois, the Arkansas, the Red, whose bosoms at no distant day are destined to carry to the Mexican gulf, the distributing point, immense resources for the welfare of the native and foreign populations of the world.

The purchase indeed was the purchase, a coup de maitre of the rarest cleverness, filling the soul of every American
citizen with admiration for the father of American democracy and for the distinguished American minister and American envoy! Truly

"There's a divinity that shapes our ends."

"The finger of God is here," and due to Him who guardeth Israel, is thanksgiving for this wondrous expansion of territory that liberty, life and pursuit of happiness would ever wax strong in the soul of every native and adopted American citizen. But the Christian citizen—the Catholic citizen rises to a higher plane, a plane above nature, and taking his view from this point of vantage, the mission of Christianity, he pours out his soul in thanksgiving to the great Saviour of men for the vast field of population, Catholic and non-Catholic, for the hundred tribes of the poor Redman now to enter the fold of the Catholic Church, protected by the emblem of real liberty!

SECTION 2

By right of conquest under Chevalier De La Salle in 1682, France claimed and took possession of the territory, naming it after Louis XIV, Louisiana. In 1701 Bienville was appointed governor; a little while afterwards he founded and chose Mobile the seat of government for the colonies. Dissatisfied with the location, he laid in 1718 the foundation of Tchoutchouma as the government seat, which after the regent, the Duke of Orleans, he named New Orleans. The Jesuit historian of Louisiana, Father Charlevoix, S. J., on paying a visit to the new seat of government in 1721 describes it as: "A little village with about one hundred cabins dotted here and there with little attempt at order, a large wooden warehouse in which I said Mass, a chapel in course of construction and two stores."

The See of Quebec, then ruled by the illustrious De
Saint Vallier, had jurisdiction over all French colonies; Louisiana, being at such a distance from the Episcopal See, presented a series of difficulties to the exercise of duties incumbent on the Bishop. He therefore petitioned Rome for a coadjutor who would have charge of the colony, and Rome granted the petition. Father Louis De Mornay, a Capuchin then in France, was the coadjutor chosen. In the Capuchin church of Paris he was consecrated April, 1722. Before this event the Regent Duke of Orleans, 1717, had farmed out for fifteen years the Louisiana colony to one Crozat, the latter expecting large profits from the Mexican mines, from the gold, silver and copper ores of the colony; Crozat's purchase was a dream and thereupon the same year he gave up to the French government his lease. A syndicate calling itself "The Company of the West" chartered by the French government, was formed at Paris, in order to assist the colonists in religion and its needs, and open up the wealth of the colony. Behind it was the great Bank of Paris with its teeming stocks, bonds and assets. The special friend of the regent, the canny Scotchman, John Law, afterwards outlawed for his "Mississippi Bubble" and the ruin he brought upon France and the colony, was at its head. One of the clauses of the charter ran: "Said company is obliged to build, at its own expense, churches at the places where settlements are formed, to maintain a necessary number of approved priests either with the rank of pastor or substitute, for the glory of God and for the salvation of the people, of Indians and negroes, whom we desire instructed in the true religion. Also the parish priest and other churchmen which the said company shall maintain there, shall be at the nomination and patronage of the Bishop of Quebec."

To Bishop Coadjutor De Mornay "The Company of the West" applied for missionaries to assist the rising city and
surroundings. The application was listened to, and Bishop De Mornay, coadjutor of the See of Quebec, with delegated jurisdiction over Louisiana, requested the Capuchin Superior of Champagne, France, to despatch a band of missionaries as soon as possible to New Orleans. In 1720 Father Matthew, the Capuchin Superior, with his band arrived at the above city, bearing with him from Coadjutor De Mornay all faculties for the exercise of the ministry for himself and confrères.

After weighing carefully the many and crooked difficulties that lay in the way to successful administration, as distance from New Orleans to Quebec, time consumed in correspondence with the cities just mentioned, Matthew, in order to be a free lance, wrote Rome for special powers, laying before the Holy Father, Innocent XIII, the above reasons for urging the petition. A brief was issued from Rome granting the Capuchin Superior the powers asked. The son of St. Francis of Assisi read the special powers granted to mean exemption from all Episcopal jurisdiction of Quebec, and signed himself on the registry kept at Mobile, March 14, 1723, “Vicar Apostolic and Parish Priest of Mobile.” (Cath. Ency. Art. Louisiana.)

Bishop De Saint Vallier meanwhile gave the powers of Vicar General to the zealous Jesuit De Beaubois and to the Superior of the Seminary priests of Quebec for their respective missions in upper Louisiana and for the Illinois country. Owing to the need of priests for these Indian missions and to the crying need for Catholic schools, hospitals and asylums in the capital of the colony, commissioned by Governor Bienville and with the consent of Bishop Vallier, Father Beaubois left for France early in the year 1726.

The fathers of the society were obtained, and from the Ursuline Convent of Rouen, sisters were promised. “The Royal Patent, authorizing the Ursulines to form a convent
in Louisiana, was issued September 18, 1726." Without delay the successful De Beaubois made his way back to New Orleans, in order to prepare for housing the seven Ursulines on their arrival. With two Jesuit Fathers, the sisters on January 12, 1727, embarked at Rouen for New Orleans and on August 6th reached their destination. The quarters to receive them not being furnished, Governor Bienville settled them temporarily in his own house. On August 7th the Daughters of St. Angela began, in New Orleans, a career of self-denial in hospital, school and academy work which after nigh 200 years is as full of promise for the future as it was the first months of their first fervor. Soon after the arrival of the sisters, the pen of Sister Magdalen Hauchard was not idle; a sensible and keen observer of her new home and its surroundings, she writes to her father:

"I do not as yet know perfectly the Provinces of Louisiana, still, dear father, I will attempt to give you some details. I can hardly realize I am on the banks of the Mississippi, because there is here, in certain things, as much magnificence as in France, and as much politeness and refinement. Gold and velvet are commonly used, although they cost three times as much as in Rouen. I will not speak to you, my dear father, of the morals of the laity of this country, as I neither know, nor wish to know them. They are said to have very slanderous tongues and to be very corrupt, but a good many are honest people." Later on, following the proverb, "To know people you must live with them," she observed, "The women here are extremely ignorant as to the means of securing their salvation, and very expert in the art of displaying their vanity. There is so much luxury in this town that there is no distinction among the classes so far as the dress goes. The evil spirit has prepared for himself a large empire in this country. During Holy Week we had exhortations
and conferences attended by almost 200 people; the tenebrae, the miserere set to music accompanied by instruments. On Easter the whole Mass with quartettes, etc. Some came for the beginning of the devotions, others from curiosity. Father De Beaubois verily believes he can convert everybody; before he succeeds he has a great work to do, for besides debauchery and bad faith, all other vices prevail here more than anywhere else. As to the girls of loose character, although carefully watched and severely punished, there is enough to fill up a large asylum. A thief is tried in two days. He is either hung or broken on a wheel, be he white, negro or Indian. You see, my dear father, there are causes to stimulate our zeal. We have boarders from twelve to fifteen years who had never confessed, had never heard the Holy Mass, having been reared on plantations from fifteen to eighteen miles from New Orleans without any spiritual assistance, without having ever heard the name of God.

“In this foreign land Christianity is almost unknown. It is true, according to the ways and judgments of the world, there are a great many honest people, but there is not the slightest appearance of devotion or even Christianity; we should be very happy could we inaugurate the reign of religion with the help of our Father Superior and some Capuchins who exert themselves to the utmost for that purpose. We do our best and spare no efforts.” (“Catholic World,” Vol. 42; Art. “Louisiana.”)

After waiting patiently for seven years the Ursulines in 1733 occupied their own house and pressed on their great work—the religious and secular education of girls. But their duty must go farther. It must embrace the foundlings and the orphans, whose parents and missionaries the savage Natchez tribe—the Iroquois of the South—had butchered at Natchez in 1729, the instruction of the
wretched Congo negroes treacherously captured and unknowingly sold by England, France and Spain to United States planters, the rescue from a fate worse than the mass of all temporal pests of girls exposed to ruin, and wayward Magdalens; for “many waters cannot quench charity,” and the charity of Jesus Christ for his own, the poor and the outcast, pressed His spouses.

In 1759, faithful and brave Canadians, owing to the rotten and heartless government of Louis XV, lost Canada, and Canada became an English prize. Unable to keep the last of his colonies, Louis ceded Louisiana in 1763 to Spain, but not before his contemptible parliament had urged him to uproot trunk and branch of the great Jesuit Order and its missions throughout upper and lower Louisiana dependent on it. France no longer in Louisiana and Spain now in full control, the spiritual jurisdiction that had covered the French possessions passed from Quebec to Spanish Santiago de Cuba.

By the ruin of the Jesuit Order and by the transfer of the French flag, the burning question that had been for so long an apple of discord was laid aside. The Capuchin had no contestant, the object of rivalry was no more.

Nor did the Catholic Spanish government sleep. From Santiago de Cuba, by authority of Bishop Echeverria, the Capuchin Fathers, led by the Superior Cyril, arrived in the troubled city and the heavy task of peacemakers was theirs. The colony, French, with the animus for the Spaniard that the Irish ever had for the English, the New Orleans council, by embittered language, filled the people with the same poison they had swallowed against the Spanish government, driving Ulloa, the representative, out of the city; then to uphold authority attacked by rebellion, Alexander O’Reilly, Marshal of Spain, with a fleet and an army, had reached Balize, at the mouth of the Mississippi and in quick, good time, surrounded by his
army, appeared in New Orleans. Sedition was quelled, rebellion was subdued by shooting the chief fomenter, Le Freniere and abettors, six in all; a fate Providence permitted to meet these very men, who had a little while before dealt most barbarously with the Jesuit Fathers, by driving them from the hundred missions, French and Indian, they cared for, scattered as they were over 1300 miles of territory.

Order restored and peace reigning, the Fathers no more than the Sisters eat idle bread. Whilst obedience to lawful authority was insisted upon, because of its fruits, order and peace, health and prosperity, chaos and war, death and ruin, following rebellion, were glaringly set forth.

The wretched negro, carrying with him from Africa his low and degraded rites and superstitions, which he worshipped, the larger portion of the colonists having the spirit of the time, pure naturalism, and scoffing at the doctrine and morality of Jesus Christ, did not allow the clergy to act the far niente, as the historians, O'Shea and Guyarre, rashly assert concerning the New Orleans clergy of those years.

In the mind of the Catholic historian of the Catholic Church in the United States, the only zealous Capuchin was Superior Cyril. "Dagobert is a corrupt and ignorant friar, of infamous life and terrible neglect of duty. Father Sedella is destined to be the scourge of religion in Louisiana! It is stated officially that he was sent to Spain for having killed a man in a quarrel concerning a woman, but escaped punishment by the lavish use of money." (O'Shea's Hist. Cath. U. S., pages 543, 544, 548, 589, 593, 671.) Fortunately a fair rebuttal may be offered in favor of the clergy as a body, and especially in favor of Father Antoine Sedella. "Since some Louisiana historians, Charles Guyarre, among others, speak of the depravity of the clergy of that period, these charges are not borne out
by contemporary testimony; the archives of the cathedral witness that the clergy performed their work faithfully.” (Cath. Encyc., Art. “New Orleans,” page 8.) The repeated knocks dealt the character of the parish priest of New Orleans, Father Sedella, by historian O’Shea, bruising and blackening the character of the poor Capuchin, fallen so low that “there is none to do him reverence,” are largely the consequence of hap-hazard research.

The reader is referred to the following authorities in support of the fair character of this son of St. Francis:

“Father Antoine (Sedella) had been openly accused of intriguing against the government, but beyond accusations made to Bishop Carroll there is nothing to substantiate them. There is a letter in the archives of the New Orleans cathedral from Father Anthony to the Bishop of Baltimore declaring that having heard that some of the clergy and laity had applied to Rome to have him consecrated Bishop of Louisiana, he declared he could not consider the proposition, that he was unworthy, etc.”

3. In the second part of the reminiscences, written in Italian by Bishop Joseph Rosati, C. M., Coadjutor of New Orleans and first Bishop of St. Louis, page 281, one reads: “Father Sedella, Capuchin, it is certain, was parish priest of New Orleans, and was looked upon at the time as an enemy of Bishop Dubourg, and perhaps not from any other motive other than that he did not persuade himself that the Spanish jurisdiction of the Church had in effect ceased. But it is again certain that he was a man of great reputation in his office, which he ever conserved in spite of every change, and with the good pleasure and affection of Bishop Dubourg so that the latter wished (Sedella) to act as assistant with another priest at the consecration of
Bishop Rosati in the absence of two bishops, that he was the constant friend of the mission, etc."

Consecrated Bishop Auxiliary to Bishop Echeverria of Santiago de Cuba in 1791, with residence in New Orleans, by the assistance of his confrères and French and Irish clergy, Cyril strove to know his flock, then numbering over 4000 in all the territory. The spiritual misery consequent on the ruin of the Jesuit mission that distressed lower Louisiana, upper Louisiana, the Illinois country and the Floridas, now attached to Santiago de Cuba jurisdiction, appealed most touchingly to Bishop Cyril. The records of 1785 show missionaries at Terre aux Bœufs, St. Charles, St. John the Baptist, St. James, Ascension, just as a number of Acadians poured into this part of the territory; along the Red River as far as Natchitoches, at Baton Rouge and Natchez, into which the sons of St. Patrick were pouring, French priests and the Irish pioneer priests from the Irish college of Paris, by order of the Spanish king, were faithfully tending their flocks. In upper Louisiana, St. Genevieve had its pastor from 1760-1804, and the districts around it, the Kaskaskias, the Prairie des Rochers, the Cahokias, were blessed no less under the French and Spanish flags by the presence and succors of religion. Population growing rapidly in the territory, a new diocese, in 1787, was constructed from Santiago de Cuba diocese, embracing Havana, Louisiana and the Floridas, called the diocese of St. Christopher of Havana, with Joseph Trespalacios of Porto Rico, bishop; Bishop Cyril still auxiliary. The good auxiliary, Cyril, placed on a handsome pension, left for his convent in Barcelona, Spain. The importance of the city of New Orleans rose so prominently and was placed before the eyes of Rome so clearly that even in the very midst of the war of incarnate demons in France, threatening the overthrow of God and religion and the city of Rome, Pope Pius VI, in the year
1793, formed the territory of Louisiana, New Orleans and the Floridas east and west into the diocese of St. Louis of New Orleans. Havananan by birth, and of noble origin, of solid piety and erudition, Louis Penaleyer y Cardenas, consecrated in the city of Havana, Cuba, in 1793, became first bishop of St. Louis of New Orleans. He took possession of his See in 1795. His years in his new charge were few but fruitful; he began immediately his work, visited the missions far and near, exacted yearly from pastors a report of all ministerial matters, number of souls, attendance at Mass, use of Sacraments, preaching, financial condition and perseverance in uprooting abuses. His pastorals breathe the spirit of St. Chrysostom, and the conditions of worldliness among the larger portion of Catholics in the Crescent City and surrounding country were not unlike the conditions of the larger portion of Catholics in the city of Antioch. “The 2d of August I began my functions to the re-establishing of purity of religion and to reform the morals of the people, the chief objects the Council of Trent had in view. I have encountered many obstacles. The inhabitants do not listen, or if they do, they disregard all exhortations to maintain the Catholic faith and to preserve innocence of life. Bad Catholics, whose numbers are great in this colony, think they are authorized to live without any religion at all. Many adults die without the last Sacraments. Out of 11,000 souls in this parish scarcely 300 or 400 comply with Easter duty; not more than one-third ever hear Mass on Sundays and great holidays. Most of the men, single and married, live in criminal intercourse. There are fathers, etc.; universal custom with rarest exception hinder slaves from entering the married state. Fasting on Fridays in Lent, on vigils and Ember Days unknown. Other evil practices which show but a slight spark of faith infused at the baptismal font; I must speak the truth.
His Majesty has their bodies, but not their souls. The Spanish school established here is kept as it ought to be; there are others which are French. As I was ignorant of the faith professed by the teachers and of their morality, I have prescribed regulations conformable with our legislation.

