ASIA

IN THE LEVANT

In the midst of the convulsions in which the Ottoman Empire is struggling, one asks what will be the future of Turkey in Europe and of Turkey in Asia, from a religious viewpoint and from the viewpoint of civilization. Those who live in these countries hesitate sometimes to say: they are like the soldier who is at the centre of the ranks in battle and who is anxious to know what is occurring a little further off, and what those think who are not thrown into the fight.

A well known writer, who has attentively followed the social and in particular the religious movement in France has thrown still more light upon the events which have recently occurred in the Ottoman Empire. In the excellent Social Chronicle of France he has given on this subject an encouraging outlook for those who are working for the extension of the faith and the social progress of the East. We will transcribe a part of these considerations.¹

THE SOCIAL EVOLUTION OF THE CHRISTIAN POPULATION IN THE OTTOMAN EMPIRE

"To speak to-day of the social evolution in the Ottoman Empire is of paramount interest. After a shock as violent as that which has lately disturbed this State, is it at first sight permitted to count upon a prompt resumption of

¹ Social Chronicle of France (April 1914). A monthly review, Gabalda Catholic Library, 90 rue Bonaparte, Paris. Price 1 year, 5 francs, in France; foreign, 6 francs. — The review, which attentively follows up the progress of the works of Christian socialization and of piety, furnishes useful and valuable information on recent publications.
the normal life in Turkey? There are alarming symptoms in this regard. When will one be able to see in reality the end of the chaos and confusion which to-day reigns in Asiatic Turkey?

"After the violent seizure of its African possessions and of nearly all of its European possessions, will it succeed in regaining its equilibrium? The division which is at present being made of land and of railroads, among Germany, Russia, France, England and Italy, leaves little doubt as to whether Turkey will remain even in name.

"What of the rival ambitions that are to-day rife in the eastern Mediterranean, in the field of economics as in the political field? Who then will dare to predict the future and to decide the duration of the new state of affairs? Whatever may be the political contingences capable of hastening or retarding the social evolution of the Asiatic population of Turkey, our aim in this work will consist simply in noting the degree, more or less great, of the receptiveness which the people of the Ottoman Empire seem to offer to the European ideas of justice and social betterment. At the start a great difference presents itself, in reference to these people, between Mahometan and Christian, between the victors and the vanquished; for if it is conformable to political and historical truth to say that the Turks, of race or of language, form of themselves the predominant and conquering class, it is certain that the Mahometan Arabs of the Ottoman Empire are by reason of their religious condition, more like the Turks socially, than the Christians.

"... It is, above all, let us say, by the contact with a civilization, at its base Christian, by the connection of all classes with Europeans professing social, political and religious convictions the most diverse, by the progressive and fatal mingling of the native Asiatic Christians with the Europeans, that the old Mahometan society is called to be
slowly modified, at least in appearance, for the mark of the Koran will remain indelible for a time impossible to determine. Of more immediate interest is the study of the Christian nations of the Ottoman Empire. Here rapid steps, it seems, ought to hasten the evolution of societies and of individuals under the influence of European ideas, particularly through the medium of language and especially the French tongue.

"When it is a question either of the Catholic protectorate of France in the East, or of the instruction she disseminates there, one is in the habit of viewing only the prestige reflecting on our country or again the radiation of Christian culture which is the result. The extent of European intervention under these and other forms, a subject too lengthy to be treated here, is more considerable. It tends neither more nor less to a complete revolution menacing the uniform tranquillity of centuries of the social life in the old East, because the crisis through which the Ottoman Empire is passing is not only external, by reason of the rivalries of European powers, but especially internal on account of the conflict which rages between the two minds—Christian and Mahometan—of the people living side by side in these regions. The Armenian massacres during these late years offer a striking illustration of this.

"But the chief cause of the internal crisis, in our opinion, is the greater readiness of the Christians compared to the Mahometans, in accepting political and social ideas of equality, as also modern inventions. The spread of the press and of books, the introduction of new scientific discoveries, the development of railroads and of navigation, in a word, all the progress of a contemporary civilization has brought the West and the East into more and more intimate contact. There will come a time, perhaps sooner than we think, when the differences in manner of
life between the Christians of the East and those of Europe will be less and less. In like manner, the people of Turkey in Asia are as those recently freed in the Balkans, and they are so not only by their desire for a social betterment, but precisely because they are Christians, that is to say, made of the same social element as the European.¹

“Let us take for example Syria. We are able to extend our investigations still farther and to show that outside of the Arabic-speaking Syrians, there are all the people of the East, from Salonica to Cairo, by way of Constantinople, Damascus and Jerusalem, who aspire toward a better social condition and who feel the need of a clear language, precise and universally used, such as the French tongue. The universal Jewish Alliance has decided on the instruction in French in its many and flourishing schools throughout the entire East; hence it is marvelous to see the Jews, emigrants from Russia and from Galicia in Palestine, who know but one language, the Hebrew-German, and whose children receive instructions in French, the language destined to remain the family tongue.

“Many of the Armenians claim the French language as a second tongue, and our parish schools are not able to satisfy the demand in this country where instruction in French would not fail to attain the same success as in Syria if the necessary encouragement were given. One knows that the Greeks speak our language fluently, as well in their Turkish schools as in those of Greece proper.

“From this collection of facts, to which it will be allowed to add other symptoms of a coming modification in the life of the Oriental people, one can infer that a reform

¹ For further development on the questions treated in this article, see our works: Chrétiens et musulmans, voyages et études, crowned by the French Academy, and les Réformes en Turquie d’Asie: la question arméniennne, la question syrienne, published by Plon.
will follow and that little by little, after two or three
generations only, the religious belief of these people will
be purified and that the social evils, accumulated among
them through centuries of misery and oppression, will dis­
appear at last to give place henceforth to clearer ideas of
conscience and of responsibility.

"... If these considerations which we have but too rap­
idly sketched, be kept in mind, there is reason to cherish
bright hopes with regard to the future, moral and social,
reserved for the Christian people of the East, on condition
that gradual efforts be made to draw them from their great
distress, the offspring of a servitude which has endured for
ages.

"Unfortunately, if we examine their present condition,
there is one point which will not fail to awaken grave
anxiety. It is the phenomenon of emigration which is ac­
centuated particularly among the Syrians and Armenians,
because of the lack of protection for people and property
under the Ottoman rule.

"... Let us hope that a new system may be applied
which will attach them to their country and permit them
to lead there a steady and normal social life. Besides, who
knows if, in a few years, instead of navigating to America,
we will not see the emigrants coming from the East stop at
Marseilles, to fill up in France, in the world of agriculture
and manufacture, the voids caused by the depopulation.
It seems as though this result should have already been
accomplished."

Ludovic de Contenson.
We have read with pleasure that “the college of the Lazarists at Antoura, near Beyrout, is at the head of the scientific movement in Turkey, or at least in Syria.” The following letter gives some information on this subject.

Letter from the Rev. J. B. Espinouze, C. M., to the Rev. A. Milon, Secretary General, Paris

Antoura, May 15, 1914.

I have only good news to give you. The college is prosperous; we have three hundred sixty students, of whom three hundred forty are boarders. Order, good discipline, and a spirit of labor, reign throughout the establishment. God seems to bless our work which daily progresses and which enjoys the highest public favor.

On June 7th, will take place the unveiling of the monument erected by our former pupils to the memory of Father Saliege, our late Superior. Doubtless you will receive a full account of the ceremony, with a photograph of the new monument. The French Consul General is to preside.

I am still professor of physics and chemistry for the first and second classes, and very much interested in telegraphy. I have a good transmitter and receiver, and during the night am able to catch sounds from the Eiffel tower, while I almost daily hold conversations with the different boats in our neighborhood. My present transmitting apparatus carries to a distance of 400 kilometers; I will next year construct a stronger post which will enable me, as I hope, to communicate with Father Legouy at Constantinople. This is indeed progress.
After a few items of general interest, we will mention particular news relating to our different vicariates apostolic.

RELIGIOUS FREEDOM IN CHINA

You have heard of the struggle which is being sustained by the Chinese Catholics against the projected adoption of a State religion, a kind of Confucianism. In their first campaign, having for its object liberty of conscience, nothing was wanting to insure a ready victory: faith, courage, union and heavenly blessings. I will try to give you a summary of these struggles, with the alternate periods of hope and fear which have prevailed during these last months and the history of which would fill a large volume.

The proclamation of the Republic was almost immediately followed by a provisional Constitution, in which liberty of conscience was twice expressly mentioned: "The union of the five races, Chinese, Manchu, Mongolian, Mahometan, Thibetan, symbolized by the five colors, red yellow, blue, white and black of the new national flag, could be assured only by the equality and liberty of all, without distinction." Shortly after, the President of the Republic urged the different creeds to pray for the peace and prosperity of the country, which we all did joyfully, regretting our inability to respond to his desire by merging all divergences into one general ceremony.

This unalloyed happiness quickly came to an end; a new era soon opened, upholding the claim of a very powerful party to enforce Confucianism as the State religion,
with full liberty, it was added, for all other creeds; this last clause, as plainly seen, was used merely to save appearances; were it respected, the non-Confucianists must henceforth be citizens of secondary rank, strangers in the city and obliged to content themselves with the remains of the feast. This seemed very natural to the intellectual élite of China and to government officials, for whom the teachings of the Sage constitute their whole spiritual food. To them Confucius shines as a sun in the Chinese firmament and no one dares to contradict them.

The campaign began therefore by a petition to the House, Senate and Committee charged to draw up a definite Constitution, asking that Confucianism be officially recognized. To many, this news came as a thunder-clap in a most serene sky, but it was in truth only the last scene of a play, the prologue of which dates back twenty years. The efforts of this party had failed under the reign of Koang-su. During the regency, when the regime was overthrown, the idea gained a favorable hearing and steps were even taken to insure its adoption: in Pekin a palace was begun destined to be the centre of the new religion; is this palace, still unfinished, symbolical?

Scarcely was the petition made public than an almost unanimous majority hailed it as the salvation of China. "A nation," it stated in substance, "cannot exist without virtue; there is no virtue without religion and China can adopt only Confucianism, which has in fact ruled it for the last twenty-five centuries."