"Excellent results are obtained from the convent of the Ursulines, where a good many girls are educated, but the inclinations of the Ursulines are so decidedly French that they refused to admit Spanish women to the order so long as these women remained ignorant of the French idiom. The education the girls receive in this institution is the cause of their being less vicious than the other sex.

"As to what the boys are taught in the Spanish schools it is soon forgotten. They leave school when young and go home, which is in the country, where they hear neither the name of God or of king, but daily witness the corrupt morals of their parents." (O'Shea's Hist., Cath., Vol. 2.)

By 1799, he had thoroughly visited the civilized portions, as the Floridas lying eastward and the missions of the western bank of the Mississippi as far as Natchez. The records of his administration lost, leave us to conjecture that he may have paid a visit to the mission of St. Genevieve, etc., since boats heavily cargoed with lead, furs and peltries at St. Genevieve, started regularly to New Orleans, their market.

The review of his visitation is anything but cheering: "The emigration from the western part of the United States and the toleration of our government have introduced into this colony a gang of adventurers, and through trading have made the morals of our people much worse. A lodge of Free Masons in the suburbs of the city has members among the civil and military officials, fixed days for their secret functions; adventurers scattered over districts as far as Texas and New Mexico, in upper Louis-
iana and Illinois. This evil, in my opinion, can be remedied only by not permitting the slightest American settlement to be made.”

By the treaty of Luneville, 1801, Spain ceded the whole Colony of Louisiana, after holding it thirty-four years, back to France. The government changed, the illustrious Bishop Penalyer y Cardenas, promoted to the See of Guatemala as its archbishop, before leaving New Orleans, appointed the two Irish priests, Fathers Walsh and Hassett, vicars-general, until Bishop Porro, the second bishop of New Orleans, would arrive. His See he never saw, but was transferred to Tarrazona.

SECTION 3d

Under the Stars and Stripes in 1803 Louisiana was sheltered securely. Vicar-General Hassett wrote Bishop Carroll that New Orleans, now United States territory, should still cling to Spain, and that the Bishop ought to look after Church matters in the diocese of New Orleans. Meanwhile the vicars-general governed as best they could. God called to Himself in 1804 Father Hassett, and Father Walsh obeyed the summons of his Lord, August 1806, leaving the Church of Louisiana without a vicar-general.

As early as September 1, 1805, Rome sent to Bishop Carroll, a brief, appointing him administrator of all Louisiana and the Floridas; yet not until another decree, issued in 1808, did the Bishop of Baltimore act.

John Olivier of Cahokia, upper Louisiana, was delegated to govern the territory until further orders. Pius VII, in jail at Fontainbleau, deprived of his counsellors, the Cardinals refused to appoint to Episcopal Sees as long as his imperial jailer held him prisoner. The holy Olivier discharged his commission conscientiously amidst the usual misconstruction in regard to Church authority until the
beloved of God and of men, in 1810, took his departure for his Father’s house. Appointed to New Orleans, with the power of vicar-general, Father Sibourd governed until 1812. The steady inflow of Catholic people into the Atlantic States and Western territory, called for the formation of new episcopal Sees.

No object had been for some time more desirable and more frequently weighed by Bishop Carroll and his consultors. Accordingly new Sees for Boston, New York, Philadelphia and Bardstown were at the time marked out and, New York excepted, suitable candidates proposed to fill the Sees. The prospect had before received the fullest approbation of Rome. Briefs were issued in 1808 and others were brought, together with the pallium for Archbishop Carroll by bishop-elect Flaget on his return to the United States in 1810. In the Cathedral of Baltimore in 1810, at the hand of Archbishop Carroll, hailed by Doctor Cheverus as the Elias of the New Law, the Father of the Clergy, the Conductor of the Chariot of Israel of the New World, Michael Egan of Philadelphia, John Louis Cheverus of Boston, and Benedict Joseph Flaget of Bardstown, were consecrated Bishops, the pioneers of that hierarchy of the United States, destined because of its apostolic spirit, to hold a unique position and serve as a model.

The eye of the illustrious Carroll, now Archbishop, had not been removed from the pitiable status of the diocese of St. Louis of New Orleans. The luminaries in the Cheveruses, Eigans and Flagets, that lit up the firmament of the young Church, were soon to be followed by others. No fact had stood out bolder and more delightful before the gaze of the students of United States church history of these early days, than the generation of ecclesiastics of sanctity and learning that lit up the firmament of the United States Church. The obstacle in the way was not in
making a choice for a ruler to a diocese, but the obstacle as a rule in the way was, in persuading the choice made to accept the onus of the Episcopal office; the supreme power of Rome had occasionally to be exercised in the last resort.

Pressure brought to bear by his superiors that he should accept the administratorship of the See of Louisiana and the Floridas, for the brief appointing him had been received in 1812, and the bulls for his consecration had been delayed, Louis William Dubourg bowed his head to the voice of obedience and the Archbishop was consoled and eased. At the field of his future labors, New Orleans, its future Bishop arrived in the Fall of 1812. The career of this remarkable son of Father Olivier, before and after his promotion to the Bishopric, is of too deep an interest to treat it summarily. The Lazarists' appearance in this peerless republic was the work of the eminent Dubourg, the weightiest of reasons that the pages of this story shall exhibit the benefactor's deeds. *Meminisse juvat.*

Born of French Catholic parents in Cape Francis, Santo Domingo, the oldest of American settlements, Dubourg first saw the light, October 10, 1766. At his baptism he was named Louis William Valentine. Bordeaux, France, had been the home of his parents before they made the colony their residence. The little island then swarmed with over 20,000 negro slaves, the white population not higher than one-fourth.

Its government nominally Catholic, strong in the spirit of greed to multiply the natural resources of the colony, had opened its ports to an enormous traffic in Congo slaves, and consequently the action of the Church as a real civilizer, was forced to the background. The immortal soul, things of the mind, morality, were "a word and nothing more."

The foresight of the elder Dubourg for the future of his boy, above all, in all that looked to the Christian intellect-
ual and moral development of his son, persuaded the father to ship him to the city of his ancestry, Bordeaux, whither the family two years afterwards followed.

The youth’s endowments of mind were extraordinary and the bent of his nature towards goodness was made to promote the high interests of God and man. Under a holy priest of the vine-clad Bordeaux, young Dubourg went through a course of discipline strict yet fatherly, as only a holy and zealous director of souls can carry out. A close application in the course of humanities showed Louis at the age of sixteen ripe in these branches, and deemed not unfit to preach to the poor and the ignorant. At Paris, under the eye of the celebrated Monsieur Emery, Louis read his philosophy and theology, and was raised to the priesthood; whilst a band of Sulpician Fathers, Benedict Flaget amongst them, fled from the knife of the French guillotine to the great mission field of the United States. Father Dubourg, from the same savage instrument, fled into Granada, Spain, where for two years his keen and comprehensive mind assimilated all that was best in order to enhance his professional knowledge. In 1794, at Baltimore, he received a hearty welcome from Bishop Carroll, and the following year entered the Congregation of St. Sulpice. His rare talents for government, discerned soon by the Bishop, Father Dubourg was installed by his superior, president of the Georgetown College, which his ability, prudence and tact, directed from 1796 to 1799. It was a rare fortune for the young president in the opening of his career to meet the diplomats of the nations, to see and hear the Adams and Jeffersons and their parties in the halls of Congress, to welcome to the Catholic seat of learning him “whose name breathes of nations saved”—the illustrious Washington, and to hear eulogies pronounced by the Pater Patrice upon his college labors, the highest testimonial assuredly—second only to that of the Vicar of
Christ—the young president could obtain.—(Annals Prop. of Faith, Vol. 2.)

Father Dubourg relieved of the charge of the College of Georgetown, which henceforth would be governed by the Jesuit Fathers, endeavored in Havana to found a preparatory seminary, the chief end of his community. The Spanish authorities opposed him. The zealous Father, striving after a similar object, had no better success in New Orleans. The era of the pure ecclesiastic seminary had not as yet dawned.

In 1800, thanks to the resourceful faculty and unceasing energy of the son of Monsieur Olier, St. Mary’s College, Baltimore, arose, adapted to the wants of the Catholic and non-Catholic youth. In the hands of the brilliant Dubourg and his efficient staff, the sainted Flaget, Disciplinarian David, the two Fenwicks and Bruté, who poured out lavishly from their abundance into the scholars of those days, the stream of virtue and science, the college won renown and shone for half a century.

In spite of the numerous duties of the untiring president in his college home, business connected with the institution called him on one occasion to New York, where in St. Peter’s Church, whilst administering Holy Communion to a lady, her extraordinary appearance of piety and grief struck him greatly.

After diligent inquiry concerning the communicant he learned she was a convert who had stirred up all Protestant New York, whose sacrifices for the great gift of Faith were on every Catholic tongue. The heroic woman lost no time in having an interview with Father Dubourg. Whatever influence other directors may afterwards have had in guiding the saintly Mother, Elizabeth Seton, to found for God and country the monument of the Sisters of Charity in these United States—a monument whose base is from ocean to ocean and from lakes to the gulf, the influence of
Louis William Valentine Dubourg upon the first beginning of the colossal work has been ever regarded as marvelous.

Administrator of Louisiana, to get directly to New Orleans, was his object. War declared in June against Great Britain by Congress, he would hardly risk a sea voyage; then the route from Baltimore via Pittsburg and Louisville he took, leaving the Monument City October 18th and arriving in the Crescent City December, 1812. In all probability he paid a visit on his way to his old confrère, Bishop Flaget of Bardstown. No record of his people turning out en masse to welcome their father has been handed down. The most cheering greeting in favor of the eminent Bishop-elect was, “Dr. Dubourg’s authority was at once recognized by Father Antoine Sedella and by the remainder of the clergy.” (Cath. Encyc. Art. N. O.)

In the two years and a half of his administration, he surveyed the vast field of the Island, New Orleans and the Floridas, and requested the apostolic Flaget to visit the Catholic settlements in upper Louisiana on each side of the Mississippi. The picture drawn above of the status of the Church and the condition of the Catholic body by the first Bishop of New Orleans had changed for the worse. Seven out of fourteen parishes were left without pastors; in two years since the Bishop’s arrival four priests had passed away; “They die like flies,” is his expression, and only twelve remained — two sixty, three over seventy years of age.

Thoroughly acquainted with the wants of this gruesome portion of the Church and convinced of the immediate necessity to fill up these wants, the want of a seminary to grow the priesthood, the want of the apostles, the want of funds, the want of encouragement, and all but crushed to the ground at the fact of his powerlessness to remedy these evils; great in many ways as was Dubourg, yet these
grievances weighed heavily upon him. Among the 60,000 souls for whom he was responsible, what percentage lived the Catholic ideal? The majority, it is on record, were Catholic in name, a population jovial and gay, contented and happy with the world around them and unconcerned about the one thing necessary; a repetition of what he had witnessed in his school days in Paris. The outpouring of his heavy heart in a letter December, 1814, to Bishop Flaget, described the weight that pulled him down. “You wish then,” he supposed Flaget saying to him, “to go to Rome.” “Yes, Monseigneur, were it necessary I would go to China, either to be relieved of this terrible burden, or to seek necessary aid to enable me to bear it properly.” (Life of Bishop Flaget, p. 165.)

The war that had been waging for over two years ended by each of the respective combatants signing at Ghent, Belgium, the treaty of peace, December 24, 1814. The treaty did not call off the British fleet then bearing General Packenham with 12,000 men on its cruise for the conquest of New Orleans, when “Booty and Beauty” — such was their Shibboleth — would be their prize. The news flew through the old town and palsied the thousands with dread. Equal to the momentous occasion, the burning zeal and the patriotic soul of Dubourg were put into his ringing pastoral which reached every home of the terror-stricken city. He adjured one and all to abandon wickedness and in grief of soul implore Heaven for victory upon the arms of the dauntless diminutive American force. Intensely sincere was the message of grand Old Hickory to the Ursuline Sisters for special prayer, as he entered the trenches with his fearless Kentucky-Tennessee dead-shots. Heaven heard. No such overthrow since Miltiades, the Athenian, had doomed the Persian on the plains of Marathon, does history record as the overthrow at the battle of New Orleans, of the thousands of picked British
regulars by a handful of sturdy, determined American backwoodsmen.

In thanksgiving and exultant, leading his braves to the Catholic Cathedral, general and warriors were met by Bishop-elect Dubourg and clergy and population. Eyes and heart spoke an eloquence which tongue was unable. The shepherd accompanied the victor and his little army, followed by thousands, into the basilica, amid the triumphant strains of the Te Deum. When they were seated, the gifted administrator took his stand before the grand old general and in an outburst of eloquence he began: “To Him our most fervent thanks are due for our late unexpected rescue, and it is Him we intend to praise, when considering you, General, as the man of His right hand—we extol that fecundity of genius, by which in an instant, in the most discouraging distress, you created unforeseen resources, raised as it were, from the ground, hosts of intrepid warriors, diffused through every rank that noble ardor that glowed in your own bosom. Immortal thanks be to His Supreme Majesty for sending such an instrument of His bountiful designs. The first favor we supplicate, the nearest to our throbbing hearts is, General, that you may enjoy the honor of your grateful country. Permit us to present you a pledge in this wreath of laurel, the prize of victory, the symbol of immortality.” (Lives of Catholic Bishops, p. 219.)

The gulf and ocean clear of hostile vessels, in April, 1815, Administrator Dubourg left New Orleans via France for Rome. Nearly a generation had passed since he had fled the horrors then filling France and the world. On the occasion of this visit, although he witnessed no scene to excite horror, yet he witnessed much in the look and in the language of the multitude, now gladness and triumph, now sorrow and failure, according as party spirit swayed
them. Napoleon had just lost all, and was then on his way to his island prison, St. Helena.

After spending some time in France, on leaving for the Eternal City, the city of St. Irænus, Lyons, the glory of the early and modern church drew him as a magnet into its sacred enclosure. Like another Rome in its shrines and its relics of the population of martyrs, of religious orders and schools, he could only catch of it a coup d'œil. To one spot he gave unusual attention, the High Seminary of Foreign Missions, where the hope of religion in thoroughly disciplined ecclesiastics, lay. Vacations on, the seminarians had departed. The Superiors were assured that the Bishop-elect of Louisiana on his return from Rome in the autumn would greet a full house of students.

On getting to Rome, he lost no time before he presented himself to the dignitary who, after the Holy Father, has and exercises all power over the missions and over the bishops of the missions of the world. To Cardinal Litta, prefect of the Propaganda de Fide, Bishop-elect Dubourg paid his respects, and at this interview stated briefly what led him to Rome. His Eminence encouraged him with hopes of success, and appointed a day for a long hearing. Bishops, and even priests, who had business with the Propaganda had, in times past, quarters assigned to them in the Propaganda building by the Cardinal Prefect during their stay in Rome. This custom, from one cause or another, lapsed; Cardinal Litta, therefore, directed the administrator to “Monte Citorio,” requesting at the same time the vicar-general of the Congregation of the Mission or Lazarists, Father Sicardi, to provide him with suitable lodging.” (Life of Fr. De Andreis, p. 49.)

The distinguished guest of the Lazarists at Monte Citorio, during the interval between the first and second visit to Cardinal Litta, in spite of the mid-summer heat in Rome, widened the sphere of his knowledge from the
scenery which pagan and, above all, Christian Rome laid open to his view.

The sight he longed after most, to gaze at was the central figure of Christendom, Pope Pius VII, whose triumphal entry from the French prison into his throne by "The Help of Christians," in 1814, seemed only a yesterday. The Vicar-Apostolic had his first audience; the mild eye, the humble attitude, the fatherly affection of the Holy Father affected deeply the American prelate, but it was only by the repeated audiences with which the saintly Vicar of Christ was graciously pleased to favor him, that his longing was gratified.

SECTION 4

Monte Citorio, house of the Roman Lazarists, where the illustrious American Vicar was a guest, has an enviable spot in the affections of every Lazarist, and pre-eminently in the affections of every American Lazarist. After the foundation of the mother house of the priests of the Mission, Paris, in 1625, the house of Monte Citorio, founded in Rome in 1642 by the munificent Madame D’Aguillon, the illustrious niece of Cardinal Richelieu, assisted by contributions from Cardinal Durazzo of Genoa, has won the fame of "Clarus et Venerabile Nomen."

"The air of Paradise did fan the house and angels officed all."—"All's Well That Ends Well."—Act 3, Scene 2.

The ever trustworthy historian of the life of the great Founder of the Mission wrote in 1664 of this house, * * * "We put down here what has been sent us in reference to City of Rome. The priests of the Congregation of the Mission having been received by the Sovereign Pontiff Urban VIII, of happy memory, and established in the following year, 1642, began the following year to receive
into their house all who came willingly in order to apply
themselves for the reception of Holy Orders. Having
succeeded happily during many years in this work, and
the fruit they had gathered from their labor having been
carried to the knowledge of His Holiness, a mandate was
published November, 1659, by the Cardinal Vicar and
confirmed by order of our Holy Father Alexander VII
the same year, obliging all aspirants to Holy Orders to
repair to the house of the Priests of the Mission and there
assist at the spiritual exercises for Holy Orders.” (Life of
St. Vincent, vol. 1, Abelly.)

Yea, more, Superior General Almeras, February, 1664,
writes: “Ours is the smallest and the last Congregation
established at Rome, yet our Holy Father and Pope has
ordered now five or six months, that all bishops conse­
crated at Rome, shall before consecration perform the
spiritual exercises at Monte Citorio; they began three
months ago.” (Circulars Sup. General, vol. 1.)

Nor was the dignity of the cardinalate at the retreat
exercises too high to share in the conferences. “Cardinal
Barbarigo willingly consented to take his part of the pro­
gram of ordination discourses allotted him. His ex­
ample was afterwards followed by others of the Sacred
College, and there was witnessed at Monte Citorio a large
number of cardinals, of bishops, of prelates, of generals
of religious orders, affected as the recipients themselves of
orders, by the charming discourses of Cardinal Albici and
Cardinal of the Holy Cross.”— (Life of St. Vincent by
Collet, Book 2.) “His Holiness shows the deepest affec­
tion for Monte Citorio, knowing the usefulness of the
functions performed there, more than in any other house
of the Company and with greater blessing and edification
of the neighbor.”— (Circular of February 28, 1674.) “Its
missionaries penetrated every hamlet around Rome and in
the fever-stricken Campagna for generations; Appiani, Vice-Visitor-Apostolic, first opened the way for the Congregation to China in 1700, and Monte Citorio sent him; and in 1712 Missioner Pedrini, whose influence in the Chinese Court was prodigious.” (Circular of August 29, 1681.)

To all the houses of the Lazarists in Italy, about the time Dubourg was its guest and by his presence a witness, Vicar-General Sicardi of the Italian Lazarists wrote from the renowned house: “The house of Monte Citorio, which by special protection of Providence ceased not to live during the revolution, even in the midst of the most maddened passions of the revolutionists, maintained from twenty-four to twenty-six priests and brothers, although its revenues and its real estate had been confiscated by the robber revolutionary law. Conferences to the clergy, retreats to the laity of every condition, retreats to the ordinandi, to prelates, to canons, to parish priests, to confessors, to simple priests, to bishops, to the nobility, were attended every evening. The concourse of these was at all times so great that it was a constant mission. Besides, missions to the peasants, to asylums, to colleges, were preached; yea, Turks and Jews went through the exercises before embracing Christianity. Last year the college propaganda was here: English, Irish, Flemish, Bulgarians, Armenians, Ethiopians, Abyssinians, Ninivites, Chaldeans, Poles, Africans and Greeks. The Cardinals of Propaganda, because of the esteem and confidence they entertained and showed for the Priests of the Mission, handed over to us the education of the students, confiding in our watchfulness, prudence and zeal.” (Cir. V. G. Sicardi.)
"Relic of nobler days and nobler arts;
Despoil'd, yet perfect! With thy circle spreads
A holiness appealing to all hearts;
To art a model, and to him who treads
Rome * * * glory sheds
Her light thro' the sole aperture, to those
Who worship, have an altar for their beads;
And they who fell for genius may repose
Their eyes on honor'd forms, whose busts around them close."

The restoration of Pope Pius VII of the States to the Church — thanks to the immortal Consalvi, Secretary of State — which the French vandals headed by Bonaparte had robbed, disfigured and wrecked, had placed properties as far as possible in rightful ownership. The venerable Monte Citorio house, in length 154 feet, in depth 64 feet, seven stories in height — 104 feet, fronting on via della missione, was theirs once more. In making allusions to "crowds of people at all times so great that there entered," etc., Vicar-General Sicardi made plain from the area of the structure above given that crowds were accommodated. In fact, independent of the little Church of the Holy Trinity that stood in the centre on the first story, on the same story was a spacious half.

The American Vicar one evening accompanied by his cicerone, a Propaganda student, drawn by the sonorous tones of a preacher, made his way to the above hall, which was filled to overflowing with devout listeners. Dubourg, orator himself, most anxious to hear, chose a fit spot, became animated and asked his young guide, "Who the learned and eloquent discoursor was?" The student answered, "He is a missionary of the congregation." "Oh," continued Dubourg, "how happy would I be had I some of these priests for my diocese." "Nothing in the world would please more, yea, would satisfy this Father more," said the student, "had he his own way, than to consecrate his future to foreign missions; but Rome even today has
no ecclesiastic more solidly virtuous and humble, none who exhibits so many rare qualities to answer her needs in the chair of philosophy, theology, history — of the languages, Hebrew, Greek, French, Spanish, Italian — Latin he speaks and writes eloquently; in the gift of the word, you have just witnessed his power in the pulpit, in the confessional he is a Saint Ambrose to penitents. Superiors shall take good care that their Congregation shall not be wrecked by allowing the keystone to be taken away.

"Well," concluded the bishop, "request the young priest in my name to come to my room."

The humble son of St. Vincent performed instantly the request. The welcome shown to the modest Lazarist by his admirer was most hearty and sincere. Among the gifts the eminent former American president of two colleges had, the pénétration d'esprit was not the least. The daily intercourse for years with students and ecclesiastics offered him occasion to read character — for "the proper study of mankind is man."

Tête-à-tête they sat, the bishop stating the motive of the interview which was today before him — the wretched state of his American diocese, the multitudes that were losing faith, whites, negro slaves, Indians; that he had hardly seven priests, no seminary, that the glory given to God and the harvest of souls reaped by a band of zealous missionaries would be incalculable. In persuasive eloquence the Vicar-Apostolic appealed to the Father, "Will you not come with me?" The son of Saint Vincent could only, as he did reply, "I am not my own; I am under obedience. See Vicar-General Sicardi, whom you as our guest already know, and place before him your case in all its bearings."

To the heart of the young missionary few things were closer, if such were God's holy will, than to fly Rome, fly Italy with all its conveniences, and go to the western wil-
derness for the sake of the civilized and savage, * * * "in
tenebris et in umbra mortis sedentes, sicut oves non habentes
pastorem. Was he not vowed ad salutem pauperum, et
cleri disciplinam!"

An interview with Vicar-General Sicardi was easily
obtained. No doubt the wise Superior, then in his eighty-
sixth year, surmised the object of the visit of the Vicar-
Apostolic before the latter had opened his case. The
prelate began giving the reasons for his presence in Rome,
the distressed circumstances of his vast vicariate, souls
perishing, lawlessness increasing, seven priests for regions
half the size of Europe; no seminary to set out saplings in
order that a vigorous and stately forest of cedars whilst
sheltering the birds of the air would point towards Heaven,
that the glory of God, salvation of multitudes and the ex-
pansion of the Church would result, that this was St.
Vincent of Paul's work — "Salus pauperum et cleri disce-
plina," that Italy was crowded with priests and the vast
fields of Louisiana territory, white for the harvest, were
withering for sheer want of laborers! "What would not a
band of Lazarists, headed by the incomparable young
missionary I had the keen pleasure to hear preach, accom-
plish in the pulpit and in the chair? I crave you then
in the Name of our Lord to give him to me; none other
can content me in bearing the giant load which now
crushes me." The effect of so clear a statement of facts
and of the straightforward request made with intense feel-
ing, ought it had seemed to have moved Father Sicardi
to satisfy the prelate! Weighty as were the reasons of
Dubourg to win the clever Lazarist, the reasons of the
Vicar-General for keeping the young priest were powerful.
"Rome, lately convulsed and nigh ruined, the community
broken up and scattered by the Revolution, Divine Provi-
dence had once more reorganized the forces of the commu-
nity; its works were en avant, thanks to my right arm that supported every angle of the edifice of St. Vincent’s work in Rome and its surroundings, and now, Monseigneur, you would seize and carry off the arm, heedless of the consequences? No, no; we cannot make this sacrifice. You must put out of your thoughts, Monseigneur, the hope of obtaining our confrère or any of our confrères. Rome is full of orders and I urge you to make application to them for subjects in order to meet your pressing demands.”

The contest for the prize was on. The contestants were able and resolute; the Vicar-General of the Lazarists was fixed on applying extraordinary means to keep his confrère, the highly-strung Bishop-elect determined to get his favorite; all this manœuvreing on both sides was thoroughly known, but not heeded by the sensible and humble object, wholly indifferent to any movement, except to the will of God.

Grieved, but not crushed by the disappointment; baffled, but not defeated by the pointed refusal to his request, given by the Lazarist Superior, Dubourg solicited and obtained an audience from the Holy Father.

On his knees he stated simply and vigorously to the Vicar of Christ, the points of his interview with the Vicar-General of the Mission, and the animated refusal of the latter to grant him the priest he wanted for that vast distressed world of his diocese, “ubi parvuli petierunt panem, et non erat qui frangeret eis.” “To you, Holy Father, I come to declare that unless I obtain the Lazarist I have chosen, I shall be forced to resign my unbearable burden.” To calm the worried prelate the Holy Father promised to content him. The Superior of Monte Citorio was requested to grant the missionary and the missionaries asked for, to the American Vicar.

To the son of St. Vincent of Paul, the mere nod of the Vicar of Christ has ever been to bow to his will. But the
erudite Lazarist Vicar-General saw, after prudent considera-
tion, that the intimation of the Pope was no command; it did not involve even distantly any matter of faith, nor point of serious discipline, but that it meant a request, and regarded as a mere request made upon him, since the sacrifice implied in the request was very great, it would seem neither impertinent nor irreverent to implore the Holy Father to withdraw the request. The Quirinal Palace, where the Pope resided, was soon reached by Vicar-General Sicardi and audience, after little delay, was granted by the amiable Pius VII.

Bowed down before the Father of the faithful, in a simple, short statement, he poured out his soul in tears: “Holy Father, if I venture here at your feet to make remarks, it is not with the intention to resist your will. On the contrary, through obedience I am ready to part with the missionary, who is the harmless occasion of this contest, or with any other of my subjects for the American mission, but Holy Father, if you thus ordain it, you will place me in the utter impossibility of complying with your other commands and those of the Cardinal Vicar, namely, that from time to time, retreats are to be preached to the clergy of Rome; without this humble and able confrère I have certainly no subject capable of fulfilling that duty.” As has been seen, the Dubourg argument had so moved the will of the Sovereign Pontiff, that the will of the American Vicar had become the will of Pius VII; but no sooner were the arguments presented, showing the many and various needs in which Rome ever stood, that in order to satisfy such needs, distinguished virtue and ability were indispensable, that the actual condition of things should rationally be preferred to what may be placed on trial, the Holy Father, on studying the argument from the grand old Lazarist’s point of vantage, changed completely. Rome could not be left in the lurch, and the missionary whose
virtue and endowments had excited and edified Rome must continue his mission in Rome.

To Monte Citorio, inwardly exulting as he went, the contest being at length settled, the venerable Superior returned.

The two illustrious ecclesiastics "had fought like brave men long and well," for God's sake and for the extension of the one true religion. Nor would they cease to fight in the noblest of causes so long as means to carry victory would not be exhausted. The Louisiana administrator, depressed but not subdued, determined to accept no insignia of Church royalty until he obtain for his diocese the sons of St. Vincent. But recalling the text of the Wise Man, "Ne innitaris prudentiae," he took counsel with the illustrious Cardinal Litta, into whose hands, on arriving in Rome he fell, and by whom he had been so graciously welcomed. The Cardinal by all means urged his immediate consecration; the fulness of the Holy Ghost would have help nearest, where needs were greatest.

For a few days he entered on his retreat for consecration, bringing with him an ardent zeal, centering all the powers of his soul on the one object to do God's will, committing himself unreservedly to Divine Providence. Accompanied, among others, by the humble Lazarist, whom the Bishop-elect appointed one of the witnesses to his consecration, on the morning of the feast of Our Lady of Mercy, September 24, 1815, the Vicar Apostolic of Louisiana drove from the house of Monte Citorio to the Church of St. Louis of the French, and there at the hands of Cardinal Doria was consecrated bishop.

"Endued with power from on high," appointed "to rule the Church of God," he felt his hopes grow brighter. Once more, but now as bishop, he appealed to the Holy Father to grant what he craved for. Knowing the influence of the great Consalvi, whose power with Pope Pius
was unlimited, he pressed his point with the Secretary of State to plead his cause. The Cardinal consented—the Holy Father delivered the final judgment; Rome spoke through Pius and Dubourg had won. The issue was instantly made known by Cardinal Consalvi to Father Sicardi who in humble resignation bowed to the will of God.

Ever have the Lazarists of the United States, following the spirit and the letter of the Lazarists of Monte Citorio, looked upon the saintly Chiaramonti, Pope Pius VII, as the founder of the United States Lazarist Province. "Hoc opus anno 1815, incepit non solum cum approbatione Summi regnantis Pontificis, sed ex ejus præcepto." (Circular of Vicar-General Baccari, 1823.) Charles Sicardi of the Congregation of the Mission drew up in writing the contract which was to bind the above parties, of which the following is a copy:

The present contract, between the missionaries and the Most Eminent and Reverend Louis William Dubourg, worthy bishop of Louisiana, was concluded on the 27th of September, 1815, by the Most Eminent Cardinal Consalvi, authorized by His Holiness and Mr. Charles Dominic Sicardi, Vicar-General of the Congregation of the Mission.