Petitions poured into Parliament from all parts and what is more serious still, all the governors of the provinces, one only excepted, sent dispatches. "Virtue must be promoted or China will perish."—"Confucianism is the safeguard of the people's virtue, hence of the nation's existence." Such was the general cry. All these personages spoke of virtue and seemed to hold the monopoly
of that article. The leaders of the party were not mere nothings, as we know; one of them, Leang tsi tchao, was minister of public instruction: favor and money, fashion and politics—everything smiled upon them. The President of the Republic himself published a decree in favor of Confucius: he did not mention the subject of a State religion, but his words led to it; the public treasury, considerably in debt, was drifting one of its channels towards Confucianist fields: a sum of 5000 dollars was officially allotted to the promoters of the project, as "Virtue without money" ran the risk of being useless. So grave was the situation and so great the difficulties, that at the first thought of yielding without contest, some shook their heads, while others quoted the Chinese proverb "of the insect impeding the way of a chariot." Only two organs, newly established or forced to the point, gave some support for entering into the struggle and if need be perish, but not without glory; these two organs are the Catholic press and the Union of Chinese Catholic Activity (U.C.C.A.), founded two years ago on the model of countless unions in Europe encouraged and blessed by the Holy Father and the bishops. The Koang-i-Lu, the daily paper of the Catholic Mission of Tientsin, gave the first cry of warning; on its first page appeared a long article denouncing the impending peril and refuting the charges of the Confucianists. Catholics as such and also as citizens, opposed the motion with all their strength, deeming it restrictive to the liberty recognized by the provisional Constitution: "Religious liberty despised today, will not other liberties be compromised to-morrow?—Is it just to place in the hands of one party that Republic which ought to be for the general good and for which so many citizens, of every race and creed, have just shed their blood?—Is it good politics to spur onward to greater rebellion Mongolia and Thibet, both of the Buddhist faith,
and which have for many long months, raised the standard of revolt, and finally, is it not to sow the seeds of a religious war in a country which at present is in the greatest need of peace and concord?” These arguments were lengthily developed and certainly not without cleverness. The next day the article was reproduced by l’Impartial, one of the most important dailies of North China, the editor of which is a fervent Catholic. He moreover quoted several writings of the present upholders of a State religion who formerly were most firmly opposed to this measure; Minister Leang and another leader, Yen Fu, were thereby placed in a rather awkward position. The press, up to that time unanimous in adhering to the project, became cooled in its admiration for the Sage and slowly evolved towards a liberal standing: meetings and conferences between the editors of the different periodicals convinced all that without irreverence to Confucius and his doctrine, one could claim a pure and simple freedom; and that besides, this philosopher had not claimed to establish a religion in the proper sense of the term and by enforcing his worship, there might be danger of alienating minds up to that time holding his philosophical teachings in high esteem.

The Christians, emboldened by this first success, felt themselves supported by the numerous adhesions sent from all parts of China. Friends, known and unknown, wrote touching letters, promising their greatest support for the cause of religion. Bishops blessed the undertaking and encouraged it. One of them pressingly urged us: “I approve with my whole heart,” he said, “the campaign of the Koang-i-Lu. There should be no faint-heartedness and everything possible must be done leaving to God the final success. Therefore let the Union of Chinese Catholic Activity, the Koang-i-Lu and Impartial press onward with greater force... We should not fall asleep with: ‘There is nothing to be done.’”
Another letter stated: “The best system, I believe, is to place the Christians forward; this gives them life, and what an encouragement for them if they succeed!”

Letters from bishops and collective letters from the different unions in China overcame all hesitation and it was decided henceforth to enter into the struggle on every available ground. A delegation was appointed to present the Catholics’ petition to Parliament and to confer with as many political men as possible. The deputation was composed of five members: three from Tientsin; one from Pekin and one from Manchuria. The last member had numerous friends and this was not a luxury in a group which recalled Saint Paul trying to convert the Areopagus. Bravely did “the delegates of all the Catholics in China,”—they could claim this, as there was a moral unanimity,—present their petition to the President of the Republic, the Senate, the Parliament and the Constitutional Committee. This last body gave them a hearing and manifested the greatest courtesy; several supporters declared that up to that time they had not realized that the project presented so many difficulties and confessed they felt somewhat irresolute: does not a Chinese proverb say: The honest man apprehends only good reasons? Some of the opponents said: “You came just in time; during the past few days the struggle has been somewhat fierce, but we were too weak; henceforward we are upheld and armed; on your side try to gain all; for why should you not induce parties from every quarter to send dispatches to Parliament protesting against the project?” All this occurred on November 13, 1913. Four of the delegates returned to inform us of what they had done and in their report were mingled sentiments of hope and fear. New appeals were made for prayer, almsgiving and action. Prayers and offerings were not wanting; the poor contributed their mite, beggars became benefactors and children
gave their small savings; it was a grand army of the humble, the one which constitutes the greatest force of the Church militant. From all the provinces dispatches from Catholics, covered with thousands of signatures, flowed into Parliament.

On November 17th, startling news: the Constitutional Committee removed the project and proclaimed liberty of conscience pure and simple. This caused an indescribable outburst of joy and for so important a success, the struggle appeared too short and void of merit. A few days later, the Confucianists began to issue manifestos, declaring that they would fight to the very end, to victory or to death! The second phase of the campaign opened soon after and the President’s coup d’État seemed to mark the resumption of hostilities. The most numerous party of Parliament, the democratic opposition, was disbanded. The four hundred members composing it were obliged to give up their commissions and disperse. Parliament, no longer able to hold its sessions for want of a quorum, was practically dissolved. The Constitutional Committee at the same time suspended its meetings and all the measures adopted by it were declared null. Everything was again brought up for discussion and our cause lost an almost assured majority in Parliament. Is it surprising that an assembly of over nine hundred members favorable to our cause, despite the fact that not one senator or deputy was a Catholic, should have seemed a dream, as unreal as it was dazzling?

The Catholics bowed before the will of God who permitted this trial, but they faced the struggle with redoubled courage and union. Conferences with Protestant and Buddhist representatives, as well as with those of other sects, who although not urged by so potent a reason, were not less interested than ourselves, were at once resumed and on November 25th, our separated brethren presented a petition similar to ours; then followed those
of the Buddhists, the Taoists and finally, a long time afterwards, that of the Mahometans. It was thus "the Union of the five religions" began, which formed block against block and brought together a certain number of Confucianists humbled to see the Sage, the Saint of China, assume the character of a common enemy.

To the upholders of the State religion, who so far forgot themselves as to make use of rude speeches and threats, answers were made courteous but energetic, and evidently showing that it was not premature to speak of a religious war, since the governor of Koangsi had made use of the terms "vile and contemptible people, enraged wolves worthy of death" when speaking of the opponents. The other governors, without resorting to insulting language, multiplied dispatches which bordered on threats. The Vice-President of the Republic, then governor of Hupeh, upheld and more vehemently continued his declarations, and for him peace could be purchased only by the triumph of Confucianism. These airs of former times gained for us the majority of the press and the good will of certain high personages who beheld in this return to ancient despotism and that confusion of executive and legislative powers, a regression and an anachronism.

The intervention of a governor and a general, both pagans and Confucianists, was of considerable advantage to us: it placed the discussion on its true grounds, proving indirectly that the real patriots were partisans of liberty against the privilege "Why should we speak of war," observed the general commanding the Mongolian forces, "is it not already declared and do we not see secular enemies banded together against us by our pretension to govern consciences? Besides, let us not misrepresent Confucius whom every one reveres as a philosopher, but who will be opposed as a founder of religion."—The governor of the province of Moukden drew a dark picture of the troubles
which plunged Europe into bloody strifes, and even of the Crusades, and he called upon the government to refrain from plunging China into similar misfortunes.

Thus it was that unexpected assistance came to us from the very camp of our adversaries. The Catholics were doing their duty bravely and every day the telegrams sent by them were published in the same wording employed by the Confucianists to the President of the Republic and to the ministers. Conferences, tracts, subscriptions, no means were spared in the second period of the struggle, longer and more bitter than the first. Step by step the Confucianists retreated, but only through form. “No national religion since the term affrights; but at least determine that Confucianism will be the basis of moral instruction in the schools,” they urged with an apparent moderation that deceived no one; the other creeds had no reason to adhere to a formula which implicitly declared the insufficiency or falsity of their moral standard; and protests arose and article after article appeared and historical-philosophical dissertations were held: the Taoists recalling that the Philosopher had borrowed most of his teachings from the doctrine of one of their sages.

The claims of the Confucianists were fast losing ground. On whatever field they were carried, natural equity, history, politics, they proved unjustifiable. A second evolution might perhaps allow them to withdraw with the honors of war; they tried a new formula less aggressive: Confucianism would be declared the doctrine of Progress or of Civilization. This news was received with outcries: “We are then barbarians!” exclaimed the Mongolians. “What do we owe to the Philosopher?” others said: “Is it his teachings that have reformed China? Is it in his name that the heroes of the late Revolution have laid down their lives?”—The topic was fruitful and those interested cleverly exploited every inch of it, insisting on the fact that
the doctrine of Confucius was imbued with the most undeniable absolutism and its followers the least qualified persons to control the new regime. Theoretically, the problem seemed solved; public opinion, better enlightened, clung to equality against the privilege: dispatches to the President were not altogether petitions. One of these from the Catholics of Hokien-fu closed with this declaration: “Liberty of conscience is dearer to us than life, and we swear until death to acknowledge no law that will restrict it.”—Henceforth, whatever be the issue of the conflict, the Catholics had gained a brilliant victory; they were aware of their rights and duties as citizens and were united to defend them with courage and devotion; their attitude elicited the admiration of their leaders themselves. Many missionaries and bishops bore testimony to this in letters addressed to the editor of the Koang-i-lu, which had sounded the first bugle note of warning, to the C. C. U. A. of Tientsin, which by the force of events, had become the centre of resistance, and to Bishop Dumond, who had encouraged and sustained the undertaking pro Deo et Ecclesia. Amid our anxieties and uncertainties for the morrow, we had reason to thank God and to be trustful.

The end could not be far off; it depended upon one man, who for the last two years ruled China and whose will was law. Parliament, Senate, Committee, all had been dissolved and replaced by an Administrative Council of about sixty members appointed by the President himself. This Council was to frame a law not on the motion of a State religion, definitely set aside, but on the sacrifices to Heaven and honors to be given Confucius. Two members of this assembly persisted in their absolute refusal to any kind of compromise; they were two Catholics, Messrs. Ma Siang Pouo and Nai Tehe Ming. They asked that the government take no part in these sacrifices and developed, the first with all the resources of his great talent and vast
philosophical knowledge, the second with a vehemence that recalled the stormy sessions of the late Parliament, all the reasons to proclaim liberty of conscience pure and simple.

But the Assembly judged that concessions should be reciprocal. The freedom of all creeds would be officially recognized; and on the other hand, outside all religious ideas (the pagan majority admitted this distinction), the head of the State and the mandarins would continue to offer sacrifices to Heaven as has been customary from time immemorial for the sovereigns of China to do. "Have we not in this," said they, "a neutral ground sheltered from all discussion of school or party? And can we not fittingly recognize the benefits bestowed by Heaven upon mankind?"

As for the Philosopher whose moral teachings have ruled China for twenty-five centuries, he would continue by the same reasons of suitability and tradition, to be honored by sacrifices which would take place twice a year: the President of the Republic and the local authorities offering these in the name of the people. An additional clause provided that those who wished to absent themselves could be replaced by delegates.

A presidential decree, dated February 7th, promulgated the following: "It is in order not to sever a tradition several thousands of years old that sacrifices to Heaven and to Confucius are ordered, and by no means to unite into one the religious beliefs of the five races forming the population of China." At three different times the President refers to the same thought, that liberty of conscience, inscribed in the Provisional Constitution, is guaranteed to all citizens.

It would have been rather discourteous to show ourselves hard to please. After a campaign in which China's most eminent men, in political circles and government
positions, even including the President and Vice-president, desired and claimed a State religion, in which the opposing party was at first but a handful of men, armed only with their faith and courage, we have witnessed a sudden overturning which no one could have ever surmised. Confucianism, the State religion, or the basis of moral instruction, or the doctrine of progress, these three formulas have been successively abandoned. We may believe President Yuan She Kai's words that it was urgent to recall to the extreme parties, as the democratic opposition, in which the idea of liberty bordered on license and atheism, that a country lives not only by its material progress but also by its convictions and its discipline. We will pass over the inconsistency which makes him regard these rites as foreign to all religious ideas; but we will note the effort which he has made to render the Republic inhabitable to all, and in its principle, is not this movement toward Heaven or the Sublime Sovereign preferable to official atheism, and a nearer approach to us who preach Him whom they adore without knowing Him?