The essential condition on which it is based sine qua non, according to the words and expressions made use of by the aforesaid bishop, both towards the missionaries and the Vicar-General, in his interview with the Sovereign Pontiff, and in the memorial which he presented to His Holiness for the final settlement of the affair, is, that the missionaries will go out with him as subjects of the Congregation of the Mission, to form an establishment in his diocese, discharge the different functions appertaining to their institute, and especially to found a seminary as early as possible, by means of certain funds which have been promised them, together with the savings of the mission-
aries. It seems absolutely necessary for the harmony, se-
curity and good order of the negotiation to settle, by the
aid of those who have the best right to be well informed on
the subject, certain articles, to promote the greater glory
of God, the real and permanent welfare of the diocese, and
the particular guidance of the above-named missionaries.
Therefore, having invoked the help of the Father of lights,
the intercession of the great Mother of God, the Most
Holy Mary, that of St. Vincent de Paul, Founder of the
Congregation, and of St. Louis, patron of Louisiana, we
have resolved upon the following articles:

1. The Congregation of the Mission is a body lawfully
established in the Church of God. Internally it is gov-
erned by its own rules and constitutions, and, with refer-
ence to its outward functions, is declared to be “de Corpore
Clericisecularis.” It would consequently, cease to form a
body, were it to be dismembered, and if the sub-ordina-
tion and interior system, which holds it together, were to
be interrupted. The missionaries must then, as much as
possible, keep together, never separating. But in order to
discharge the several duties assigned them by the Su-
periors, who will have entire, free and absolute power to
send them to any place, recall or change them, just as they
think, in Domino, it is their duty to do, without prejudice,
however, to the dependence which their rule demands, and
in conformity with the good-will and pleasure of the
Ordinary.

2. On their arrival in America it will be proper to allow
the missionaries about a month, during which time they
will remain together, not so much to rest after their jour-
ney as to examine the aspect of things, take a good view
of the sea upon which they will have to sail, and concert
measures which will enable them to act with prudent uni-
formity and success.

3. While the urgent wants of those souls who have been
so long destitute of spiritual assistance will require much zeal on the part of the missionaries, who will go here and there to assist and instruct them, the novices will remain stationary at the principal residence (which will be considered as the mother house and central point for all, and where, in due time, the seminary is to be erected), in order that they may imbibe the spirit of their institute, it being in the power of the Superior, if he deem it expedient, to shorten, as much as he thinks proper, the time of the regular novitiate—generally two years—without which they will have nothing but the garb and outward semblance of missionaries.

4. In conformity with the provisions of *Jus Canonico* and the formation of their institute, the missionaries are declared personally inapt to accept benefices with the care of souls; in such a manner that any missionary accepting a parish would be *ex ipso*, excluded from the Company; therefore, all the parishes that the bishop may wish to confide to the missionaries must be taken in the name of the whole society, without preference for any particular individual, and the Superiors will, consequently, remain at liberty to appoint, recall, replace and dispose of their subjects, as of so many vice-curates, as is done in all places where the missionaries have the care of souls; otherwise there would be nothing but the mere show of the Company and the Mission.

5. Therefore those subjects that are employed in any parish or congregation can, and ought mutually to assist each other, and should unite their efforts, as necessity may require, or according to the suggestions of the Superior, in giving retreats, missions, etc.

6. And as, through ignorance and vice, the state of these people cannot be otherwise than most deplorable, since:

"Neglectis, wrenda, felix innascitur agris,"
before settling in any place the missionaries should begin by a mission, given according to our rules, in order to make a good beginning, and promote the solid and permanent welfare of these poor souls; the effect of these missions being such that they produce a complete change in a place and render it easy to preserve and continue the good thus begun. Whereas, beginning without a mission, a priest can only, after great labor and a long time, give some sort of form to his congregation.

7. All the proceeds and revenues appertaining to the respective parishes will be received in the name of the whole body of the missionaries; and after having deducted what is necessary for the support of the missionary and his brother coadjutor, all must be placed in the hands of the Superior or the procurator appointed by him, and will be employed according to the perfection of community life, which exists in all its vigor among the missionaries, in providing them with clothes, or whatever else they may require.

8. They will earnestly strive to promote and carry out, as soon as possible, the erection of a seminary, which, aided by the moderate pension required of the seminarists, need not, it is presumed, be very long delayed.

9. When, in the course of time, and by means of the training of young students for the Church, they have provided a sufficient number of priests to replace the missionaries dispersed in different parishes, the latter will then be enabled to withdraw into one or more houses, according to the regulations of their institute, restricting themselves to the usual functions of the same, retaining those others only that are annexed to their existing houses.

10. In order to verify in its full extent the name of the "Missionaries of the Congregation of the Mission," founded by St. Vincent, the aforesaid missionaries shall always and in every place observe exactly the rules, constitutions and
holy practices left them by their Founder, as these are observed and practiced by their fellow members wherever they are established, as also the due dependence on the chief Superiors of the same Congregation, in conformity with the bulls of erection and confirmation, issued by the Sovereign Pontiffs, in favor of the same Congregation.

It has been thought requisite to take down in writing all these points, verbally agreed upon, for no other end than to fix a rule and satisfy those who, viewing this mission under another aspect than the true one, might, though with good intentions, be actuated by sentiments of opposition towards it, which would considerably impede its success and progress.

FELIX DE ANDREIS,

Priest of the Congregation of the Mission, entrusted with the above named mission.

CHARLES DOMINIC SICARDI,
Vicar-General of the Mission.

LOUIS WILLIAM DUBOURG,
Bishop of Louisiana and of the two Floridas,

Rome, 17th of November, 1815,
DECRETUM DE MONIALIUM ET SORORUM CONFESSIONIBUS

Cum de sacramentalibus Monialium et Sororum confessionibus moderandis plures ad hunc diem, ex re et ex tempore, jussae sint leges, eas, aliqua ex parte immutatas et apte dispositas, visum est in unum colligere Decretum, prout sequitur:

1. Unicuique religiosae communitati tum Monialium tum Sororum, regulariter, unus dumtaxat detur Confessarius ordinarius: nisi ob magnum ipsarum numerum, vel aliam justam causam, alterum vel plures dari oporteat.

2. Confessarius ordinarius, regulariter, non ultra triennium in hoc munere permaneat. Episcopus tamen seu Ordinarius eum ad secundum, immo etiam ad tertium triennium confirmare poterit:
   a) si ob sacerdotum ad hoc officium idoneorum penuriam aliter providere nequeat; vel,
   b) si major Religiosarum pars, earum quoque quæ in alis negotiis jus non habent serendi suffragium, in ejusdem Confessarii confirmationem, per secreta suffragia, convenerit; dissentientibus tamen, si velint, aliter providendum erit.

3. Pluries in anno, unicuique religiosae communitati detur Confessarius extraordinarius, ad quern omnes Religiosae accedant oportet, saltem ut benedictionem accipiant.

4. Unicuique domui religiosae aliquot ab Ordinario sacerdotes deputentur, quos Religiosae in casibus particularibus, confessionis peragendæ causa, facile vocare queant.

5. Si qua Religiosa, ad animi sui quietem et majorem in via Dei progressum, aliquem specialem Confessarium vel moderatorem spirituali postulet, erit facile ab Ordinario concedendus; qui tamen invigilabit ne ex hac concessione abusus irrepant: quod si irrepserint, eos caute et prudenter eliminet, salva tamen conscientiae libertate.

6. Si Religiosarum domus Ordinario loci subjecta sit, hic eligit sacerdotes a confessionibus tum ordinarios tum extraordinarios; si vero Superiori regulari, hic Confessarios Ordinario loci presentet, cujus est iisdem audiendi confessiones potestatem concedere.

7. Ad munus Confessarii sive ordinarii, sive extraordinarii, sive specialis, deputari possunt sacerdotes, tum et Clero seculari tum, de
Superiorum licentia, e Clero regulari, dummodo tamen nullam habeant in easdem Religiosas in foro externo potestatem.

8. Hi Confessarii, qui annos quadraginta expleverint oportet, morum integritate et prudentia emineant; at Ordinarius, justa de causa et onerata ejus conscientia, ad hoc munus eligere poterit sacerdotes, qui nondum ea ætate sint, modo memoratis animi laudibus excellant.


10. Confessarii omnes sive Monialium sive Sororum, caveant ne interno vel externo communitatis regimen sese immisceant.

11. Si qua Religiosa extraordinarium Confessarium expetat, nulli Antistite liceat, vel per se vel per alios, neque directe neque indirecte, petitionis rationem inquirere, petitioni verbis vel factis refrangi, aut quavis ratione ostendere se id ægere ferre; quod si ita se gesserit, a proprio Ordinario moneatur; si iterum id ipsum peccaverit, ab eodem deponatur, audiata tamen prius sacra Congregatione de Religiosis.

12. Omnes Religiosæ de sociarum confessionibus nullo modo inter se colloquuntur, neve eas sorores carpere audiant, quæ apud alium, quam deputatum, confessionem peragant; secus ab Antistita vel ab Ordinario puniantur.

13. Confessarii specialis, ad monasterium, seu domum religiosam vocati, si intelligent Religiosas nulla justa causa vel necessitatis vel utilitatis spiritualis ad ipsos accedere, eas prudenter dimittant. Momentur preterea omnes Religiosæ, ut facultate sibi concessa specialem petendi Confessarium sic utantur; secus ab Antistita vel ab Ordinario puniantur.

14. Si quando Moniales aut Sorores extra propriam domum, quavis de causa, versari contigerit, liceat eis in qualibet ecclesia vel oratorio, etiam semipublico, confessionem peragere apud quemvis Confessarium pro utroque sexu adprobatum. Antistita neque id prohibere, neque de ea re inquirere potest, ne indirecte quidem: Religiosæque nihil Antistitæ sue referre tenentur.

15. Moniales omnes aut Religiosæ, cum graviter ægrotant, licet mortis periculum absit, quemlibet Sacerdotem ad confessiones exiendi adprobatum accersere possunt, eique, perdurante gravi infirmitate, quoties voluerint, confiteri.

16. Hoc Decretum servandum erit ab omnibus religiosis mulierum familiis, votorum cum solemnium, tum simplicium, ab Oblatis
aliisque piis communitatibus, quæ nullis votis obstringuntur, etiamsi Instituta sint tantum dioecesana. Obligat etiam communitates, quæ in Prae lati regularis jurisdictione sunt; qui nisi fidelem observantiam hujus Decreti curet, Episcopus seu Ordinarius illius loci id agat ipse tamquam Apostolice Sedis Delegatus.


Itaque prærogatis Emis Patriibus Cardinalibus sacrae Congregationis de Religiosis in plenario caetu ad Vaticanum habito die 31 mensis Januarii anno 1913, sanctissimus Dominus noster Pius PP. X, referente infrascripto Secretario, hoc Decretum in omnibus adprobare et confirmare dignatus est, et mandare ut in lucem edatur, et ab omnibus ad quos spectat, in posterum apprime servetur.

Contrariis non obstantibus quibuscumque, etiam speciali et individua mentione dignis.

Datum Romæ, ex Secretaria sacrae Congregationis de Religiosis, die 3 mensis februarii anno 1913.


† Donatus, Archiep. Ephesinus, Secretarius.

Official Translation (Acta apostolicae Sedis).

DECREE ON CONFESSIONS OF NUNS AND SISTERS

Whereas to present date many laws have been promulgated, in various times and circumstances, to regulate the sacramental confessions of Nuns and Sisters: therefore, it has now been determined to collect and coördinate all these laws, with some modifications, in one Decree of the following tenor, to wit:

I. To each house of Nuns or Sisters there shall usually be assigned only one ordinary Confessor; unless the great number of Religious, or some other just motive, necessitates the appointment of two or more.

II. The ordinary Confessor should not, as a rule, hold this office for more than three years. The Bishop, or the Ordinary, however, may reappoint him for a second or even a third term of three years:

(a) if through lack of priests suitable for this duty he cannot otherwise provide; or

(b) if by secret ballot a majority of the Religious (counting also those who in other matters have no right to vote) request his retention. But the dissentients must be provided for in some other way, if they wish it.
III. Several times every year an extraordinary Confessor must be given to each religious house. All the Religious must appear before this extraordinary Confessor, at least to receive his blessing.

IV. For each religious house the Ordinary will assign several priests whom the Religious in particular cases can easily send for to hear their confessions.

V. If any Religious, for the peace of her soul or greater progress in spiritual perfection, ask for a special Confessor or Spiritual Director, the ordinary has readily to grant her demand. The Ordinary, however, will see to it that abuses do not arise from such concession; and if abuses should come, let him cautiously and prudently remove them, always safeguarding liberty of conscience.

VI. If the house of Religious is subject to the Ordinary of the place, he is to choose both the ordinary and extraordinary Confessor; but if the convent is subject to a Superior who is a Regular, then this Superior will present priests for the office of Confessor to the Ordinary of the place, to whom it belongs to grant them the power of hearing confessions.

VII. For the office of Confessor (whether ordinary, extraordinary or special) priests may be chosen from the secular, or (with the permission of their Superiors) from the regular clergy, provided that in neither case they have power in foro externo over these same Religious.

VIII. These Confessors should have completed their fortieth year and be distinguished for prudence and integrity of life. But the Ordinary may, through a just motive and on his own responsibility of conscience, delegate for this office priests who have not yet reached the age specified, provided that they have the other afore-mentioned requirements.

IX. The ordinary Confessor may not be appointed an extraordinary Confessor; nor may he, except as provided in Article II of this Decree, be reappointed as ordinary Confessor in the same house, until one year has elapsed from the expiration of his term of office. An extraordinary Confessor, however, may be immediately appointed to the office of ordinary Confessor.

X. All Confessors of Nuns or Sisters must be very careful not to mix in the external or internal government of the Community where they hold office.

XI. If any Religious request an extraordinary Confessor, no Superioress may, either personally or through others, either directly or indirectly, inquire into the reason of the request, or refuse the petition by word or deed, or in any way show that she
tolerates it unwillingly. Should a Superioress fail in this regard, let her own Ordinary admonish her; and upon a second offense let him depose her, after having first consulted the Sacred Congregation of Religious.

XII. The Religious are forbidden to talk among themselves in any way about the confessions of their companions in Religion, or to criticise those Sisters who confess to one other than the designated Confessor. In case they violate this prohibition, they must be punished by the Superioress or the Ordinary.

XIII. If the special Confessors called to a monastery or religious house perceive that the Religious have no just reason of necessity or spiritual profit to demand special Confessors, let said Confessors dismiss the Religious prudently. All Religious are also admonished to use this privilege of asking for a special Confessor only for their spiritual good and greater progress in religious virtues, apart from all human considerations.

XIV. When Nuns or Sisters are outside their own house, no matter what the reason, they may confess in any church or oratory, even semi-public, to any Confessor approved for both sexes. The Superioress may not forbid this or inquire about it, even indirectly, and the Religious are not bound to mention the fact to their Superioress.

XV. Any Nun or Religious, when seriously sick, although not in danger of death, may call any priest approved for hearing confessions, and she may confess to him as often as she wish during this serious illness.

XVI. This Decree must be observed by all religious families of women, whether of solemn or simple vows, or Oblates or other pious communities not bound by vows, even though the Institute be merely diocesan. This decree also obliges communities under the jurisdiction of a Prelate Regular; and if he do not see to it that his subjects faithfully obey this Decree, the Bishop or Ordinary of the place shall himself, as a Delegate of the Apostolic See, enforce its observance.

XVII. This Decree must be added to the Rules and Constitutions of each and every religious family of women and publicly read in the vernacular once a year in a chapter of all the Religious.

Therefore, our Holy Father, Pope Pius X, having heard the mind of their Eminences, the Cardinals of the Sacred Congregation of Religious, assembled in plenary Congress at the Vatican the thirty-first day of January, 1913, has deigned, after the report of the undersigned Secretary, to approve and confirm this Decree in all its parts and to order that it be published and faithfully observed in the future by all whom it concerns.
All dispositions whatsoever, even though worthy of special and individual mention, to the contrary notwithstanding.

Given at Rome from the Secretariate of the Sacred Congregation of Religious, the third day of February, 1913.

FR. J. C. Card. VIVES, Prefect.

† DONATUS, ARCHBISHOP OF EPHESUS, Secretary.

118. — On the application to the Daughters of Charity of the Decree relative to the confessions of religious. S. Congr. of Religious, January 14, 1914.

Roma, 19 Gennaio 1914.

Il sottoscritto Segretario della Sacra Congregazione dei Religiosi comunica alla Paternità Vostra Reva che gli Emi Padri di questo S. Dicastero nella Congregazione Plenaria del giorno 8 Agosto 1913 al dubbio:

Se il Decreto del 3 Febbraio 1913 sulle confessioni delle monache e suore comprenda anche le Figlie della Carità di S. Vincenzo de Paoli,

si degnarono rispondere

Affirmative, juxta modum; modus est: Attenta peculiari Puellarum Charitatis institutione, attentisque Pontificis declarationibus ac privilegiis indultis præsertim a S. P. Pio VII et Leone XIII, die 25 Junii 1882, vigilantiam super executione prefati Decreti, quoad dictas Puellas, spectare ad Superiorem Generalem pro tempore Congregationis Præsbyterorum Missionis sive per se, sive per ejusdem Congregationis Visitatores, salva delegatione Apostolica Ordinariorum locorum, in casu negligentiae Superioris Congregationis Missionis.

Superior vero tenetur illico notificare praedictum Decretum, diei 3 Februarii 1913, dictis Puellis seu Filiabus Charitatis, si nondum illud notificaverit.

E il Santo Padre nell’ udienza concessa al sottoscritto Segretario il 14 dello stesso mese si degnava approvare la risposta degli Emi Padri.

Con sensi di distinta stima gode raffermarsi
Della Paternità Vostra
Devotissimo in Christo.

DONATO,
Arcivescovo di Efeso, Segretario,
119.—Approbation of the Calendar for the Congregation of the Mission.—S. C. of Rites, December 2, 1913.

CONGREGATIONIS MISSIONIS

Præsens Kalendarium, juxta Rubricas et Decreta novissima redactum, Sacra Rituum Congregatio, vigore facultatum sibi specialiter a Sanctissimo Domino Nostro Pio Papa X tributarum, revisione rite peracta, recognovit ac probavit, illudque in universa Congregatone Missionis adhiberi mandavit: servatis de cetero Rubricis et Decretis, præsertim quoad Festa Dedicationis et Titularis Ecclesiarum necnon Patronorum cujusque loci. Contrariis non obstantibus quibuscumque.

Die 2 Decembris 1913.

Fr. S. Card. Martinelli, Praefectus.

LtS


Omnia sunt ut in Kalendario Ecclesie universalis, exceptis tantummodo nonnullis variationibus et Festis quæ specialem habent relationem cum Congregatione Missionis videlicet:

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<td>27. Translatio S. Vincentii a Paulo, Conf., duplex majus.</td>
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SEPTEMBER.

NOVEMBER.
16. In Ecclesiis consecratibus: Dedicatio omnium Ecclesiarum Congregations, duplex 1 class. cum Octava.

DECEMBER.
20. Patrocinii S. Vincentii a Paulo, Conf. duplex majus.

Note—This Calendar will be obligatory, like the new Calendar for the whole Church, only from the 1st of January, 1915.

120—For the Feast of the Translation of the Relics of Saint Vincent de Paul. Rescript of His Holiness Pope Pius X in favor of the chapels of the Priests of the Mission and Daughters of Charity and especially of the Mother House.—January 23, 1914.

In seguito alle Rubriche nuovissime del Breviario, modificate a norma nel Nostro Motu Proprio “Ab hinc duos annos” la Congregazione della Missione di S. Vincenzo De’ Paoli, non potendo più solennizzare la festa della Traslazione delle Reliquie del suo Glorioso Fondatore nella Domenica seconda dopo Pasqua, come Noi stessi avevamo concesso nello scorso anno: per quella paterna benevolenza, che professiamo verso la medesima Congregazione, e desiderando che la suddetta Festa possa continuarsi a celebrare nella detta Domenica, almeno colla S. Messa, benignamente concediamo che in tutte le Chiese ed Oratorii Semipublici dei Preti della Missione, e delle Figlie della Carità, si possa celebrare una Messa della prefata Traslazione, nella Domenica Seconda dopo Pasqua, a meno che non occorra un Doppio di Prima Classe. Nella Chiesa poi della Casa Madre della medesima Congregazione concediamo che si possano celebrare tutte le Messe della stessa Traslazione, eccettuata...
una, la quale dovrà corrispondere all'Officio del giorno; Non ostante qualunque cosa in contrario.

Dal Vaticano, nella Solennitá della Conversione di S. Paolo Apostolo 1914.

PIUS PP. X.


Dilecto filio religioso viro Antonio Fiat Congregationis, vulgo Lazaristæ, Superiori generali, non solum ob virtutum exempla et eximia caritatis opera, sed etiam ob regiminis diuturnitatem Divi Vincentii a Paulo ejusdem Congregationis Institutoris semulatori, gratulamur ex animo, et fausta quaeque ad multos etiam annos a Domino adprecantes, imploratam facultatem libenter concedimus, et eidem Superiori ac universis utriusque sexus Congregationis sodalibus Apostolicam Benedictionem amantissime impetimus.

Ex Ædibus Vaticanis die 2 Februarii 1914.

PIUS PP. X.
OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Joachim Pato-Rodriguez, December 13, 1913, Guantanamo, Antilles; 57 years of age, 40 of vocation.
Rev. Louis Delarbre, December 30, 1913, Paris; 78, 56.
Mr. Manuel Lourenço, cleric, January 5, 1914, Dax, France; 24, 6.
Rev. Charles Schmiedel, January 9, 1914, Schwarzach, Austria; 26, 7.
Rev. Francis Richon, January 13, 1914, Bas-en-Basset, France; 78, 58.
Brother John Baptist Borsotto, January 15, 1914, Turin, Italy; 39, 8.
Brother Andrew Izzo, January 21, 1914, Naples, Italy; 80, 59.
Rev. Cæsar Rinaldi, January 24, 1914, Naples, Italy; 48, 18.
Brother Gerard Steinbach, January 26, 1914, Theux, Belgium; 80, 59.
Brother Dominic Serra, January 13, 1914, Chieri, Italy; 51, 15.
Mr. Anthony Tulia, cleric, December 28, 1913, Palma, Isle of Majorca; 17, 3 months.
Brother Eugene Boulnoy, January 20, 1914, Antoura, Syria; 79, 45.
Rev. Isidore Ciattini, February 3, 1914, Turin, Italy; 71, 45.
Rev. Michael Perez, February 2, 1914, Paredes de Nava, Spain; 67, 49.
Rev. Paul Tchang, February 12, 1914, China; 71, 47.

OUR SISTERS

Sr. Bridget Brady, Orphanage of Saint Joseph, Enfield, England; 39 years of age, 14 of vocation.
" Elizabeth Casey, St. Joseph’s Retreat, Dearborn, Michigan; 72, 43.
" Catherine Gallagher, St. Mary’s Hospital, Saginaw, Michigan; 65, 33.
" Rosa Josephina Teupe, Providence Hospital, Washington, District of Columbia; 40, 12.
BOOK NOTICES


In former numbers of the Annals we have from time to time drawn attention to the volumes of dogmatic theology published by Rev. John McGuinness C. M., professor in the Irish College in Paris. We are now happy to bring under the notice of our readers the second edition of this valuable work, just published in 3 vols. (Lethielleux Paris, and M. H. Gill & Son, Dublin).

The first volume treats De religione revelata, ejusque Fontibus de Ecclesia, de Deo Uno, pp. xvii-624; the second De Deo Trino et Creator, de Verbo Incarnato, de Gratia, de Virtutibus infusis, pp. xxii-638; the third de Sacramentis in genere et in specie, de Deo Consummatore, pp. xxiv-678, together with an alphabetical index (30 pages) of the whole work.

These three volumes, forming a complete course of dogmatic theology, are marked by solidity of doctrine, clearness of arrangement, fulness of exposition, and simplicity of style. The results of the most recent scholarship, and the latest decisions of Roman Commissions and Congregations are utilized to support and throw light upon the conclusions of the author. The questions discussed and the errors prevalent especially in English-speaking countries are pointed out, with the solution of difficulties and the refutation of errors.

The first edition of Father McGuinness’s work has been received with merited favor, and in certain dioceses in Ireland has been appointed by the Bishops as the book for diocesan conferences on Dogmatic subjects. The second edition with its improved arrangement, and more exhaustive treatment of questions, deserves a place in every ecclesiastical library, and ranks amongst the best manuals of dogmatic theology that can be put into the hands of students.

We earnestly recommend Father McGuinness’s work to all ecclesiastics, and especially to the students of the Seminaries directed by the Priests of the Congregation of the Mission, and we congratulate the author on having completed a work so laborious and so useful, and on having given us a course of dogmatic theology second to none of the manuals most in vogue at the present day.


Supernatural Merit, Your Treasure in Heaven, by Rev. F. J. Remler, C. M. One vol. in-18, St. Louis, Missouri, 1914.


Conferencias dadas á las Hijas de la Caridad con ocasión de la renovación de los votos por los Superiores generales, señores Etienne, Bore y Fiat. Madrid, impr. del asilo de Huervanos, 1913. 2 vol. in-8.
EUROPE

FRANCE

PARIS

Basilica of the Sacred Heart, Montmartre. The Chapel of Saint Vincent de Paul. It is hoped that the consecration of the beautiful church erected on the summit of Montmartre and dedicated to the Sacred Heart, will take place in October of the current year, 1914. Cardinal Amette, Archbishop of Paris, who is to officiate on this solemn occasion, will doubtless be surrounded by a large number of bishops.

Hopes were entertained of the completion of the architectural works, now under construction, undertaken by the city of Paris, leading from the base of the hill to the main entrance of the church and giving to the whole structure a most imposing aspect, but the laudable impatience of Catholics will not allow a more prolonged delay. The bronze doors, pulpit and principal altars, however, will be finished before the ceremony of consecration.

Among the most important chapels is one dedicated to Saint Vincent de Paul. It occupies the transept on the Gospel side, and faces the chapel of Blessed Margaret Mary on the Epistle side.

Large sums have been contributed towards the fitting up of Saint Vincent's chapel which will be gradually embellished. The bas-relief of the altar, its chief ornament, represents scenes in the life of the Saint. The figures are
of gilded brass, the work of a distinguished French artist, Mr. Fagel, lately deceased.

The Bulletin de l'Œuvre du Vœu national du Sacré-Cœur, April 1914, contained a design of this altar—a work of art which it was given us to admire. As before stated, it will be the centre piece of the decorations which will be completed in a few years and which will recall the great works of Saint Vincent de Paul so dear to France and so greatly extolled by the whole Church.

NEW WORK ORGANIZED IN PARIS FOR WOMEN AND YOUNG GIRLS

We are happy to reproduce in our Annals the following article published by the Semaine religieuse de Paris, May 2, 1914. The Daughters of Charity outside of Paris will no doubt do all in their power to induce young girls to remain at home instead of coming to the capital, where they so often meet only misery. When the evil is done, there remains nothing but to remedy it, even should this be only temporarily and imperfectly. The purpose of the Maison d’accueil, the subject of the article, is to provide for the present emergency.

The Œuvre de l'hospitalité de nuit has just founded in Paris, 113 rue Cardinet, a house for women and young girls.

For a long time the attention of the council of the Work had been called to the peculiar situation of various classes of persons, as teachers, bookkeepers, seamstresses, servant girls, to whom the Work failed to extend all the needful assistance. It is therefore to provide for this lack that a house has been opened, the organization of which, while maintaining the principle of charitable hospitality, is so arranged as to correspond to the end in view. In order to be admitted, applicants must present references, engaging themselves, moreover, to comply with the regulations
of the house and to seek work. A gratuitous employment bureau, annexed to the establishment, facilitates this task. For the first week board and lodging are offered at a very low rate. The stay is limited to three weeks, thus supporting the object of the Work, which is to provide temporary assistance only.

In a letter to the bishops, Mr. P. Leturc, secretary general of the council of administration, justifies the erection of the new work as follows: “It not unfrequently happens,” he writes, “that young women and girls, residing in the country, come to Paris to seek employment. They arrive here without any special directions, not even the address of some suitable home in which they may find lodging. Hence, the many dangers to which they are exposed. Struck with the helplessness of the situation in which these country girls may find themselves, totally unprepared as they are to face the seductive allurements of the capital, the Œuvre de l’hospitalité de nuit has just opened a house destined to receive temporarily women and young girls seeking employment.

“What our Work desires above all is to make known outside of Paris the existence of the new house organized to render many great services and to have it advertised in the Catholic papers of our large cities as well as in those of our country places.”

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THE BERCEAU OF SAINT VINCENT DE PAUL

CELEBRATIONS IN HONOR OF THE GOLDEN JUBILEE OF THE WORK

The work established in memory of Saint Vincent de Paul, at his birthplace, was begun in 1864, at the hamlet of Ranquines, parish of Pouy, to-day comprised in the department of the Landes, near Dax. It is called the Work of the Berceau of Saint Vincent
de Paul and its purpose is to reproduce a kind of summary of the charitable works founded by the Saint whose fame reflects honor upon the Church and his native land. Included within its limits are homes for the aged, men and women, schools for boys and girls, forming a fitting monument to the memory of Saint Vincent. The civil as well as the ecclesiastical authorities of the place lent their support, and it was in April 1864, that the work was solemnly inaugurated in presence of representatives of the government, of the clergy and a large number of Lazarists and Daughters of Charity.

An administrative committee was at once formed and legally established; it is composed partly of laymen, including the prefect and sub-prefect of the department, and partly of clergymen, having at their head the Bishop and the Lazarist Superior. Under the wise management of this committee, the work, blessed by God, has prospered.

The fiftieth anniversary of its foundation occurring this year, it was deemed fitting to celebrate it by appropriate ceremonies. The following is the report sent us.