Up to the Revolution, the superstitious honors paid to Confucius in the public schools debarred Catholics from them. The Buddhists and Taoists made no objections, and it was said as a kind of proverb "san kiao koei i" the three religions (Confucianism, Buddhism and Taoism) form but one. Our separated brethren saw in these ceremonies only a civil rite and they prostrated themselves before the tablet of the Sage. It is not therefore surprising that the Catholics were the first to lead the movement, acting alone in the beginning until they had succeeded in forming "The union of five religions" to advance together towards a position apparently impregnable.

And our Catholics of China, with the joy of seeing the motion of a State religion set aside by reason of the arguments which they had put forward, have they not
reaped from this fierce campaign an advantage beyond all appreciation? They do not now constitute, as formerly, bodies as it were isolated and lost in the mass of pagans; the union is established, associations formed with an exchange of views and of fruitful resolutions.—The instinct of discipline, the respect for the hierarchy which has maintained this great nation for fifty centuries, were admirably preparing the faithful to group themselves in Catholic unions. These have been organized within the last two years and they are multiplying and asserting their vitality on every point of the land. What touching and enthusiastic letters, what beautiful initiatives rich with promises! I will quote only the meeting held in a Christian settlement of Shanghai in which one of the speakers said: “More than once has our holy religion been the victim of political disturbances, its existence was at the mercy of the civil power: where the disciples of Saint Francis had begun anew the work of their brethren undertaken many years before, the sons of Saint Ignatius have likewise started afresh. Henceforth this will not happen; with the union we will be invincible.”

These noble words allow us to anticipate the day when, after the example of the old Christian countries of Europe and America, the Catholics of China will hold their first national Congress.

In the meantime the press is becoming organized and quickly growing. To show the importance of the part it has played, we will give you the words of Mr. Ma Siang Pouo, member of the Administrative Council: the union of Tientsin having expressed its thanks for his support during these four months to its conferences, articles and other means: “It is rather for me to thank you,” he answered; “without the Koang-i-Lu, all my efforts would have been useless.”

May God be pleased to finish His work and cause the
Church of China to prosper: *Qui coepit opus bonum, Ipse perficiet!*

P. S.— This letter was finished when we learned that the President has sent to all the governors an order strictly to enforce respect for liberty of conscience in all the schools by eliminating ceremonies in honor of Confucius.

A. COTTA.

Tienstin, March 5, 1914

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The *Echo de Chine* of March 21, 1914, gives the following information.

*The liberty of believing in a religion* [Senpao].— President Yuan She Kai, in a letter to an American writer, states:

“We have already granted to all Chinese the liberty of practising the religion they prefer; we have never compelled the people to pay honor to Confucius. This is why both Catholics and Protestants may enter the ranks of the mandarins; if a sub-prefect who is a Catholic cannot offer sacrifices to Confucius or to Heaven, he may delegate another to take his place, etc.”

In the Setchoan [The Truth].— The Christians of Setchoan in a body have sent a telegram to President Yuan and to the Cabinet, begging that Confucianism be not declared the State religion.

*Against the State religion* [The Truth].— The priests and Christians of Shensi, Chekiang and Hupeh have collectively addressed a report to President Yuan She Kai and Vice-President Li Yuan hong, as well as to the Cabinet, to beg earnestly that the Constitutional Committee be not allowed to adopt Confucianism as the national religion but, on the contrary, to grant to all Chinese the liberty of following any religion in order to conform to the new regulations of the Constitutional law of the Chinese Republic.
N. D. L. R.—We have just learned that the Cabinet has already received from President Yuan an order to publish a notice stating that the government will never issue a decree establishing Confucianism as the State religion, etc. As a matter of fact, the *Echo de Chine* in the same number, gives the text of the report of the Cabinet to the President, concluding not to recognize Confucianism as the State religion.

TROUBLES IN THE INTERIOR
THE "WHITE WOLF"

A band of brigands is causing, at present, much talk in China, where it is effecting great depredations. At all times, these bands have existed in China, formerly that of the "White Water-lily," then that of *tchang-mao* or the "Long Haired". To-day it is that of the "White Wolf," which is ravaging especially the centre and south of China.

The *Echo de Chine*, March 21, 1914, gives the following information:

The "White Wolf" is still holding his own. The audacity of this highway robber, as well as the number of his partisans, has gained for him a considerable, if not an enviable notoriety. However, this notoriety is due as much to the mystery surrounding him as to the gravity of his crimes.

But, who is this "White Wolf" or to call him by his Chinese surname, who is Pe-lang? One of our brothers of the *Central China Post*, at Hankow, received lately from a friend, a letter, the carrier of which was a man who came directly from one of the bands of the celebrated brigand; this was an excellent opportunity to obtain information concerning these robbers, of which he did not fail to take advantage.
This person was called He-Lai-shan and exercised the profession of physician at Loutchou, when that town was taken by the White Wolf who compelled him to attend to the wounded; it was during the days spent with them that he gathered some facts on the personality of their formidable chief.

Pe-lang is indeed, it seems, his true name, signifying literally, young white gentleman. Pé-lang was originally from the district of Peofeng, in Honan; he was born of a family of brigands, and therefore, seemed predestined to follow the career of a robber. From the very first, he applied himself to this honorable profession, together with that of gambling. Then, having had some difficulties with the authorities, he put himself in safety by enlisting.

At the end of two years spent in the army, he returned home, and, abandoning all reserve, he committed such crimes, that the authorities failing to discover the guilty one, resolved to exterminate his whole family. This is a procedure not new in China, though its efficacy does not seem well demonstrated. From that moment, Pe-lang was a highway robber, and from here and there in his wanderings, he recruited his band of companions. Honan, they say, is overrun with this terrible tribe.

However this may be, little by little, he established his band, which to-day contains nearly ten thousand men. In this number, there are scarcely three thousand who are professional bandits. The rest are terrified men from devastated countries who prefer to “howl with the wolves”—as the saying aptly expresses it. Pe-lang has three lieutenants, each of whom commands one section. They are named according to their rank: Li Hong-ping, Song Lao-lien and Li Tchang-koei. With their chief, these men compose the council which deliberates on grave matters. They are, moreover, declares the person who furnished these facts, very ignorant men. Scarcely half of
these bandits are equipped with firearms. It would be, in one way, wrong to say that soldiers have joined them, although indeed, some among them wear uniforms, of which they have despoiled the dead. As to arms and ammunition, they provide themselves with these in the towns which they capture, or they collect those left by the soldiers.

Farther on the same journal cites the following:

The misfortunes of the inhabitants of Lo-ang-chow, ravaged by the White Wolf, [Chepao.] Since the arrival, at Lo-ang-chow, of the White Wolf, on the 18th of January last, the cities of Lo-ang, Hokiou, Yng-chan, and Hochan are desolate.

These places are filled with dead bodies. More than thirteen thousand houses, valued at upwards of 1700000 dollars, have been burned. It has been calculated that the inhabitants of the town of Lo-ang have experienced losses exceeding 7600000 dollars. President Yuan has recently distributed a sum of 50000 dollars among the victims of this country. The tutu of Nganhoei has distributed among them 10000 dollars and 2000 piculs of rice. But these acts of charity do not suffice to nourish the famishing inhabitants.
THE CONDITION OF THE CHILDREN
EMPLOYED IN THE INDUSTRIAL SCHOOLS IN CHINA

Whilst they discuss in Europe, and as a rule with excellent intentions, the establishment of a pecuniary reserve fund, the "pecule," in favor of children employed in the industrial institutions in China, we are putting our hands to the work and the missionaries are trying, to the best of their ability, to realize this truly desirable progress. We cite with pleasure the following lines of the *Petit Messager de Ning-Po*, China, in the February number, 1914, wherein one of the missionaries exposes his views and his attempts in this regard.

THE WORK OF THE HOLY CHILDHOOD

*On the Education of Children*

At the risk of surprising you somewhat, in my considerations on the education of children, I shall begin with work. This is because all the children are poor, and work is the wealth of the poor. Not only does it preserve them from hunger and its evil consequences, but it likewise safeguards them from the dangers of idleness. The love of labor, then, is one of the first habits that we should implant in the hearts of children. But labor is by nature painful and repugnant. How, then, can we stimulate them to love it? The keynote is self-interest—thus it is necessary that they receive some recompense for their work. Work without personal profit is an irksome task shirked or badly done. It makes mercenaries and idlers, and fails to produce any moral betterment.

If we wish, therefore, to make good Christians of our boys and girls, we must instil a love of work, and aid them to understand that labor is a duty for all without exception, that it is a source of happiness and comfort for the family, and at the same time, that it ennobles the individual himself.

After leaving us, the children should give to all around them an example of industry as well as of virtue. It
would be too sad to hear it said that, although very intelligent in the recitation of their prayers, they did not know how, or did not wish to work and looked upon labor as an enemy.

Now, to attain this result and to form industrious children in our homes, besides the supernatural motives which we should propose to them, there is another, as I have said, which is of great efficacy, namely, often to encourage them to labor by a prospect of gain proportionate to their age and application. Who has not witnessed, from time to time, the happiness of children on seeing themselves in possession of a small sum of money? They are most happy to be able to give an alms to those more unfortunate than themselves, or perhaps to procure for themselves some little gratifications. Moreover, it appears that this profit given to the children as pay for their work contributes much to securing good conduct from the orphans. Thus at all times, both by writing and by word, have the vicars apostolic endeavored to impress upon the directors and directresses the necessity of allowing the children to participate in the profits of their work.

Bishop Delaplace, C. M., in his regulations for the Holy Childhood, approved and published a second time by his successor, Bishop Guierry, clearly enjoins the duty of furnishing the children with the opportunity and the means to realize from their work some small benefit.

This is also the intention of the directors of the work of the Holy Childhood. Being interrogated in 1904 on this subject, the director responded: “It is just to deduct from the proceeds (the work of the children), a portion determined by the vicar apostolic, who is the only enlightened judge in such matters, which portion is to be used to recompense the children, whose work has so increased the resources of the Mission. Nevertheless, it appears to the council that it would perhaps be extravagant to employ
for this purpose half of the proceeds of the children's work.” And as we find it written in the same response of the director: “The proceeds of the work of the children belongs to the work and no part of it can be appropriated to any other work.”

From these regulations and these responses, it appears evident that the children ought not to be compelled to work gratuitously for the institution, as if they were obliged to reimburse by their labor, those who are rearing them.

We trust that, in the practice of the spirit of these regulations and these responses, we shall secure from our children more conscientious and more careful work, and that on their departure from the orphanage, together with a good little dowry, the fruit of their economy, they will have a love of work which will be for us a guarantee of their perseverance in the path of duty.

While waiting other regulations more detailed, here are three points that it is well to observe:

a) To give each child a king-tche, or memorandum containing an account of the money he has earned, with the right to spend it for something useful for himself.

b) When they leave the orphanage, not to place in their hands all their little possessions, as they might be tempted to spend it too quickly or to lend it; but to refund it by installments in proportion as they have need of it.

c) All the children must be on the same footing; to succeed in this, it is necessary to arrange matters so that each may have an opportunity to realize a little profit in proportion to his aptitude and application. If, for example, the same children are always employed at the work which is the least lucrative, it will be necessary to deduct from the common gain, a part in their favor. The important point is that they know they will be recompensed
according to their pains and good will, that they will gather only as much as they will have sown.