Golden Jubilee of the Berceau of Saint Vincent de Paul

The Berceau has this year celebrated by a solemn novena, April 18th–April 26th, the fiftieth anniversary of its foundation. Mr. Ducaux, prefect of the Landes, and Mr. Sarrazin, sub-prefect of Dax, respectively honorary president and vice-president of the Administrative Committee, begged to be excused from attending; Bishop Schœpfer of Tarbes and Lourdes, and Bishop Tasso of Aosta, were detained by Confirmation tours. The Holy Father sent us the apostolic blessing, and from all parts, letters were received from former pupils and friends of the Berceau, who united with us in thought and shared our joy, while in Rome holy Mass was offered for us in the Mamertine prison in presence of a select group of well-wishers.

On Saturday, April 18th, 2:15 p.m., the gladsome peals of bells announced the opening of our jubilee festivities. A few moments after, summoned anew by the bells, the whole household of the Berceau assembled in the chapel
and here, in presence of the Blessed Sacrament, our Superior intoned the *Te Deum*, the hymn of thanksgiving for the past fifty years of blessings.

In the course of the evening, Father Villette, Procurator General of the Congregation of the Mission, member of the Administrative Committee and delegate of the Superior General, arrived with Mgr. de Cormont, Bishop of Aire and Dax, who interrupted his Confirmation tour to take part in our rejoicings.

Next morning the sun rose gloriously, but later a few clouds darkened the serene skies and a shower fell. We paid little heed to this and continued our preparations, trustful that the weather would eventually favor our plans and permit us to have Solemn Mass in the open air. The altar resting close to the railing around the old oak, had been erected on a platform elevated by six steps. From the eve, bamboos, palms, and pine branches had been massed about the platform; it was soon decorated with gold and silver flowers, intermingled with natural ones and surmounted by a baldachin which displayed among its varied designs the picture of the youthful Vincent de Paul giving his thirty sous to a beggar. The seminarians in the meantime were busily despoiling the chapel of kneeling stools and benches and arranging them in the open space around the platform, while numbers of invited guests, among whom we distinguished many familiar faces, continued to arrive. As the hour for Mass was nearing, the crowds directed their steps towards the humble cottage of Ranquines seemingly to-day more hospitable, although decked in no other garb than its customary simplicity. Just at this moment, however, it possessed a treasure carried to it every fifty years—the relic of Saint Vincent de Paul, which is usually kept above the main altar of our chapel. The reliquary, regilt through the generosity of Sister Fournial (who died on the last day of
our festivities), was placed on a richly ornamented canopy resting on a pedestal. The rooms were filled with surplicd priests while the celebrant, the deacon and the sub-deacon vested. As soon as the bells began to ring, a special guard of honor went to Bishop de Cormont’s apartments to escort him to Ranquines. The procession was then organized: at its head walked the Children of Mary of the village, then the orphan girls of the Berceau, the orphan boys and seminarians, displaying their banner, a gift of Mother Maurice, Superioress of the Daughters of Charity; next came the clergy and finally four Lazarist priests in dalmatics, carrying the relic, and accompanied by four canons holding the tassels: Very Rev. Canon Lahargou, Superior of the Institution de Notre-Dame-du-Sacre-Cœur of Dax, President of the Alliance of the houses of Catholic education; Very Rev. Canon Cazaux, Director of the diocesan works; Very Rev. Canon Capdevielle, Secretary General of the Bishop, and Very Rev. Canon Dasquet, Titular Canon of the Cathedral. As of old, Saint Vincent de Paul issues from his humble cottage, and borne by men of God, goes forward to spread blessings and to gather, without having sought it, that glory which follows in the footprints of great saints. Immediately behind the shrine, walked the Very Rev. E. Villette, Procurator General of the Lazarists, and Very Rev. A. Delanghe, Visitor of the Province of Aquitaine; then came the Bishop, accompanied by his Vicars General, Very Rev. Fathers Dulucq and Clavé, followed in turn by the members of the Administrative Committee of the Berceau. Many friends of the house took part in the procession which was closed by the old inmates of the home, members of the household and a compact group of Daughters of Charity, forming a most picturesque scene, rich in piety and poetry, symbolism and memories, recalling the never-to-be-forgotten day of the Work’s inauguration in 1864.
The procession wended its way along the garden walks surrounding the chapel and finally halted in the open space. The reliquary having been deposited in the place of honor, Solemn Mass began. At its close the relic of Saint Vincent was carried back in procession to the cottage of Ranquines where it was to remain during the festivities.

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The Administrative Committee of the Berceau then held its annual meeting. Bishop de Cormont read the letter which he had received from the Superior General, the text of which is as follows: “My Lord, you have deigned to take the initiative in celebrating the fiftieth anniversary of the establishment of the Work of the Berceau of Saint Vincent de Paul, and this is a sweet consolation for us, the humble sons of a Saint who continues to be one of the purest lights of Catholic France. It has been for us a gratifying task to spend ourselves during this half-century in works so dear to the heart of Saint Vincent on the very spot of his birth, under the ever fatherly authority of the Bishops of Aire and Dax, with the cooperation of a wise administration whose benevolence has not slackened for a single moment. It is a pleasant duty for me to recognize this, my Lord, and publicly to acknowledge it on this happy anniversary, while expressing to all the members of the Administrative Committee, through their eminent President, the sentiments of the deep gratitude entertained by the double family of Saint Vincent de Paul. Begging for it and for me your pastoral blessing, I have the honor to be, etc. A. Fiat, Superior General.”

At the dinner which followed and to which many clergy-men and laymen had been invited, Father Villette proposed a toast in which he developed the thoughts expressed in the Superior General’s letter, terminating his address in these words:
"It is in the name of the Superior General and of the double family of Saint Vincent that I offer you, my Lord and Gentlemen, most heartfelt thanks. I would, it seems to me, fail somewhat in my mission here, were I not to thank you also in the name of those who have departed hence after devoting themselves so zealously to insure the prosperity of the Berceau. Four names among others deserve to be inscribed on its records in letters of gold: Father Truquet, Superior of our house in Dax, who was the active initiator of the work; the kind and devoted Father Lacour, who laid its foundation so firmly; the distinguished Father Pémartin, that man with heart of gold, who, after sharing the labors of his two confrères, continued the work; finally, Father Serpette, who, although not a native of the place like Fathers Lacour and Pémartin, had fully merited his naturalization papers. And could I forget to mention with these noted Superiors of the Berceau, one who lived close-by, keeping, as it were, within their shadow, but who understood their thoughts so well, the worthy Sister Clos, Daughter of Charity, of holy memory? From heaven these elect souls with Saint Vincent, thank the benefactors of the Berceau and they will obtain for those who are carrying on the work the graces they need to maintain it and further its development."

Bishop de Cormont then spoke. He thanked the Procuringator General and in his person, the Superior General, whose delegate he was. After expressing his happiness to be present at our festivities, he congratulated all who had come to take part in them, closing his discourse with a few words of praise in behalf of the Administrative Committee, highly commending the zeal and devotedness of its members.

Mr. Bory, notary, President of the Committee, arose and in a few well-chosen words said that if he gladly responded
to the invitation sent him each year to visit the Berceau, it was not so much to attend to the business affairs of the Work as to profit by the edification he received there.

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At half-past two in the afternoon, the bells summoned us to Vespers. In compliance with the Bishop's wish, Father Villette officiated; His Lordship was present, occupying the pontifical throne.

Before Benediction, Father Robert, Superior of the Berceau, delivered a panegyric of Saint Vincent de Paul. After excusing himself for replacing the orator of the day, prevented from coming by the pressing duties of his ministry, Father Robert, taking for his text the words, *Quis putas puer iste erit,* inscribed on the frontispiece of our chapel, demonstrated in a beautiful and instructive discourse, how Saint Vincent de Paul had glorified the Landes and how the Landes had in turn glorified Saint Vincent de Paul.

It is in truth to men and things surrounding his cradle that the Saint is indebted for his formation; through them treasures were gathered into his soul. The ancient church of Pouy with its baptistery, the old altar of Saint Peter with its sculptured retable representing the keys of heaven, Faith and the glorious attributes of the prince of the Apostles, our Lady of Buglose, and Mary's statue in the old oak, the families of de Commet and de Saint-Martin, the college of Dax, all these hold an important place in the life of Saint Vincent de Paul and are especially mentioned in the sketch given us of his childhood. Saint Vincent himself acknowledged that whatever good was in him he owed to the Landes. He never forgot this. When at Saint Lazare's, he continued to hold the most friendly communications with his relatives, friends, benefactors and the civil and ecclesiastical authorities of his native place.
We find here in that sanctity peculiar to Mr. Vincent, a corner of his heart hitherto unknown and into which one penetrates with the liveliest interest. But the Landes have given back to Saint Vincent the glory which he shed upon them. Referring to this subject, the orator developed an attractive chapter of our local history, which extends beyond the limits of the department and even assumes a national interest. He spoke in glowing terms of Mr. Ducros, sub-prefect of Dax, who first conceived the plan of the Work of the Berceau, altogether French and Christian, and who having once launched his project carried it out with admirable patience. He also described the gradual development of the work and finally its wonderful completion, far surpassing all expectations and which was achieved, thanks to the impulse given by the two Bishops of Dax, Mgr. Lannelucq and Mgr. Epivent, to the influence of Father Etienne, Superior General, to the coöperation of the prefects of the Landes and of the municipality of Pouy, to the benevolence of the government, to the tireless efforts of Fathur Truquet, Superior of our house of Our Lady of Pouy, Dax, and to the lottery tickets circulated throughout France. And when at the close of his discourse, Father Robert called down the blessings of heaven upon the work now committed to his care, he did so in terms that won for him the sympathy of his audience, while they awakened in the hearts of the Landais, sentiments of laudable pride for the work accomplished.

Benediction of the Most Holy Sacrament closed this beautiful day, amidst strains of heavenly music which were poured forth with undiminished power. The hymns rendered by the pupils of the Berceau, under the skillful leadership of their musical director, were a marked feature in our celebrations, giving to them a tone of rare distinction and religious enthusiasm.
The days that followed, in which the memory of Saint Vincent was commemorated in our family circle, were not less solemn. In the morning, the bells called us to our classrooms, but in the afternoon, they joyfully summoned us to pleasant walks. Each morning at half-past nine the whole household assembled in the chapel for the Mass of the Novena, and thus we quietly continued our golden jubilee celebrations, offering our fervent prayers for the Berceau, while the organ pealed forth sweet music.

We must not fail to note the instructions given us every evening before Benediction. Our kind Superior unfolding before us, as it were, our family papers, sketched the life, labors and virtues of the former Superiors of the Berceau, Fathers Lacour, Pémartin, Campan, Salvayre, Serpette, mentioning also the one who for fifty years so devotedly assisted them — the venerable Sister Clos.

On Thursday the 23d, anniversary of the chapel's consecration, and on Friday the 24th, anniversary of the inauguration of the works of the Berceau, the ceremonies were as solemn as those of the preceding Sunday and they were carried out according to the same program.

During these two days, it was our privilege to have Sister Treasurer with several other Sisters from Paris, who were delegated by the Most Honored Mother to be present at our festivities.

On Thursday the students from the ecclesiastical seminary of Poyanne came in a body to receive Holy Communion in Saint Vincent's house, after which, with their directors and their Superior, Father Lafargue, Vicar General, they assisted at the Solemn Mass, during which Bishop Gieure, of Bayonne, former Superior of the ecclesiastical seminary of Aire, occupied the pontifical throne.

The Very Rev. A. Delanghe, Visitor, presided at the
next day’s ceremonies. He was assisted by the Rev. Father Etienne, Prior of the Trappist monastery of Notre Dame of Divielle. The singing by the Lazarist students was rendered with rare perfection.

Thursday had been set apart by our Superior for the special gathering of the former pupils of the Berceau. And many dear and familiar faces were seen here that day. Visitors came from the neighboring dioceses of Cahors, Bordeaux, and even from those of Sens and Versailles. All were happy to find themselves once more “at home”. Bishop Gieure, who in 1864 was numbered among our students present at the inauguration and who later on trained several of our students in the ecclesiastical seminary, had been appointed to preside at this family reunion. When our Superior proposed a toast at the dinner, he thanked His Lordship, delicately and eloquently recalling old times. Absent friends were not forgotten, especially the former Superiors of the Berceau whose memory seemed to hover over the feast held in that same refectory in which they had presided over similar meetings.

Bishop Gieure, in his charming little talk, wittily enlarged upon the Superior’s words in his regard and in turn thanked the worthy successor of Fathers Lacour and Serpette. Father Saussède, pastor of Saint Mary’s, at Goos, then arose, and amid enthusiastic applause, proposed a toast in the name of all former students, to the professors who had devoted themselves to the Work of the Berceau. It was afterwards learned that the good pastor had expressed his gratitude more substantially by placing in the hands of the Superior a large sum to perpetuate the remembrance of this happy reunion.

The following day, Friday, there were similar rejoicings, but more restricted to the family circle, as we entertained that day our confrères of Our Lady of Pouy, Dax. Father Demion, Superior of our house in Bordeaux, also came
with Father Briffon. A local assembly detained our confrères of Figueiras at home and the two Spanish Visitors who had been invited to visit the place in which they passed their two years of exile—1868–1870—sent their regrets.

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A musical and literary entertainment had been announced by the program of festivities for Thursday and Friday evenings. The first was to be given by the juniors and the second by the seniors. Each entertainment included, with other literary selections, an unpublished drama having for its chief character Saint Vincent de Paul.

The drama on Thursday evening, entitled “Les Premiers Gestes d’un saint,” represented the various striking incidents of Vincent’s childhood and youth. The beautiful verses, costumes, scenery, numerous characters, contributed to the entire success of the performance, which was supported by appropriate music. All this brought into bold relief the first manifestations of the humility and charity of the little shepherd boy, culminating in the exaltation of the poor beggar who, under the figure of our Lord, bestowed his blessing upon Vincent de Paul. This scene was a great success. Nothing had been spared,—time, labor or trouble—by the author, the professor of the juniors, to insure this, and his drama proved a feast to eye and ear, furnishing ample opportunity for all artists present to glean at leisure.

The hall was crowded to overflowing and the practical result of this first performance was to show how very restricted were our accommodations. Consequently, the scenery, etc. were as by magic transferred next day to the open playground near the study hall. Here our seniors gave us another play in four acts, written in verse and of the highest literary and moral merit. This drama, from
the pen of the professor of this class and entitled "Hors des chaînes," is the development of a soul's struggle under the influence of Vincent de Paul, a slave in Barbary. The holiness of Vincent seems to radiate about him, spreading through the palace of his master, in the prison and at work, a holy joy which comforts and uplifts souls and even excites the admiration of one whose heart is full of hatred, Ali, the son of the renegade. In the course of the drama is unfolded the conflict of those influences which form the material and external part of the piece, Vincent de Paul making use of his credit to liberate the slaves and to break their chains, even should he himself be condemned to wear them. But above all it is observed how he frees souls—those of the renegade, of Ali, and of the servant. All fall under the sweet influence of his sanctity. And when at the close of the fourth act we beheld the departure of Vincent de Paul from the African coast with the converted renegade and Francesco, the old Spanish pilot, all hearts instinctively joined in the soft notes of the song that wafted their frail bark onward, praising the deliverance of the slave from his chains, but above all rejoicing over that of elect souls casting away the bondage that had momentarily held them captives.

The repeated applause which greeted the performance of this drama was its greatest and truest eulogium.

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Our festivities came to an end Sunday, July 26th, feast of the Translation of the Relics of Saint Vincent. Bishop Cormont of Dax had expressed his desire to preside at the closing ceremony. He came, accompanied by Father Dulucq, Vicar General, and Canon Lataste, Superior of the preparatory seminary of Aire. Abbé Thellier of Poncheville was also among our guests. The procession
MIREN, NEAR GORITZ (AUSTRIA)
The pilgrimage of Grad: served by the Vincentians
before the Mass, wended its way to the chapel where the services were held.

The students from the college of Dax came in the evening to assist at Vespers, thus honoring Saint Vincent, the greatest among the former students of the college.

Among other guests who were entertained by us that day and other days of the Novena, we may note Mr. Colonnes de Jullan, delegate of the Conferences of Saint Vincent de Paul of Tarbes, a delegation from the orphanage of Camp de Prats, Bayonne, the patronage of Saint Vincent of Xaintes, Dax, a band of young girls from Biarritz, and the orphan girls from Tartas.

At the close of Vespers, the crowds turned towards the court which served as our theatre. The Bishop having requested a repetition of our literary entertainments, our students readily responded. A few days later His Lordship was pleased to show his appreciation by a letter to the Superior in which he expressed his hearty congratulations.

AUSTRIA

MIREN

In 1913, a new establishment of the Mission was inaugurated at Miren, not far from the important town of Goritz, in the province of “Littoral,” Austria.

Numerous pilgrims frequent the church, served by the Missionaries, and situated on an eminence called Grad, whence the name, Pilgrimage of Grad, by which we sometimes designate this house.
The Congregation of the Mission has two establishments in Holland: an apostolic school, or preparatory seminary of the Congregation in North Brabant, near the Belgian frontier, at Wernhout (district of Zundert), in the diocese of Breda. This school which is very prosperous, has at present an enrollment of two hundred and twenty students.

The other establishment is a house of formation or theological seminary of the Congregation, in Dutch Limburg, at Panningen, district of Helden-Panningen, in the diocese of Ruremonde.—This house is as prosperous as that of Wernhout, whence come principally the subjects that comprise the latter institution, which contributes to the work of foreign missions: it also furnishes subjects for the other works of the Congregation.

A magazine, printed in the Dutch language, has been established at Panningen. It publishes, especially, items concerning the missions and such information as is of a nature to interest the Missionaries.

In the January number, 1914, it consecrated some edifying lines to certain Missionaries who have lived at Panningen, namely, Fathers Francis Nicolaux, George Foussemagne, and Maurice Philippe. We have already given an account of the work of Father Nicolaux, so we shall here insert a translation of the short notes concerning Fathers Foussemagne and Philippe.

The Very Reverend George Foussemagne (1859-1913) of Propières, near Lyons, France, was for seventeen years, professor at the ecclesiastical seminary of Sens, in France, and in 1903, was placed at the seminary of Panningen, where he taught moral theology for nine years. He was a
man of exalted character, a pious priest, who fully comprehended the sacerdotal dignity, and one who excelled in the art of forming priests. He was at heart a true professor, and this was apparent in all his actions, as he applied himself assiduously to study. To a very extended learning, he added great modesty and an equivalent prudence; so that a decision given by him, could always be followed with perfect confidence. Alas! this meritorious life was not prolonged. At the end of the academic year, 1912, he was obliged to resign himself to complete rest, and God called him to his eternal reward on November 7, 1913.

These two educators of priests, Fathers Nicolaux and Foussemagne, are in the number of those whose work ends not with their death, but whose influence survives them in their disciples.

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We were likewise deeply afflicted on learning that death had again deprived us of another of our priests, who was still relatively young, the Reverend Maurice Philippe. He was originally from Bailleul, French Flanders. He studied some years at Wernhoutsburg; and, in 1903, was one of the first admitted to the Lazarist seminary at Panningen. Having completed his studies there, he was ordained priest, July 7, 1910, at the same time as Reverend Van Meerendonk, whose sudden death we have recently deplored.

Father Philippe was immediately sent to Portugal. Some days after his arrival, October 1910, the revolution broke out; a revolution that directed its attacks against priests also, and gave him little encouragement to start out in his ministry. However, notwithstanding the menacing dangers, in which two of our priest were massacred, and in spite of continual difficulties, Father Philippe remained at his post. He gave himself entirely to the
salvation of souls, encouraging and directing many in well-doing, in the midst of a town where so much rigor and hatred is still shown toward religion. He had spent at Lisbon three busy, fruitful years, when, on December 5, 1913, the typhus came suddenly to interrupt this most laborious sacerdotal career.

May our dear departed, even now in heaven, implore the benediction of God, not only on the works which they loved and to which they consecrated their best talents, but likewise on those who have undertaken to continue their holy task.

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SPAIN

GALICIA

MISSION AT SANTA MARIA OF SARANDONES, CORUÑA

(Translated from the Spanish edition, 1913.)

Among the customs of our country, there are some which it would be a pity for the modern cosmopolitan to efface. In Galicia, one of these customs is that which is called in this district, "a general mission," to distinguish it from the simple parochial mission.

I shall now endeavor to write a sketch of the mission of Sarandones (situated between Coruña and Betanzos), given recently by three Lazarist Missionaries, namely, Fathers Beade and Gonzales, and your humble servant.

Our Reception

We entered las Mariñas, "the celestial Mariñas," as the celebrated Pardo Bazan would say, for it is the most beautiful part of verdant Galicia. After a two hours' ride, we arrived at the church of Sarandones.
What a reception! The bursting of bombs resounded in our ears, together with the joyous clang of two small bells mounted on a sort of trestle curiously painted, and the voice of the pastor, a venerable old man of seventy-six years, mingled with those of some of the neighboring priests, singing their litanies to the holy Virgin. A few young girls, “the chantresses of the novena of Saint Anthony,” as Martin the sacristan calls them, sang the responses. We three grave Missionaries, conscious of our rôle of heroes of the feast, followed with glittering crucifixes. Next came an insignificant group of good women, and that was all! . . .

Father Beade mounted the pulpit and delivered the opening sermon of the mission. We all three received the blessing of the pastor, and then listened to the “chantresses of Saint Anthony” rehearsing their penitential canticles. After that we set out for our lodging with heavy hearts, offering to our Lord the disappointment, and apprehensive that others might yet follow. We asked ourselves if, indeed, it were worth the trouble to make so long a journey from one extremity of Galicia to the other, to explain to these few women the Commandments of God and of the Church.

The Rosaries

Our apprehensions, however, were not well founded, for missions at Galicia assemble in the evening; and then not at the church, but in the fields.—At four o’clock in the afternoon, we directed our steps toward the woods of Saint Catalina, where the pulpit had been installed: here the aspect of affairs changed. Sarandones is situated in a valley, “the most beautiful valley in the world,” as the sacristan expresses it, while closing his eyes and lowering his head as a sign of immovable conviction. As soon as we approached the forest, the singing of canticles could be
heard in the distance verberating from all sides as the Rosaries came nearer. The parochial crosses now appeared and groups of the pious faithful filed in from every direction towards the woods which were about to serve us as a cathedral. "This is the Rosary of Cañas," said the pastor, as he pointed to one of the numerous groups; to another, "This is the Rosary of Carral"; and to a third more numerous group, which was approaching from an opposite side, "That" said he, "is the Rosary of Abe- gando," etc.

In this country, they apply the name "Rosary" to parishioners of different hamlets who walk in procession, headed by their pastor and a crucifix, to participate in a mission in a neighboring parish. These Rosaries increase daily, and each pastor takes a legitimate pride in wishing that he may be able to assert that his "Rosary" is the most numerous. Again, each Rosary makes pretensions of singing better than the others, etc. Thus, descending through the ravines and from over the hill-tops, these Rosaries gathered little by little around the pulpit, chanting their canticles, some singing: "Pardon, my God," others, "Come, Christians;" "O Mary! my good Mother," etc., producing most discordant sounds.

In the midst of this strange concert, the Missionary who was to say the Rosary clapped his hands: he commanded the men to place themselves on one side, and the women on the other; all, docile as sheep, drew their rosaries from their pockets, saying: "In nomine Patris!" Then, this numerous throng became silent and prayed. During an hour and a half or two hours, one heard nothing more; all sounds ceased, save the rhythmic murmur of those who prayed, the voice of the preacher, or the sobs of the auditors, if perchance the orator succeeded in exciting them to tears.

But what shall I say of the pulpit itself? The pulpit, as
well as the sounding board, consisted of some planks covered with brilliant silk goods and attached to an old chestnut tree of gigantic branches. A little circular railing, quite simple and having only one entrance, surrounded it and formed what we would call a sanctuary which is forbidden ground to the laymen except to the young urchins who intrude themselves, in a topsy-turvy manner, upon the floor as if at home. It is from this pulpit that one gets a good view of the mission.

In front of the improvised sanctuary stood the statue of Our Lady of Dolors, surrounded by the parochial crosses, one more brilliant than the other, and around these were grouped the priests of the neighboring hamlets; on one side of the railing, to the left, were the women with their black mantillas over their motley colored shawls, pressing one against another in order that they might hear well; to the right were the men, likewise crowded closely together; in all, five or six thousand persons were sheltered under the immense green vault of this sylvan cathedral.

One perceives on all sides little paths canopied by poplars, and overgrown with rushes and mimosas, which meander in all directions around the venerable trunks of the chestnut trees, over the fertile slopes sown with wheat and covered with orchards, or towards the lovely hills bedecked with somber aromatic clumps of fir, pine, and spruce trees. All this enchanting country is well-nigh enveloped by a melancholy mist, under the shadow of a sky almost always covered with clouds, save when illuminated suddenly by a fiery ray that the sun darts forth before concealing himself behind the mountains.

My readers will say, perhaps, that I exaggerate, or that I consider myself a poet; but one would need a heart of wood, not to be deeply and religiously impressed, as from the summit of this pulpit he experiences the feeling that he is king over this splendid panorama, and that he is ex-
ercising his influence on these five or six thousand souls who have their eyes riveted on him, their mouths half-open as if to seize, without losing a word, all that in the name of God is about to be said to them, whether it be sweet or bitter, encouraging or filled with reproaches. They resemble the multitude that hearkened to Jesus, seated on the slope of the mountain, or standing near the sea of Tiberias which encompassed the bark of Peter.

Our mission lasted ten days, from August 31st to September 9th, notwithstanding the threatening weather and even the heavy showers before or after the exercises. Notwithstanding the long distances and difficult roads, for some of the "Rosaries" were obliged to walk an hour and a half, the crowd augmented daily, so that the last day was a ravishing spectacle. Wonderful to relate, among such a multitude we had no occasion to deplore the least disagreement. I am making a mistake, however, in one sense, for we had two such incidents; but these little scenes did not end in a tragic manner.

Once when the preacher was at the zenith of his ardor, explaining the gravity of sin, there, just below him, in the furthest corner, the auditors were suddenly set in commotion and greatly agitated. Piercing cries were then heard. The policemen hurried to the spot, and the pastor, opening a way through the multitude, approached and asked: "What is the matter?" "Nothing, Father, only a woman who has an evil spirit in her body." In reality, it was simply a poor woman who was a victim of heart trouble, from which she had suffered for many years.

On another evening, when, amidst thunder and lightning, as of old on Mount Sinai, the preacher was promulgating the Seventh Commandment and the respect due to others, two boys, doubtless little affected by the sermon, and profiting by the concentration of the audience, for you must not forget we were in a thick forest, slipped away
like eels out of the woods and stole into a neighboring garden to make a practical application and to prove by experiment the truth of the proverb, the forbidden fruit is the sweetest. Meanwhile, the master of the field, whose whole heart, it seems, was not in the sermon, saw the manoeuvres: he ran after the mischievous children and caught them; this caused a little disturbances in the crowd but that was all.

It was beautiful to see daily, when the sermon was finished, how the several Rosaries gathered together in groups, singing around their parish crosses, to return in that way each to its own village or hamlet, withdrawing little by little, some by the highway, others by narrow footpaths or through winding ravines until all had disappeared behind the clumps of trees that border the horizon. Of course, you must except in this dispersion, that part of the crowd who hastened to place themselves near the confessional of the church of Sarandones.

The Church

Early in the morning, in the church, we explained the Christian doctrine. It cost these brave people quite a little to assist thereat for the first three days; but later, the church was too small to contain even those of Sarandones. Next we taught catechism to the children and prepared them for First Communion; this was only a question of those of the parish, for the church would not suffice for those of the environs.

However, the place where we spent most of our time was the confessional; penitents came there from all the parishes, villages and hamlets.

The Confessional

The only trouble we had during the mission, we may say, was the insufficiency of confessors. Whenever we left
the confessional, to say Mass, to breakfast or to preach, we were assailed by the pious multitude: "Father, hear me, I beg you, for I must leave." — "Hear me first," said another, "for I have come a long way!" "Me, Father, I am sick and wish to receive Holy Communion." "Father me, me," said others. — "For charity's sake," finally said another, "hear me, or at least this child who cannot return to the mission."

At five o'clock, at sunrise, we were already in the confessional; but long before this, crowds of penitents from the environs had arrived in haste to take their places around the confessionals. We often heard it strike the noon hour, while still in the holy tribunal, and in the evening we remained there until nine o'clock and sometimes later. It is to be noted that, for several days, we had as many as twelve confessors. On the general Communion day, four priests were compelled to continue hearing confessions during Mass and even until one o'clock in the afternoon.

The hearing of confessions continued thus until the moment of our departure, two hours before boarding the train, leaving only time for our farewells. I repeat, it caused us much pain to see these good people waiting so long before being able to make their confessions. And you must know that it was not only the women; the men were so numerous, that we were obliged to put up a little regulation assigning some hours to be reserved for them. Likewise, at the Mass each day, the number of men who communicated was very great.

**The Communion**

We did not give ourselves the trouble of counting the Communions; but they were so numerous, that the venerable pastor said he often thought he would not be able to prepare the requisite number of hosts.
The general Communion of the children was even more beautiful than we had expected, and this counted only the children of our parish. There were three hundred, and they filled the middle aisle of the church. After Mass, there was a procession along the highway. All, including the throng, sang with their whole hearts; and the detonations of the bombs as also the bells ringing in full peal enhanced this religious act which bore the stamp of genuine fervor and pious simplicity. All would have terminated peacefully were it not for a sudden shower, which, falling when they were about halfway home, caused each one to hurry. Moreover, it was past noonday.

The general Communion of the last day of the mission commenced at nine o'clock in the morning and terminated about one in the afternoon. The order was perfect, thanks to the untiring devotedness of the pastor who, at the head of twelve large village boys chosen by him, marshalled with method and precision, this pious assembly, while canticles appropriate to the occasion were sung. The number of the faithful was sufficient to fill three churches like that of Sarandones; but its spacious porch and plaza supplied the insufficiency of the edifice.

The mission terminated the next morning by the Office and Mass for the dead, and at three o'clock, we were accompanied to our coach by the affectionate farewells of the people.

C. Escribano, C. M.
PORTUGAL

ISLAND OF MADEIRA

FUNCHAL

At the establishment Dona-Maria-Amelia of Funchal, Sister Béfort, the Superioress of that establishment, passed away in the month of February last. She was a woman of great distinction and universally esteemed.