The preceding reflections are intended principally to encourage and direct the experimental efforts in this direction. In fact, we have long since learned, how powerful an incentive to work even a very slight gain is for the greater number of our orphans. Each month and even each week we deduct in favor of the children a small part of the profits we have realized. Experience has shown that the good results of this method are quite sufficient to warrant its continuance throughout.

This question of labor may seem a digression from the subject. In order to discuss it, I have perhaps turned aside, desiring greatly to express my opinions. But am I really too much carried away with my subject and the means of realizing it? I do not think so. I wish to point out a way to gain the child by a motive which will touch him. I have chosen work as an example because it is an element inseparable from the condition of our children. But labor which produces such good effects, demands at the same time efforts which cost and which are calculated to abate, if there is no stimulus to incite and maintain them. What then is this stimulus capable of causing us to love work, if not self-interest, which is so powerful over the heart of man and which rouses and allures him on whilst causing him to love work; self-interest creates a taste and a habit which assures the future of the children. This is the sole conclusion I had in view.

Besides, are not the energies which love of labor develops very useful and indispensable in acquiring other good habits with which we ought to endow the children? What good seed can germinate, what virtues flourish, in the heart of an idler, which may be likened to an uncultivated land where, like briars, vices push forth freely! In
order to succeed, is not a painful labor especially necessary, that is, a struggle to vanquish nature?

A man who loves work is not only a soldier defended and protected by a rampart against all attacks of the enemy, but also a soldier who comprehends the necessity for the combat and who is prepared to sustain it. He is strong, courageous, ready; to urge him on, it suffices to show him a beneficial aim, or a generous cause. He will march on from conquest to conquest, defying all obstacles, facing all sacrifices, and, like an ardent, fiery horse under the management of a good cavalier, he will allow nothing to retard him on his way to victory.

But, what are the new conquests that are necessary to propose to the heart thus armed for the struggle? They are the human and social virtues that complete the moral trousseau of our children or, rather, their armor for the combat. I have chosen these four as most requisite: sincerity, probity, good morals, and devotedness. (There then followed an interesting exposition on the importance of these four virtues.)

TEMPORAL ADMINISTRATION

We read in the Echo de Chine, March 21, 1914.

Inquest concerning the property of the Catholic and the Protestant churches [Sedpao]. The Oekiaopou [ministry of foreign affairs] has just ordered, by telegram, all the sub-prefects of each country to make a diligent inquest concerning the entire property and goods of the Catholic and Protestant churches, and likewise of foreigners residing in China, in order to learn more accurately the value of their estates and thereby more easily to reimburse them
for losses which they might experience in case of accident or other troubles.

A similar recommendation had been made by the Propaganda, but we believe for another purpose, namely, in case of necessity, to discover from legal documents declaring who was the donor and what were his intentions, if the real estate was the property of a private individual or of a religious Congregation, that paid the expenses and assumed possession, or if this property was in fact owned by the Mission.

AN EULOGIUM OF CATHOLIC RELIGIOUS

_The Minister of Commerce and Industry praises Catholic Religious._—“Catholic virgins, to the number of twenty,” said he, “having taken pity on the old Chinese who are in want, have made a vow to feed them and established a convent in the south of Shanghai. Their mission is to take care of the aged; everything these old people desire, they procure for them; they collect money, rice and linen. This is what these charitable religious are doing.

“In the world, one sees pious sons and grandsons respectful to their parents; but these holy women surpass the most renowned examples of filial piety. I have visited their convent where all is in wonderful order; work is done there without noise or bustle.”

VICARIATE APOSTOLIC OF PEKIN

_The Normal School of Si-tang, Pekin_

We read in the Catholic Bulletin of Pekin, May 1914.

For a long time, normal schools have existed in the greater part of the mission stations in the vicariate of Pekin, for the training of teachers employed in the catechetical and religious schools. We shall speak later of these
most interesting institutions, eminently necessary and fruitful in aiding the work of evangelization.

But in presence of a movement toward educational progress, which is now agitating every one in China, the Christians as well as the pagans, Bishop Jarlin made it his duty to form Christian teachers, so as to afford the children of our Christian families an opportunity to acquire knowledge equal to that of the pagans, without being obliged to attend pagan schools. For this end, he decided to establish a normal school.

The parish of Si-tang was chosen for the new foundation. We recall that Father Doré, the pastor of Si-tang, was burned by the Boxers in 1900. After these sad events, the parish of Si-tang, of which many Christians had either perished by the hands of the Boxers, or had emigrated to Petang, remained a long time without being reëstablished. But last year, a pretty little church, dedicated to Our Lady of Mount Carmel, was erected there, a pledge of a complete revival. Father Gregory Lou, Priest of the Mission, was named pastor.

And with the parochial works which were immediately created, as schools for boys and for girls, a dispensary, a hall for conferences, or Suen-Kiang-Souo, Bishop Jarlin charged Father Lou to organize the projected normal school.

The beginnings were modest; but as soon as the missionaries of the vicariate were notified of the intentions of the Bishop, the purpose of the new school, and the conditions for admission, they hastened to send some young men who appeared to them to possess all the requisite qualities; and thus it was that very soon, coming one by one, more than forty pupils were assembled in the new school. Teachers were found, a temporary home sheltered the students, and studies were actively pursued.

Shortly after, efforts were made to obtain the sanction of
the government by which those students, having passed examinations and received diplomas, would be entitled to teach in the primary elementary schools (tchou teng sue t'ang) and the higher elementary schools (kao teng sue t'ang.) The petition forwarded to the Ministry of Public Instruction (Kiao yun pou) by the Office of Instruction (Sue ou kiu) was favorably received and seven months ago the school was officially recognized. This approval included notably the obligation of receiving visits from government inspectors, of making use of the same books as the government schools and of passing examinations at the close of the course, in presence of delegates from the Sue ou kiu; but apart from the hours devoted to these subjects, full liberty is given for the study of religion.

Another advantage, however, greatly desired for the future prosperity of the new school, was its recognition as a Tchong sue, or higher normal school. Measures had already been taken to secure this advantage, and they matured a few weeks ago.

The students of the school, after a four years' course, will now be qualified, not only to enjoy all the privileges included in the first license, and allowed to teach in the primary schools, elementary and high, private or public, but also be admitted to the University (Ta Sue) on presenting their diploma and passing a light examination.

The school is at present in good running order, with an enrolment of fifty. It is directed by two Chinese priests and three Catholic teachers. All have received diplomas and one holds a diploma corresponding to the former degree of doctor, called to-day Yeou teng che fan Owen ping.—A new house is in course of construction, the plan of which corresponds to the importance of the work.

Such is the foundation which we were anxious to present to our readers, asking their prayers in order that it may yield even more fruit than is expected.
The schools of Si-tang, comprising besides the normal school (Tchomg-Sue) just mentioned, a primary elementary school, (Tchou teng siao sue) and a primary high school (Kaot'eng siao sue), took part, March 25th last, in a contest organized between the two hundred schools of Pekin.

MARITIME CHILI

Lectures on the Catholic Religion at Tientsin. — Monday, April 19th, a series of lectures, continuing three days, was organized through the initiative of Father Lebbe, Vicar General of Tientsin, having for their subject the following: “Something must be done for the salvation of China, and the Catholic religion is the only means to save China.”

The Kouantong hoei koan, the largest meeting hall in the city, was selected for these lectures. Ten mandarins were present and the chief of police had loaned the city band to furnish the music. The attendance was about eleven hundred, of whom nine hundred were men and two hundred women.

CENTRAL CHILI

Under the title: Vicariatus apostolicus Tche-Ly centralis; Adjumenta pro regimine missionum (in-8, Paoting fu, 1914) Bishop Fabrègues has just published a directory of the Missionaries who labor in his vicariate. This work, of six hundred eight pages, contains under one thousand eighty-nine numbers, a considerable fund of information. The headings of the three divisions of the work show its importance: the first part, Regimen missionum, treats of the administrative regulations of the Missions; the second is a very useful formulary; and the third, a collection of
important documents. A most useful index is placed in the beginning of the book, bearing the title: *Elenchus facultatum quae singulis missionariis vicariatus Tche-Ly centralis communicantur.*

This book, published by the Lazarist printery in Pekin, presents a very pleasing appearance.

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**NORTH KIANGSI**

*Letter of the REV. J. B. Rossignol, C. M.*

Kuikiang, May 28, 1914

This will give you some information concerning the important events which lately transpired in Kuikiang and which relate to the public tribute paid Bishop Fatiguet, our Vicar Apostolic, and the Catholic hospital served by our Sisters of Charity of Saint Vincent de Paul.

In order to state things more clearly, I will first quote an article which appeared in the *Echo de Chine*, April 16, 1914: “The political events which occurred in Kiangsi last summer are well known, as well as the battles which took place between the regulars (Northerners) and the revolutionists (Southerners). The Sisters of Charity, requested from the very beginning of hostilities to organize an ambulance, willingly responded to the desires of the General-in-chief Ly-choen, and they did not spare themselves during a period of intense heat to equip and place in the best condition, this improvised ambulance in which more than three hundred wounded were cared for.

Doctor Lambert, physician of the concession, assisted by several doctors of the warships stationed in the port, also manifested an unequalled devotion in this work of humanity and brotherly love.

Deeply moved by this devotion to their soldiers, the
military authorities deemed it a duty to mention their appreciation at a banquet tendered to the doctors and the most influential citizens, expressing their gratitude to these same doctors and especially to the Sisters of Charity. But they did not content themselves with these few words; in their reports to Pekin, they requested that special marks of distinction be bestowed upon Bishop Fatiguet, the head of the Catholic Mission, and on each of the doctors. The Pekin government gladly acceded to their request, and appointed the governor of Kiangsi to carry out its desire.

The bestowal of these decorations, seven in number, took place with great solemnity. Delegates from Nanchang, capital of the province, and the General of Kiu-kiang, escorted by forty officers and three hundred soldiers, came, headed by the band, to Saint Vincent's Hospital, where Bishop Fatiguet with his guest, the English Consul and several distinguished Europeans and Chinese, awaited them. His Lordship desired that the Consul should forward their decorations to his three absent countrymen, reserving to himself the care of sending to their respective consuls the decorations of the other three doctors.

To the music of the Marseillaise and the English hymn played by the military band, the delegate, according to the courteous wish of the prelate, first conferred the honors on Dr. Lambert, then on the Bishop himself.

How delighted the Bishop would have been, on this happy occasion, to see decorations shining on the breasts of some French doctors; but, unfortunately, at the time of the Kiangsi war, the warships of our country were detained by the events in Nanking.

The ceremony terminated by the donation to Saint Vincent's Hospital of an honorary tablet or Pien. Is it necessary to remark that the Sisters, as modest as they are devoted, refused any other distinction?

I ought to add that on the eve of the official ceremony, the delegate of Nanchang, Mr. Cheu-che-fa, chief of the
staff, and the first councillor of the military governor, had presented the Procure, General Ly-choen's gift of 3,000 dollars for the hospital.

The decoration itself was a gilded silver medal, in the form of a star with ten rays, about the size of a five-franc coin. On the blue cloisonné surface, appeared two emblems in five colors and the name in French: "Mgr. Louis Fatiguet." On the reverse side, we read in Chinese characters the words: "The third year of the Chinese Republic; homage rendered by Ly-choen, military governor of Kiangsi." With the decoration, was sent a diploma which we translate as follows:

"Like Europe, China also honors charity and good works; it is but proper that those who were the object of it should testify their gratitude.

"I am thinking of the combats that lately took place between Kiukiang and Nanchang, and I still experience, it seems to me, the pain of seeing my soldiers, in dauntless battle under a sky of fire, falling under the attacks of the malady and the balls, and lying by the way. But at the hospital of the Catholic Mission of Kiukiang, these unfortunates, wounded and agonizing, all found a refuge. At the price of the greatest sacrifices, the Catholic Mission generously consoled some and in a wonderful manner restored others to health. All, certainly, ought to thank you with all their hearts. But we also, whilst offering you, my Lord, this silver medal, wish to testify to you our most lively gratitude.

"I beg Your Lordship to accept it, not as the price of your kindness, but as a memorial of your charity.

"LY-CHOEN."

The honorary tablet is of wood, painted black and very artistic. It is eight feet high, three feet wide and three inches thick; the letters are in pure gold. On the right
in a vertical line, appears in medium letters: “To the citizen of the great French nation: Fan-ti-ngay” (name of Bishop Fatiguet). In the centre, in a horizontal line and in large letters, we read: “Kindness and mercy are worthy of honor, and merit to be taken as an example.”

On the left and also in medium letters, we read: “In the course of the last summer, I led to battle the army charged to combat the rebels and to reestablish peace on the territory of Kiangsi. Daily, soldiers or officers fell, covered with wounds, and overcome by the excess of the heat. Fan-ti-ngay, the citizen of the French nation, placing his generosity at the service of the public welfare, organized an ambulance where wounded or sick were indiscriminately attended with great devotedness. Taking a lively interest in their misery and suffering, he procured them all that could restore their health.

“Such conduct shows a man to be kind and merciful and always disposed to do good. To exalt and commemorate this action worthy of praise, and in testimony of his virtues and his charity, I offer him this tablet of honor with perpetual thanks.

“LY-CCHOEN,
Military Governor
General-in-chief of the army of Kiangsi.”

This inscription has been placed at the entrance of Saint Vincent’s Hospital, where it reflects great honor on our devoted Sisters of Charity and on the entire Catholic Mission of Kiangsi.

It is useless to add more complete details or to make any other comments; as a complement, I content myself to mail you with this a photograph, which I trust, will reach you and which will remain a reliable testimony of the event which happened at Kiukiang, Holy Thursday, April 9, 1914.

J. B. Rossignol.
KIANGSI AND CHEKIANG

Progress of the Lazarist Missions in the South.—A Missionary from the south of China wishes to communicate to us some interesting figures concerning the progress of Catholicity in the vicariates of Kiangsi and Chekiang, confided to the Priests of the Mission. As he puts it, this progress, without being as rapid as it is in the north, is nevertheless notable and very consoling. In 1870, the Mission of Kiangsi numbered 7288 Christians and only one vicariate; in 1894, the number of Christians rose to 20026, divided between three vicariates. In 1902, the total number of Christians amounted to 25146; in the enumeration in 1913, we had the happiness of inscribing for the three vicariates, 63729 Christians.

In Chekiang, the Lazarist Missions counted 5000 Christians in 1884, 9400 in 1894, 14500 in 1902. Finally, the last enumeration in 1913, mentioned 39250 Christians dispersed throughout the two vicariates of Eastern Chekiang and Western Chekiang. Catholic Bulletin of Pekin, 1914.
AFRICA

TUNIS

We read in the Catholic Weekly of Tunis, May 2, 1914.

THE FEAST OF THE TRANSLATION OF THE RELICS OF SAINT VINCENT DE PAUL

If throughout France and in the entire world, the name of the humble peasant, of the model priest, of the apostle, type of beneficent charity, Vincent de Paul, excites great admiration, lively love and incomparable enthusiasm, Tunis, the theatre of his captivity and of his heroic patience, Tunis, where he was sold as a slave, has seemed until these later times below the mother country in preserving the remembrance and the worship of her hero.

Cardinal Lavigerie chose him as patron of the pro-cathedral; the conferences under his protection were multiplied and filled the city with their benefits; the Sisters of Charity, called and supported by Archbishop Combes, there devoted themselves as they know how to do in all places. This was not enough. From the beginning of his episcopate, His Grace, desiring to do better, took steps to procure for his diocese the benefits of the missions such as the saintly apostle of the poor had organized in France, and for this purpose addressed himself to the sons of Saint Vincent, the Priests of the Mission.

These measures were destined to be renewed during a space of seventeen years. At last the indefatigable perseverance of His Grace has been crowned with success and to-day we witness the happy fruits of this work, among all so important. There remained the celebration of the Pa-
tronal feast. It was impossible to give it the desired solemnity on the day fixed, July 19th: for too many of the faithful were away at that time. At the Archbishop’s request, Rome granted the permission to celebrate the Translation of the Relics on the second Sunday after Easter. That is what was done last Sunday with great pomp in the cathedral at Tunis. It was truly a beautiful feast, with an attendance as large as on the most solemn festivals (one could find no more chairs in the church and no standing room save behind the altar). Under the able direction of Father Grevers, hymns were well rendered by the ladies devoted to the work of the Fourneau; the panegyric of Saint Vincent was preached by Father Pagès, who, in simple but strong and convincing words, drew for us a living picture of the works of Saint Vincent de Paul and of his sons in this country. During almost two centuries the Lazarists have filled at Algiers and at Tunis the office of Vicar Apostolic and even of Consul. The first of this glorious band was the admirable Jean Le Vacher who met his death at Algiers, attached to the mouth of a cannon.

During twenty-five minutes, much too short a time in the estimation of his audience, Father Pagès held us in admiration. — It seemed to me that from the height of heaven, Saint Vincent de Paul inclined toward the cathedral of Tunis and that, glorifying God, he blessed the assembled multitude and in particular that one of his sons who spoke in the pulpit, recognizing in his manner of preaching the simple and efficacious style which he had recommended to his priests and which he humbly called “the little method.” Father Pagès came to renew the glorious traditions and to continue a prolific apostolate. He has a right to our good wishes and our prayers.

After the religious ceremony, he assembled at his table the clergy of Tunis and the presidents of the city conferences. At the conclusion of the repast, in a few truly
cordial words, he told of his happiness in coming to work with us in Tunis. Father Raoul, the Vicar General, thanked him in the name of all and remarked that personally he had been commissioned by the Archbishop to make arrangements with Father Fiat to secure missionaries. That was fourteen years ago, but the hour marked out by God had not yet come. To-day we are in great joy.

J. M. P.

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In the same review of March 4, 1914 we read:

DIOCESAN MISSIONS

Hammamet.—The object of the Archbishop's solicitude, the Work of the Diocesan Missions of Tunis, a creation of yesterday, has already made, under a perfect direction, a progress which holds out for the future the brightest hopes. The pastors and the faithful can greatly rejoice to-day over a great impulse which will console some and save and edify others, giving to God the glory due to Him from this land of Africa, which was one of the first conquests of the Church and the arena of many generous combats of glorious martyrs.

It is to the valiant Priests of the Mission, whose charitable founder Saint Vincent de Paul sanctified of old by his example the coasts of Tunis, that the Archbishop has given the charge of evangelizing the parishes. Enfidaville, the first parish visited a few weeks ago, presented a consoling spectacle.

Hammamet has done still better, in view of the fact that the number of faithful is limited. The results have surpassed all expectations.

Every one is familiar with this handsome church, one of the most beautiful of the Regency, erected by the indefatigable efforts of their zealous pastor, at the cost of a thou-
sand sacrifices, and in which he put the best of his soul, of his artistic taste, and of his deep piety. Every one has seen this white edifice, so elegant and so sombre, in the centre of the country and as it were, the very heart of the Catholic population of Hammamet. Each night the nave was filled with faithful of all nationalities and of all classes of society, eager to hear the words of the preacher.

From the first day Father Pagès won his audience by a truly apostolic personality, by an animated and persuasive delivery which, casting aside all oratorical phrases and effects, knew how to sound always the right and supernatural note, which touches the heart, satisfies the soul, teaching a true doctrine at once grave and merciful, and based only on the Gospel.

The duties to God, the obligations of a Christian life, the duties to the neighbor, the examination of conscience, the marvels and efficacy of grace, were the subject matter of the conferences, given alternately with great facility in Italian and French.

Until the end the attendance was large. It was a picturesque sight each night to watch arriving from the most distant parts of the parish, carriages, automobiles, and pedestrians provided with lanterns, walking in groups, some carrying infants muffled up and sleeping in the arms of the mothers and even of the fathers, for none could remain at home and be deprived of the word of God. Few and very few were those who resisted the appeal of the pastor and of the Missionary, whose zeal contrived to render the ceremonies most attractive. On the Saturday of the first week there was a charming feast for the children, with special music, consecration to the Blessed Mother, and offerings of crowns to Mary, which drew forth tears of tenderness and melted the hearts of rebellious parents, moving them to prayer and to the grace of conversion which triumphed over many among them.
The following Friday, the Office of the Dead recalled the remembrance of the dear departed, begging for them deliverance and uniting in one heart those who sleep in peace and those who struggle here below.

During the entire fortnight, Mass was well attended; many ladies and young girls went to Communion daily, that they might call down the blessing of heaven on the spiritual success of the sermons. At the closing Mass, on Sunday the 22d, the faithful, those who were practical and the newly converted, all presented themselves at the Holy Table, forming a touching picture. The total number of Communions was 300.

At four o'clock in the evening, after Benediction sung by the children of the Patronage, under the direction of their devoted teacher, one of the young ladies of the free school read an address of thanks to the Missionary, in the name of the whole parish, and a young Italian sent him a letter in which he expressed in tender sentiments the gratitude of all.

May the apostolic heart of Father Pagès rejoice to see so abundant a harvest arise and to reap the hundredfold in the field of the Father of the Family, where he has so laboriously sowed the good grain of the word of God.

J. M. d’A.
BOOK FIRST
ADMINISTRATION OF FATHER DE ANDREIS

CHAPTER I

The humble, erudite, and eloquent preacher, whom the Administrator of Louisiana had hurried to hear, whose personality had so impressed him, that every means, diplomacy the most consummate not excepted, had been pressed into service to obtain De Andreis for the success of the American Mission, stood out by virtue and talents, foremost amongst his contemporaries. Vicar General Sicardi, his Superior, in announcing to the provinces of Italy, Spain and Poland, the acceptance of the American Mission and the Missioner placed in charge of the same, wrote: “Father Felix De Andreis whose piety, regularity, prudence, straightforwardness and erudition, are well known, has been named Superior of the new foundation. He has been moreover furnished with unlimited powers to establish, to direct other houses of our Congregation.”

The events which came to pass contemporaneous with the birth, boyhood, and early manhood of De Andreis, 1778-1794, shall ever be themes for the believer in a divine Maker and Ruler of mankind, to call forth acts of
adoration, praise and of gratitude towards the almighty Author.

During the year 1778—the birth of De Andreis—four most notable events took place, the death of Voltaire, that of John James Rousseau; the Catholics of Great Britain, after 250 years, obtained their first bill of rights to practice in part their religion; and France became in the hour of the American Colonies' distress, their ally and saviour.

First, the exit of Voltaire from the world's theatre—to the judgment seat of God. The Jesuit Father Le Jay taught Voltaire in his youth. The good Father prophesied, because of the audacity of the then young scoffer, that Voltaire in France would be the Coryphoeus of deism. After spending two terms in the Paris Bastille, and being obliged to leave France, he passed into and remained in England nearly three years. There the school of Locke, the father of Materialism, and the company of Bolingbroke, filled his whole being with hatred of Christianity and its divine Founder. To France he was allowed to return. The following phrases present his gospel teachings and those of his school: "Écrasez l'in-fame"—"Stamp out the wicked thing" (the Church). "Twelve philosophers can easily destroy what twelve fisherman built up." "All religion is a human invention." "Religion the crafty device of the priesthood." "Once we have destroyed the Jesuits we shall have our own way with the infamous thing" (the Church). "No rest until the last king would be strangled with the gut of the last priest."—Dictionnaire de Feller. This sapper of the foundations of all institutions religious and moral, this mountain of pride and of lust, multiplied himself amongst mankind, the Proteus—which as the wind, "Blew where it listed, laying all things prone, now to overthrow a fool and now to shake a throne."—Such was
the mission of this incarnation of wickedness for nigh fourscore of years.

Next Rousseau, apostate and hypocrite, followed the philosopher scoffer, but not as scoffer so much as infidel. Rousseau preached and had his school to teach pure Socialism, "Liberty, Equality, Fraternity." His Social contract was and is his gospel written: "The State is a collection of individuals freely associated to form a contract for recognition of rights." "Every one surrenders himself with all his rights to the community." "This community excludes all other communities, especially the Church." "A Christian community on which the Church has special rights not delegated by the state or people, is a contradiction." "Whatever opposes an obstacle to equality of citizens as property, government, at any time, ought change, accept, reject any proposed law by universal suffrage. Such is the gospel of the "self-torturing sophist, wild Rousseau," who captured for his anarchical and shameless books an hundred readers to the one that Voltaire won. Gone from the scene of earth he also went to judgment, bequeathing to his followers hatred for the Saviour of men and for His Church the saviour of society.

What happened in soaking the soil of France with the blood of four million of her martyrs, in deporting hundreds of thousands of others to death-stricken climes, in driving into foreign lands by the hurricane of prescription, other hundreds of thousands, was but the result of the Voltaire-Rousseau teaching. Never had the powers of the arch-devil and his incarnate legion in paganism been permitted to plan more adroitly, to engineer every weapon more vigorously, to press forward more constantly the total destruction of God's greatest work, His Church, the saviour of society. The malignity and rankness of the Voltaire-Rousseau creed winged its way, as any other pest, over French boundaries, and nowhere did it strive to
breathe its death poison more diabolically than in Italy. Doubtless Senator De Andreis, father of little Felix De Andreis, read Bishop Turchi's pastoral letter to his flock of Parma, sent in 1789, warning them against the deadly poison of irreligion and immorality found in the writings of the above twin apostates. The boy of eleven, without doubt, advanced as he was, got much of the sense of the pastoral.

Are Voltairianism and Rousseauism dead issues? Who living, studying the times now, would dare to say that the brute in man, were it not that Christianity in law and order holds society together by divine power and authority, would not once more enthrone Voltaire by excellence the arch-leader of profligacy, and Rousseau by excellence the arch-leader of anarchy?

Happy as were the children of the Church, and the citizens of law and order, when in the year 1778 the apostles of Atheism ceased forever to rage and devise against the Holy One, still happier were made the children of the Church and all lovers of the beautiful, the true and the honest when, "By the determinate counsel and foreknowledge of God" France became the ally of the United Colonies in their distress. No other power stood to help and save the immortals in their just and righteous cause. France, Catholic France, an absolute monarchy, with its principles and traditions as opposite to the principles of a republic or democracy, as Sulla was opposite to Marius, and Bluff King Harry of England to his villein, was now to league with colonies clamoring to be freed of the shackles of monarchy!

Catholic France, leagued with the Church of Rome to become an ally to yield its treasures in great navies and armies, officered by high names among the picked nobility of France; Catholic France, whose highest glories were the Saints of God, St. Louis, St. Bernard, St. Vincent
of Paul, the creations of the Catholic Church, that Church which a while ago, by the mouthpiece of not a few members of the greatest deliberate body of the Colonies, had been characterized as a Church hated of God and the human race, etc., that this Catholic France would now in closest friendship, with an unselfishness, a magnanimity unparalleled, become the saviour of the liberty, life and happiness of the American Colonies, is no problem of human nature, but must be read as the work of God!

"That our country's heroes and Catholic France were the instruments of the God of nature in establishing this home of freedom."—Third Plenary Council of Baltimore. To the student that follows carefully the action of the Supreme Director, Ruler and Governor of mankind, no chapter of United States history, after the chapter of Catholic Church history, moves so deeply and interests so powerfully as that which embraces the Continental Congress, 1774-1775; the Declaration of Independence, 1776; Catholic France Ally, 1778; the Victory of Yorktown, 1781, the event of events! For indeed, "Liberty, life and pursuit of happiness" understood as the Catholic Church, the organ of the Revelation of Jesus Christ understands them, can only give an insight into what Providence has built up—the greatest of republics and the glory of the nations!

Born of respectable and pious parents, Felix De Andreis first saw the light on December 13th, 1778, in Demonte, Piedmont, Italy, seventy miles southwest of Turin, the capital of the kingdom of Sardinia, and sixteen miles west of the picturesque and thrifty city of Cuneo. The large stone house, with the room that first sheltered him, and its frescoed halls that echoed with his first childish prattle and witnessed his youthful pranks, is still standing, and there is no citizen of Demonte happier than the secretary of the town council, whose residence is the former home of Senator De Andreis and his more distinguished son. De-
monte, facing the Maritime Alps, and the fertile plains covered with orchards of chestnuts, pear and apple, and watered by the Sutra and its tributary rivulets, had no little share, if the theory of the ennobling influence of scenery as just now described be admitted, in assisting powerfully the great talents with which young Andreis was gifted.

Owing to the complete mastery he obtained over his inclinations for all that the world in Gospel sense values, as family, relations and country, nothing important to brighten the historic page has he bequeathed. Concerning his mother he was silent; whether he had brother or sister he failed to say. The distinguished rôle his father played with his eminent friend, Count de Maistre, in the Sardinian Parliament from 1778 to 1791, struck no chord for posterity in his great soul to afford a deep and sonorous sound.

Heavenly ideas seized and held him. When as a priest he soliloquized and meditated that text of the 75th Psalm: *Luminans tu mirabiliter a montibus aeternis*; he refers for the first time to the impressions made upon his youthful religious nature: "The divine Goodness began to call me to the sweet intercourse of contemplation from my very childhood. I remember, and even now can very distinctly picture to myself, the unspeakable delight I once felt when a child, when, listening to one of my aunts on my mother's side singing some hymns on the love of God and on the childhood of Mary. And I experienced this pleasure on many other similar occasions; once, when I was thinking of St. Aloysius, while I was engaged in composing a hymn in which I spoke with my guardian angel of the joys of heaven and the sweets of the love of God. (Life of Felix De Andreis; old copy.)

The young Felix had, at the age of fifteen, read and finished his humanities in his native, humble Demonte;
the same year he entered at Cuneo on the study of rhetoric and philosophy. Meanwhile, on a holiday, a band of students, Felix among them, left Cuneo for a walk in the country. On their return in order to reach the college the quicker they risked wading the river Sutra, then swollen by the rains; all except Felix reached the opposite bank.

Small and delicate, the poor boy was carried down by the current to what he thought sure death. His companions, as they stood watching, could offer no relief. The holy youth in his distress prayed earnestly to St. Anthony to come to his aid. Then he saw, or thought he saw, the saint hand him a rope, which he seized and held with all his strength and by it reached the shore. The life destined by an all-wise Providence for the extension of the religion and morality of Jesus Christ, even in his own Italy and in that western land whose union with the principles of Protestantism was on the eve of dissolution, and whose vast domain was to become the choice portion of the heritage of the Spouse of Christ, was thus miraculously saved. The conviction of the teachers who had closely observed the surprising progress of the singularly gifted boy was that he would climb to the highest point of literary distinction, and as his genius aimed at scaling the heights of Parnassus, another Tasso would arise to sing the glories of Holy Land. His admiration for the Muses, and his ambition to take his place among them did not interfere with that sublime aspiration he had which was, to become a son of St. Vincent of Paul.

In the time of St. Vincent, houses of the Lazarists were opened not only under the shelter of the Apennines, as that of Monte Citorio, Rome, but also under the shelter of the Alps, as the houses of Genoa and Turin. Chapters 4 and 5, volume 5, of the charming narrative of Abelly's life of St. Vincent are taken up with the missions preached in and around the territories of Genoa and Turin. May
nard, in his great life of the Founder of the Mission, Vol. 3d, Book 6th, Chap. 32d, writes in detail: "This year, 1645, the missionaries promised, arrived, and for two years without a home they labored... Parishes were at war, one with the other, and by the messengers of peace were disarmed. The banditti, whom even the great Pope Sixtus V had not been able to root out of Italy, renounced robbery and the stiletto; the father pardoned the assassin of his son, the son the assassin of his father. Ignorance amongst these populations was so widespread that when confessions were numerous, two young ecclesiastics examined the consciences and instructed the peasants sufficiently to receive the sacrament of penance. Not less fruitful were the spiritual retreats. The pastors who had labored with the missionaries, on entering on their retreat said: 'We are here in the valley of Josaphat.' Startling conversions were the result. Some parish priests made their confessions public, as their scandals were public."

In Piedmont the missions extended their blessings into every rank of the populations. Twenty-five missionaries divided into four bands made their way into every hamlet and city lying at the foot of the northern and western Alps.

Around the confessional, even in winter, the people gathered, and for eight days and as many nights they remained, content with the scanty nourishment they brought. This was the calling young De Andreis wished to follow, and these were the missionaries he determined to join. He set out for Turin, distant from Demonte about seventy English miles. The road ran through the fertile plain of San Dalmazo, the same road Cardinals Pacca and Somaglia traveled in 1814, on their way to Turin after their bitter French prison life, when San Dalmazo, at 2 o'clock in the morning, was lit up and rejoicing. (Memoirs of Cardinal Pacca.)
A full day's journey landed De Andreis at the house of the Lazarists. Father Laugieri was then Superior and Visitor of the Lombardy province, and welcomed the student heartily. In his simplicity and honesty, De Andreis made known the purpose of his journey, whilst the old missionary's eye scanned him. During the ten years of Father Laugieri's administration of the province of Lombardy, he lived in Turin, the capital of the Kingdom of Sardinia, in which the Priests of the Mission had preached and were preaching the Gospel of the kingdom and healing every infirmity. Senator De Andreis and his son were well known and esteemed. The bent of the young man to loom up as a poet, the Superior understood. So the request of De Andreis to enter the Congregation was answered by Father Laugieri, "The employments of our missionaries are far different from those you have hitherto followed, according to your inclination; the principal object of our institute is to instruct the poor country people, and form good laborers for the vineyard of the Lord; brilliancy of thought, talent for poetry, its duties do not call for; serious study, and discourses without ornament are required. How difficult for a poet like yourself to get accustomed to such things." "I will do all this," answered the brave young man, "if you will let me among your children." "Courage," resumed the Visitor, "take another year to reflect; give up your poetry for that time, apply your mind to other studies, give more time to prayer, be more recollected, and then come back."

"I entered into myself," adds our student, "and strove to correct what I knew to be faulty in my conduct, especially the spirit of vanity which prompted me to show my talents to the world. I traced out a plan of my serious life, having resolved to become a missionary in order to satisfy for my sins, give glory to God, work out my salvation by the grace of God, to promote that of others. Such
was my intention, O my God, which I acknowledge to be from Thee alone."

The whole being of De Andreis was set upon becoming a Priest of the Mission. Months were long years since his first interview with the Turin Superior. Hardly was the year up and De Andreis was again eagerly pressing his suit. Visitor Laugieri read greatness of soul in the De Monte youth, and clothed him in 1797 in the habit of St. Vincent. Placed under the direction of the pious and learned Giordana, the young seminarist strove, given the graces of two years of trial, so that in the judgment of his confrères he fulfilled the meaning of that text in Chapter 4th of the Book of Wisdom.

"Venerable old age is not that of long time, not counted by the number of years; but the understanding of a man is gray hairs, and a spotless life is old age." Napoleon's famous Cisalpine Republic in 1798 had levelled the Kingdom of Sardinia and with it the homes of the sons of St. Vincent throughout Italy, with two exceptions. To his old Demonte our novice returned, and the men of God scattered over Lombardy plied, with the greatest ardor, their heroic work for souls. The storm abating in 1799, the house of Turin was again opened and thither De Andreis returned.

On the feast of Saint Matthew, September 21, 1800, he took his holy vows, followed up closely his studies of virtue and science; for he had in that house of Turin high exemplars in priests of solid virtue, of trained intellects, of deep and varied knowledge, every one of whom spurred him on to attain the end of his holy ambition. Hardly a year had passed when once more satanic rage against the Church felled the Lazarist heritage in the capital, and the wandering Community again showed strength in weakness as they labored in the city and on the plains for the poor peasants' salvation. Meanwhile the College of Placentia
— the ancient city of the Romans — opened its doors to shelter the future missionary plants; conspicuous among them was De Andreis. The fame of this great house, called a college, but in fact a high seminary devoted solely to the education of ecclesiastics, goes back to the year 1752. One of the holiest and ablest of our Superiors General, Father De Bras, who accepted the foundation, will portray in a few words the giver and the gift: “The College of Placentia, noble foundation of Cardinal Alberoni, of which the Congregation is in full and peaceful possession since 1754, confirms the idea that the Most Eminent Cardinal had conceived of us, and acquires more and more the public esteem. Founded for the gratuitous education of students, sixty shall be on the role, and six shall always belong to our Congregation, all selected from the best. The sciences taught there are philosophy, moral and natural; scholastic, dogmatic and moral theology; civil and canon law, ecclesiastical history, sacred scripture and liturgy. Nine years make up the course. As twenty collegians finish their course, a like number of new subjects is chosen. Many among the students have supported public theses in the presence of the most distinguished scholars, and with the applause of savants. We conceive how advantageous the establishment can prove, both for the emulation which should necessarily be aroused among missionaries, and for the satisfaction of forming worthy subjects to the Church.” Here our De Andreis was hiving that wisdom in piety and in the sciences until his priesthood, so that he became a profound philosopher, a learned theologian, an erudite historian.

Besides being well versed in literature, Spanish, French, Italian — Latin he wrote and spoke elegantly — De Andreis was skilled in the Greek and Hebrew, the natural sciences, chemistry, astronomy, mathematics; medicine, natural history, music, poetry and geography were familiar
to him. And the knowledge of these sciences was not superficial; in each of them he was an adept; for he had accustomed himself to so much regularity and order in his ideas that these different acquirements were never confused in his mind, and all in a masterly manner he could teach. He owned a comprehensive and penetrating intellect; his memory was prodigious; a book once read he could repeat years after its contents; a thorough logician, sophistry in its labyrinth was instantly detected; and in De Andreis the mean between spiritual studies and intellectual studies was thoroughly understood and admirably observed. No son of St. Vincent had ever meditated more deeply and observed more strictly, paragraph 8th of chapter 12th of his rules. A real student, he loved his professional studies, and had a powerful attraction towards favorite authors. The divine Scripture had a fascination for him, the decisions of the Church strengthened him, writers of the ascetic school — St. Theresa, St. John of the Cross — made his soul to glow; the sweetness of St. Francis of Sales and the humility of his father, St. Vincent, charmed him. The Doctor of Grace, St. Augustine, the Angel of the Schools, St. Thomas of Aquin, the golden-mouthed St. John, and the honey-tongued St. Bernard, were those, after the divine word, in whose company he was oftenest found, and whose thoughts and language became a part of him. Instructions, conferences, discourses, sermons, filled with the treasures of the mines he had explored, adapted to the range of every audience, were written out. The lofty idea he had of Holy Orders and chiefly of that of the priesthood, whilst it filled him with awe and because of its responsibilities struck him with dread, urged him \textit{toto coelo} to redouble his fervor in order to meet the solemn events; this he did by the exercises of a holy retreat. On Saturday before Passion Sunday, 1801, called the \textit{Sitientes}, he received subdeaconship. On the eve of Pentecost or
Whit Sunday of the same year, deaconship. It is easier to imagine than it is to attempt a description of the fervor that glowed in his whole being during the retreat for the priesthood made the same year in the seminary at Placentia. To the MS., Ad quid venisti, written when a boy of eighteen, a postulant for membership in the Congregation, the writer must refer, and whilst wondering and edified at the fervor of the youth, conclude what must have been the degree of holiness he reached when he was raised to the sublime dignity of the priesthood—August, 1801.

The storm of persecution that assailed so long the Church in ruining religious houses, and in scattering the missionaries, continued on almost to the eve of De Andreis' ordination. In 1799 died Pius VI, like his immortal saintly predecessor, Hildebrand, in exile, martyred by the godless French government; and the godless worshipping government of France in chorus sang in Voltaireian style the everlasting requiem of the Papacy! The song of derision over the funeral of the Papacy had hardly died on the air when glorious and triumphant in 1800 the Papacy arose again! The passage of the Vicar of Christ from Venice—where a lull in the storm of persecution allowed the Cardinals to assemble and to elect the new Pope—was that of the conqueror. Every city on the line boomed its salvos, rang its chimes, rent the air with the acclamations of the exultant multitude. To the exuberant joy and gladness at the ovations of the Supreme Shepherd, the great Alberoni Seminary of Placentia, with its strong papal staff, among them De Andreis, was no stranger. The round of festivities, religious and civil, which had marked the Holy Father, Pius VII's entry into Rome was barely finished when Father De Andreis was in his first Mass making a memento pro papa nostro Pio Septimo.

The day, the date, the place of the celebration of Father De Andreis' first Mass have not been recorded! Neither
has any evidence of the date, the day, the place of St. Vincent’s first Mass, as evidence, been determined. The event of the first Mass of a newly ordained priest, after that of his ordination to the priesthood, everybody knows is for the Church, for the priest himself, and for his family a day of deep import. For the Church it is a day of deep import, since the Spouse of Christ “lives, moves, and has her being” in and by, and through the priest.

It is a day of deep import to the priest himself, for he stands a spectacle to the world, to angels and to men — the Alter Christus, personating the Eternal High Priest in action of sacrifice — calling down the Body and Blood of the Son of God, taking Him into his hands, speaking to Him, treating with Him, receiving Him into his own breast and giving Him to the hearts of the faithful. It is a day of deep import to the family of the priest, for parents and relations witness one of their house raised to the dignity of Jesus Christ, to the powers of Jesus Christ, the Incarnate God! Quis audīvit unquam tale, et quis vidīt huic simile.” (Is. Ch. 66: V. 8.)

The humility of Father De Andreis may have hidden day and date and place of that sublimest action of his life, and thus in this copied St. Vincent. “They have heard Mr. Vincent say,” wrote Abelly, “that he was seized with such dread, because of the majesty of this wholly divine action, that he shook. Powerless to celebrate publicly, he chose rather a retired spot, assisted solely by a priest and server.” (Collet’s Life of St. Vincent.) A certain Father Maffer, in his “Story” of pilgrimages made to Our Lady of Grace, tells that he saw an old engraving representing Mr. Vincent saying his first Mass in an humble chapel set in the midst of a grove whose poor and naked altar was overshadowed by a statue of the Holy Virgin. (St. Vincent and his priesthood.) Much as one may grieve over the unrecorded day, date and place of the first Mass of
Father De Andreis, nevertheless the first Mass was said, and as no other work so holy and divine can be performed by the faithful as this tremendous mystery itself (C. of Trent, Sess. 22). In studying the character of Felix De Andreis, to which the reader has already gotten a clue, the sublimest of actions must have been performed with unutterable awe, singular devotion and scrupulous precision. To make use of his own words, found in his diary, "The lights which I receive are so numerous, vivid and extensive, the sentiment and emotions which I experience so certain, that I scarcely ever have need of faith in order to believe, because I not only perceive the things of faith, but seem to touch them." (MS. of Fr. De Andreis.) Every thought connected with the mystery of life and the mystery of love was sedulously guarded. The depth of his knowledge penetrated, and the zeal of his heart embraced what the Bull of St. Pius V laid down for the fit celebration of Mass. The In virtute Sanctae Obedientiae praecipiens Missam juxta rituum, modum, and noram was before and during the divine action ever present. Ad eleri disciplinam" he had vowed himself in the Congregation of the Mission, and what meaning had the phrase but the obligation of the Lazarist to see the rubrics carried out "ad litteram" by the aspirant to the priesthood. His rule — Chap. 10th — that he would ever be on the alert, that the Debitus Cultus, Sacrosanctae Eucharistiae, summa ceterorum fidei mysteriorum be by himself and by others generously paid.

In reading the divine Scriptures compiled from the Vulgate or from the Hebrew and Greek, few were his superiors in extracting their hidden meaning. (Zach. Chap. 9, Vol. 17.) "The good things of Him and the beautiful things of Him, and the corn of the chosen ones, and the wine which maketh virgins to spring forth," — Ps. 80th — "and the bread from Heaven that has the sweetness of
every taste,” “and the fat of the wheat and the honey of
the rock,” all typical of what is the life of the Church and
life of her children, the Blessed Sacrifice and Sacrament,
ever took in his regard the precedence, as it ever must of
all devotions, being the alpha and omega of all virtues.
The trials that his interior life of the novitiate and schol­
astic had experienced were conquered by Him who is the
Life. “He that eateth Me the same also shall live by
Me.” Summoned to the active life of the ministry, every
phase of his public life partook of the nature of the Sacri­
fice he daily offered. He grew, therefore, in holiness, and
his works were a success. Almost directly after receiving
the priesthood at Placentia, De Andreis at the request of
Superiors took ardently and exercised unweariedly—in
spite of his delicate constitution—the manifold duties of his
calling. At the high seminary, the great gift of the distin­
guished Alberoni, all the works of St. Vincent were found:
the chairs of philosophy, of theology, of Scripture, of canon
law, of rubrics and liturgy, retreats for the seminarians, re­
treats for the ordinandi, conferences and retreats for the
clergy, retreats for the various classes of lay society, as
those of the professions, of merchants, of tradesmen, and
lastly, the work for the poor country peasants.

None of the above works attracted and won the whole
soul of the young priest more forcibly and steadfastly—
although his high attainments reached excellence in each
of the other works—than the work of the missions. The
motto of his spiritual family, Evangelizare pauperibus
misit me and that other Quam pulchri super montes pedes
praedicantis et anunciantis pacem, praedicantis salutem.—
Is. 52d Ch.—quickened his spiritual appetite for soul­
saving. Indeed, his own rule, were it his inclination to
grow indifferent to the work of the missions, warned him
as it urged him to the noblest of tasks: Intercetera erga
proximum exercitia nobis esse primum ac potissimum. Quam-
Having learned from the history of his Community of the great things his countrymen and confrères, Appiani and Pedrini, wrought in China, and that a band of his confrères had embarked from Paris for China a few years before, De Andreis, for "the zeal of God’s house had eaten him up," wrote Brunet, Vicar General of the Company, then residing in Rome, beseeching to be sent to save the yellow race. The Vicar General answered the young missioner promptly: "Be in readiness for the mission which you so earnestly desire, for you are to be one of those who shall leave us for China, and you should admire in this the wonderful designs of Divine Providence, which to attain its end makes use of means quite unforeseen." Brave confrère! Fully aware of the contempt and hatred entertained by the Chinese for the Catholic foreign missioner, that once the Chinese official learned that he had touched the land of Confucius, that orders would be given for his arrest, trial and sentence, which was strangulation; yet nothing daunted at all at this, he longed more for the land of the heathen. It was not to be; Visitor and Council had their say; Vicar General Brunet gave way, convinced by the arguments put before him. The Chinese missionary field for a decade, and more, was the missionary field of De Andreis’ own Italy, and for the residue of his zealous and busy life, the cities on the banks of the Father of Waters.

For the mission work, by excellence the work of the Great High Priest, Jesus Christ, Father De Andreis was preëminently qualified. His life was holy. The Aaronic Priesthood, the shadow of that of Jesus Christ, had under heavy penalties exacted holiness from its priests. "They shall be holy to their God, for they offer the burnt offering
to the Lord and the bread of their God.” (Lev., Ch. 21.) How infinitely more ought the priesthood of the Reality, the centre of all truth, in which the Divine Lamb is offered, demand holiness. “Not any kind of holiness, but a holiness excellens,” says St. Thomas. “So it becomes unquestionably those called to this supreme dignity to be holy.” (Council of Trent.) Digesting the word of God, as De Andreis did daily, he knew the “salt of the earth” and the “light of the world” the names imposed upon priests by Jesus Christ had, and could have no other meaning, than holiness inward and outward. “The dress, the state, the profession, calls for holiness of life.”—St. Jerome. Full to overflowing with the doctrine of his father, St. Vincent, did he not conform his life to attain this holiness. Indeed, how often did he read the first paragraph of his rule showing that the example of the Son of God must be the priest’s model: “Jesus began first to do and then to teach.” He accomplished the first when he put into practice every virtue. Nor did the zealous aspirant after holiness pass by the means leading to this holiness found in the twelfth and last chapter of that legacy bequeathed by St. Vincent to his missioners. Gratitude is due Divine Providence for even the few shreds of the De Andreis stack of manuscripts dealing elaborately with every department of knowledge, and that these few shreds unfold the holy union of the author with God by prayer. St. Vincent wanted the man of prayer everywhere, but especially on the missions; Father De Andreis had preëminently the gift of the word. His holiness, grafted upon his preaching, satisfied the wish of the Apostle St. Peter, “If any man speak, let him speak as the words of God.” “The ease with which he spoke in the pulpit seemed so natural that he would blend in the same sermon the most sublime truths of religion, with the simple words of the catechism, the most vehement language with the most gentle and pa-
thetic expressions.” (Life of De Andries.) “Holy Father,” said Cardinal Della Somaglia, after he had listened to Father De Andreis, “I have found out lately a treasure of science and piety in a Priest of the Mission at Citorio.

“His name is Felix De Andreis and he is yet young. I heard him speak several times and he pleased me so much that I seem to hear a St. John Chrysostom or a St. Bernard.” “He was acceptable to the simple and the ignorant—all alike were moved to tears by his words.”—Life of De Andreis. The condition of accepting the Louisiana diocese laid down by Bishop-elect Dubourg—an orator himself—in presence of Pope Pius VII, after Dubourg had heard the eloquence of De Andreis, was, as has been written in the foregoing pages, that the distinguished Lazarist be given him. This Evangelii præco potissimus, as he was styled by Dubourg, sought on all occasions to share his eloquence with the poor. “When I was sent to instruct the poor of the country I was in my own place, in my own sphere,” said the holy missioner. As the proof of the divine mission of Christ was in preaching to the poor, “Go and tell John—to the poor the Gospel is preached,” the first words of that body of doctrine delivered by the God-Man, the most eloquent of preachers, opened with, “Blessed are the poor in spirit.” In every age the apostolic spirit in the preachers has been read by giving the word in simple and luminous language, easy to take hold of the mind and touch the heart of the hearer. Jesus Christ, the wisdom and power of God, knew no other way, nor have the converters of the nations followed any other. This was the method of eloquence to the ignorant of the things of God, high and low, to the blind and the hardened, to the worldling enslaved to vice, to the multitudes knowing no other end than that of “the horse and mule without understanding;” and this was the method of the Son of God, that the spirit of the Supreme Preacher
inspired St. Vincent of Paul to introduce into the Congregation of the Mission and thence into the Church. Our Rosati, who died Bishop of St. Louis, Mo., the scholar of De Andreis, has left in his Latin diary a few homilies founded on the Little Method of St. Vincent, and for clearness, solidity and pathos, although addressed to the country people, yet suit admirably the highest order. "Never has there been seen anything better drawn up, anything more apostolic, anything more exemplary," writes Bossuet, May 23, 1658, after he had witnessed a mission. The whole body of Catholic teaching presented to crowded audiences during a mission lasting a month or three weeks by such a leading missioner as Father De Andreis, was an event for a life. The Credenda, or Articles of Faith, Creation, Perfections of God, Sanctification, the Church, Sin, etc., the facienda, or the Law of God and the precepts of the Church, the speranda and petenda, or the Lord's Prayer, the Media or the Sacraments, "through which all true justice either begins, or being begun is thus increased, or being lost is repaired" (Council of Trent), the whole body of Catholic teaching was during the days of the mission dissected.

No loss of the writings of this servant of God has been more grievously felt than the loss of this catechetical work. The admirers of a poetic genius as De Andreis, who sang in sacred strains, "to give vent to the pious sentiments which animated his heart, more than to afford amusement to his mind," shall naturally harbor a bitterness at the vandalism which destroyed the volume of sacred poetry. Yet such admirers would hardly make up among the clergy a large number. But when a work of solid, practical and exhaustive learning, taking in the whole range of catechetical instruction, after which zealous and practical clergy have ever been on the lookout to obtain, disappears, although with the connivance or hearty wish of the author himself
acting on his own sole judgment, who but must condemn a proceeding at first sight so strange and selfish, unless as probably in the case of our De Andreis, the virtue of humility so conspicuous in him may explain the loss.

"This catechism was found among the manuscripts of Father De Andreis after his death. He might have published it while in America, but having met with a work recently printed that answered his views, he put aside the thought of publishing his own, in spite of the solicitations to the contrary which he received from others." — Life of De Andreis, p. 40.

Fruitful and abundant as was the harvest gathered among the country people, by the power of the word from the mouth of the holy missionary, it proved none the less when spoken to college boys upon the occasion of retreats. This class coming always in contact with priests, familiar with holy places and holy things, are exposed to undervalue, to treat slightly the highest and most serious truths and practices of faith, and so give truth to the adage, "Familiarity breeds contempt." Yet the word of the holy and erudite missionary among the collegians was a sword piercing unto the marrow of the bones, and what had been gay became grave, and what had commenced with comedy ended in the keenest sorrow. It is worth while borrowing from the sketch so often quoted, the eloquence of De Andreis upon collegians: "He was sent to give a retreat to the young students of the hospital of Santo Spiritu in Rome. There were over a hundred of them, all talented, having, at least the greater number, a good knowledge of literature and the resources of logic.

"There were among them some led astray by passion and by reading bad books, who were more inclined to laugh at the missionary than to learn lessons of Christian humility; still less were they desirous to submit to the yoke of the Gospel. Without fearing the least the holy man spoke
undauntingly in the midst of them, like St. Paul in the Areopagus. Always avoiding bitterness, he convinced them by the solidity of his arguments, moved their hearts, forced them to yield to his words; finally tears were flowing from eyes that until then knew not what it was to weep. The good effected is almost incredible, the more so because lasting. And years after Father De Andreis had passed away the sweet memory of the retreat was preserved.”

Nearly one-half of his fruitful apostolate in Italy, that is to say, from 1804 to 1815, was given to the sublime work of the missions, and notwithstanding the frightful condition to which Lombardy had been reduced, many dioceses and parishes of northern Italy were blessed with the word of power delivered by the sons of St. Vincent and by the fervent De Andreis. The Bishop of Segni wrote to his Superiors in answer to a letter the Bishop had received wherein it was asked if there were any foundation to a rumor that certain facts of a miraculous nature had transpired during a mission preached in Valmonte, at which Father De Andreis assisted.

The Bishop replied: “Although I have well considered the matter in question, I cannot call to mind any wonderful act performed by Father De Andreis during the mission he preached at Valmonte in 1806. Nevertheless, I very well remember his spotless life, which marked him out among all others; he was cherished by the people, and I, admiring his exalted virtues, formed a high opinion of him.

“PETER ANTHONY,
“Bishop of Segni.

“Segni, April 16, 1806.”

The large tracts of country around Ceccano, Guiliano di Ferrentino, Sannino, Monte Fertino and Valmonte, Ame-
lia, Cori, Valle, Monte, the suburbs of Rome, time and again in company with his confrères — Colucci, Giovanni, Vespasiana and his beloved Rosati — were stimulated by the power and example of the ambassadors of Christ "to run in the way of God's commandments."

After a residence in Placentia of six years—1800-1806—owing to his delicate frame, his heavy duties as professor, prefect of the college, and mission life, and not the least the air of Placentia, frequent sick headaches had undermined considerably his constitution. Deeming a change of air would largely benefit the young and estimable confrère, his Superiors missioned him to our house of Monte Citorio, Rome. At the end of March, 1806, he arrived and was heartily welcomed by all the confrères, but by none more than by his old professor of moral theology, then Visitor of the province and Superior of the great house, Very Rev. Father Ansaloni. As one of those four things of which the Wise Man of Scripture speaks, which no matter how sated never saith: "It is enough, "Ignis nunquam dicit: sufficit" (Prov. 30, 15), so the indomitable zeal of De Andreis, all but leaping the boundaries of his physical structure, never cried out, "It is enough," but like the great Apostle of the Indies, exclaimed, "Yet more, O Lord, yet more!" as the burdens of the noted Roman house were saddled upon him. He opened his career with a retreat of some days, that by Him, the source of strength, he would successfully carry the burden: "Since by His weakness we are strengthened, and by His weariness we are refreshed." — St. Augustine.
CHAPTER II

De Andreis a witness to the French Autocrat's reign of sacrilege in Rome, to the overthrow of the persecutor and to the triumph of Christ's Vicar.

In the decade which the genius of Napoleon I opened in 1805 and closed in 1815, the servant of God, De Andreis, in common with the children of faith and his brother Lazarists, had material with which to engage his comprehensive mind lit up by divine faith, and to fire his tender heart in holy indignation and horror in that pyramid of sacrileges, outrages