Cardinal Lavigerie, who had known her in Algeria, remarked the great intelligence and wonderful tact of "Sister Marie," the name by which Sister Béfort, this Daughter of Charity, was known in Africa; and he always testified for her a particular esteem. She was later placed at the head of the very interesting work at Funchal, and we are convinced that she was well qualified for the important task confided to her. It was at Madeira that I knew her, and permit me to say that I admired her, not only as a woman eminent for her religious virtues, but likewise on account of her kindness of heart, her superior intelligence, and her great refinement. — A. Milon

** * **

We read in the Diario da Madeira, a journal of Funchal, dated February 17, 1914, an account of the funeral obsequies of Sister Béfort, under the title: An Eloquent Manifestation of Esteem; this account stated that among the large number assisting at the ceremony, many were of high social rank. At the cemetery, Mr. Paul Labordère, the highly respected consul of the French Republic at Madeira, pronounced the eloquent and touching words which we here reproduce.

"The consular representative of France at Madeira be-
lieves that he would be wanting in his duty, if he permitted the remains of Sister Sophie Béfort to be laid to rest without a word of gratitude. I might convey all by these words: she went about doing good. What a magnificent eulogy, and how well merited!

"Nevertheless, I desire to recall to your minds how, during a quarter of a century, she lavished her care on the French soldiers in the hospital of Algeria, and how her noble qualities of mind and heart gained for her the esteem and respect of the great military chiefs. For it must be noted that a singularly eloquent sympathy is established between the men who command the armies and the women whose white cornettes like the wings of consoling angels, bend over the wounded, during the dark days of war.

"Her health being somewhat frail, Sister Sophie was sent to the delightful Island of Madeira to assume the direction of the house Dona-Maria-Amelita, founded by two illustrious princesses. She remained at this post for twenty-six years. What she accomplished there, those who are listening to me know better than I do; for they have experienced her inexhaustible goodness, her ardent love for children, for the poor, for the suffering; her horror for slander, and her unceasing benevolence.

"All Madeira, I dare say, rendered her the homage which was her due. Who, moreover, better than the Portuguese, better than the children of that nation whose glory has filled both land and sea, were more capable of appreciating this beautiful soul, at once so simple and so great, this soul more transparent than the purest crystal?

"You will permit me to add, that it is owing to Sister Sophie and her worthy co-laborers, that French is spoken at Madeira in so many homes. Ah! truly, she whom we have lost, manifested for all, without distinction of nationality or religion, the same kindness; but, thoroughly French she ever remained.
"At the time of the first landing of the vessel-school, the Jeanne d'Arc at Funchal, I had the honor of presenting to her the commander of this ship. I can still see her, confined to her armchair by the malady which was to carry her to the grave. She desired, however, to stand, like the valiant woman that she was, in order to receive the officer.

"With that tact which is one of the charms of the women of France, she said to him: 'I am doubly happy to see you, sir: first, because you wear a uniform that is dear to me; and again, because you command a vessel, the name of which is that of the shepherdess who saved my country.'

"Besides, Sister Sophie and the Sisters of the Maria-Amelia are venerated throughout the French navy. We are not ignorant of the fact that the French marines, detained at Madeira by sickness, were devotedly cared for by these Sisters who piously keep in order the graves of those who died there.

"Sister Sophie passed calmly away. Her end, according to the expression of the poet, was the evening of a beautiful day. Her faith sustained her even to her last sigh; she said to herself that, after having suffered hunger, thirst and the burning heat of the sun, the reaper who returns to his father's house with an abundant sheaf, will be sure to find there the bread that nourishes, the water that quenches the thirst, and the shade of the eternal gardens.

"And then, O consolation supreme! Sister Sophie, in going away was comforted by the assurance of leaving her dear house in good hands.

"Your task is finished, Sister. Sleep in peace.

"The better to serve the outcasts of this world, you left all: your parents, your friends and your native land. Death even will not terminate your voluntary exile; and
the soil of sweet France, which felt the rocking of your cradle, will not be opened to receive your casket. But, at least, to soothe your sleep, you will have here the breezes of this balmy isle and the incessant melody of the ocean!

All those who have venerated you on earth will form for you a family of mourners, shedding their tears and their prayers like dew on your tomb; long will they cause the flowers of gratitude and recollection to blossom around your loved ashes.

"In this language which was that of your mother and which you have always so loved, once more and for the last time, noble daughter of France, my Sister, I say to you, farewell!"

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**GREECE**

The Catholic journals have published a letter addressed to Mr. Venizelos, President of the Council of Ministers at Algeria, by the bishop of the United Bulgarians or Catholics of Salonica. Its purpose is to protest against the outrages perpetrated by the Greeks on the Catholics of Macedonia. We quote the beginning and end of this letter.

*To His Excellency, Mr. Venizelos, President of the Council*

Salonica, April 5, 1914

Your Excellency,

It is a painful duty that I am about to perform; but I must fulfil it in order to safeguard the interests of the Catholics confided to my care. Hence I respectfully draw your attention to the sad condition to which my flock, the Bulgarian Catholics of the Slavonic rite are reduced.

After the Peace of Bucharest, the Greek government reassured us on the subject of our Catholic schools, and our Slavonian churches. It was to leave us in perfect liberty, even as regarded teaching the Bulgarian language. In
practice it has not done so. During the second Balkan war, the greater number of our Catholic villages were burned, and only a few of them are left to us. The authorities, in this time of disorder abusing their power in favor of the orthodox propaganda, spread terror throughout the villages; and to subject them once for all to the patriarchate, caused twenty-four Bulgarian Catholics to be captured and cast into the prisons of Salonica. And to justify this inhuman proceeding, they accused these poor people of all kinds of misdeeds and imaginary offenses. After that, in September, I learned that Photius, the Greek bishop of Doiran, accompanied by soldiers, took possession of our four villages in the district of Kilkish and officiated in our churches. His Excellency, the governor general of Macedonia, Mr. Dragoumis, authorized me to visit these localities. But scarcely had I arrived in these villages, than I was arrested. I had even to submit to the disgrace of being brought back to Kilkish as a malefactor, escorted by twenty-five soldiers with pointed bayonets. Then they compelled these villages to declare themselves orthodox.

... Permit me to recall, Your Excellency, that the twentieth century, which has reached the highest stage of civilization, cannot tolerate such reprisals and such cynicism which compromise the peace and welfare of society.

If the Grecian government wishes to secure the fidelity and good feeling of its subjects, it must adopt, according to my opinion—equality and justice, and give to each one a national and religious liberty as is done in all civilized countries. Exclusiveness will no longer succeed in any society whatsoever.

I beg you to accept, Your Excellency, the assurance of my highest regards.

* Epiphanius Scianow

Bishop and Vicar Apostolic of the Bulgarian Catholics of Macedonia.

Zeitenlik, April 10, 1914

I have the honor of sending you herewith the statistics of our Mission before and after the Balkan wars. You will realize the sad state to which our poor Mission of Macedonia is reduced, and will then be able to judge of the situation. Perhaps, too, the last word has not as yet been said in regard to the Balkan question. But when will it be said? And what must we do meanwhile?

As for our seminary at Zeitenlik, it has no longer any reason to exist as a Bulgarian work. At this moment we have five seminarians of whom four should be ordained next year. If the few that remain to us do not disappear, I believe that we could find places for them. But after that? We have also some Latin-Greek pupils from Syra. Perhaps it would be possible to form from these a number of priests for the diocese of Greece, and at the same time an apostolic school for ourselves. But all this is a matter for future consideration.

As to the houses of the Daughters of Charity, Zeitenlik may still hold her orphanage for boys and her infant asylum, Kilkish her orphanage for boys and girls, and it is to be hoped, her dispensary also, although at present this is closed.

At Yenidjé, the school will still continue, at least for this year; but we must expect here also some changes; it is a school for Bulgarian Catholics who are diminishing day by day. For the present, there is no need to hurry ourselves about taking any decisions relative to this house; its dispensary continues as usual.

In short, it is only for our seminary that we need to consider the future, in view of the next vacations.
As I am obliged to go to Constantinople at the end of this month, I shall try to discuss with the Visitor how far we can foresee the question of the future.

E. Cazot

STATISTICS

CATHOLIC BULGARIAN MISSION, MACEDONIA

(April 1914)

I — Before the Balkan Wars


II. Seminary of Zeitenlik. Missionary, 6; Brothers, 5; Bulgarian priests, 2; lay professors, 2; students, 58.

III. Residence of Kilkish. Missionary, 1; Bulgarian priest, 1; orphans, 15; boys' school at Kilkish, 180 pupils.

IV. Residence of Yenidjé. Missionary, 1; Bulgarian priest, 1; boys' school, 150 pupils.

V. Daughters of Charity at Kilkish. Sisters, 8; orphans, 30; extern school for girls, 180 pupils; dispensary, 50 sick per day; visiting the poor and the sick.

VI. Daughters of Charity at Yenidjé. Sisters, 6; school for girls, 120 pupils; dispensary, 25 sick per day; visiting the poor and the sick.

VII. Daughters of Charity at Zeitenlik. Sisters, 10; orphans, 45; foundlings, 12.

VIII. Daughters of Charity at Salonica. Although not belonging to the Bulgarian mission, they have in this town, two free classes for Bulgarian Catholics, with 50 pupils.

IX. Eucharistine Sisters at Paliortsi. (Mother House). Religious, 7; novices, 8; orphans, 30; village school, 25 pupils.

X. Eucharistine Sisters at Ghevghéli. Religious, 3; pupils, 40.
XI. Eucharistine Sisters at Bogdantsi. Religious, 3; pupils, 30.

XII. Eucharistine Sisters at Stoyakovo. Religious, 3; pupils, 40.

XIII. Eucharistine Sisters at Pirava. Religious, 3; pupils, 80.

This personnel of clergy and religious was employed in the care of the Catholic population, of which the following table is a summary:

32 localities, of which 15 are entirely Catholic;
1539 Catholic families;
30 churches and chapels;
43 Bulgarian Catholic priests (9 celibates, and 34 married popes).

12 schools, of which 9 are conducted by religious.
500 to 600 pupils.

II. After the Balkan Wars

Our houses, those of the Daughters of Charity and of the Eucharistine Sisters, are still standing; the school of the Daughters of Charity at Kilkish, and those of the Eucharistine Sisters at Pirava and at Dolni-Todorak have been suppressed; the dispensary of Kilkish also has been closed. Moreover, all our works are suffering. At Zeit­enlik, we have only 32 Bulgarian pupils, 26 less than last year; and still this is too many, as our seminary has no reason to exist. We have been obliged to admit 10 Greek students so as not to be considered entirely a Bulgarian school.
### III. Statistics

**Catholic Localities Population: Churches Catholic Male Female**

<table>
<thead>
<tr>
<th>Localities</th>
<th>Number of Families</th>
<th>Bulgarian Church</th>
<th>School Families</th>
<th>Chapels</th>
<th>Priests</th>
<th>Teachers</th>
<th>Teachers</th>
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<tbody>
<tr>
<td><strong>NEW GREECE</strong></td>
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<td></td>
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<tr>
<td>Salonica</td>
<td>60</td>
<td>1</td>
<td>2</td>
<td>D. C.¹</td>
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<tr>
<td>Zeitenlik</td>
<td>4</td>
<td>1</td>
<td>1</td>
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<tr>
<td>Youndjilar</td>
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<td>1</td>
<td>1</td>
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<tr>
<td>Yenidje</td>
<td>103</td>
<td>1</td>
<td>3</td>
<td>4</td>
<td>D. C.¹</td>
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<td>Halari</td>
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<tr>
<td>Kilkish</td>
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</tbody>
</table>

**Total:** 5 localities; 175 families; 5 churches; 9 priests; 5 teachers (2 schools); 2 schools for girls.

(Only the Daughters of Charity and their orphanage remain at Kilkish.)

¹ Daughters of Charity.

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**Catholic Localities Population: Churches Catholic Male Female**

<table>
<thead>
<tr>
<th>Localities</th>
<th>Number of Families</th>
<th>Bulgarian Church</th>
<th>School Families</th>
<th>Chapels</th>
<th>Priests</th>
<th>Teachers</th>
<th>Teachers</th>
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</thead>
<tbody>
<tr>
<td><strong>NEW SERVIA</strong></td>
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<tr>
<td>Ghevgheli</td>
<td>23</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>E. S.¹</td>
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<tr>
<td>Bogoroditsa</td>
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<td>1</td>
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<tr>
<td>Stoyacovo</td>
<td>25</td>
<td>1</td>
<td>2</td>
<td>1</td>
<td>E. S.¹</td>
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<tr>
<td>Bogdantsi</td>
<td>25</td>
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<td>1</td>
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<td>E. S.¹</td>
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<tr>
<td>Paliortsí</td>
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<td>Monastir</td>
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</tbody>
</table>

**Total:** 5 localities (only 1 entirely Catholic); 120 families; 5 churches; 9 priests; 4 male teachers; 4 schools for girls.

**Total for the whole Mission:** 11 localities out of 32 (of which 4 are insignificant); 295 families out of 1539; 10 churches out of 30; 18 priests out of 43; 9 teachers out of 24; 6 schools for girls out of 12.

¹ Eucharistiné Sisters.
Summary

<table>
<thead>
<tr>
<th>Number</th>
<th>Before the Wars</th>
<th>After the Wars</th>
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</thead>
<tbody>
<tr>
<td>1 Number of Catholic villages</td>
<td>32</td>
<td>11</td>
</tr>
<tr>
<td>2 Number of Catholic families</td>
<td>1539</td>
<td>295</td>
</tr>
<tr>
<td>3 Number of Catholic churches</td>
<td>30 (about 9000 individuals)</td>
<td>10</td>
</tr>
<tr>
<td>4 Number of Catholic Bulgarian priests</td>
<td>43</td>
<td>18</td>
</tr>
<tr>
<td>5 Number of boys' schools</td>
<td>18</td>
<td>6</td>
</tr>
<tr>
<td>6 Number of girls' schools</td>
<td>12</td>
<td>6</td>
</tr>
<tr>
<td>7 Number of male school teachers</td>
<td>24</td>
<td>9</td>
</tr>
</tbody>
</table>

N. B.—Of the 21 villages which we have lost, 10 were burned by the Greek army: Kilkish, Novo Celo, Mihalevo, Calinovo, Tchekerli, Gramadna, Moutolovo, Morartsi; 1 has been abandoned by the inhabitants, namely, Apostolar; 10 have been forced to embrace the schism, 3 among the Servians (Smolle, Pirava, Mouina), 7 among the Greeks (Kirkalo, Tsigarovo, Dolni-Todorak, Gorni-Todorak, Rayanovo, Lelevo, and Deli-Hassan). The inhabitants of the burned villages have fled into Bulgaria. The Greeks allowed no one to return; and should they do so later, which I do not believe, it will be only on condition that they become orthodox.

In the villages which we still retain, the number of Catholic families has fallen, at Yenidje, from 200 to 103; Youndjilar, from 40 to 6; at Bogdantsi, from 40 to 25, as a consequence of persecution; at Salonica, from 120 to 60, as a result of the departure of the Bulgarians, an exodus which still continues, for it is almost impossible for them to live among the Greeks.

Of the 25 Catholic priests whom we have lost, 2 were killed by the Greeks, 5 died, 8 have become schismatics under menace and persecution, and 10 have fled into Bulgaria.
N. B. — The number of Catholic families before the war is not mathematically exact, but it is approximately so.

Zeitenlik, April 8, 1914

These are the names of the 32 localities, 15 of which are entirely Catholic (those marked by an asterisk), with the number of families constituting their population: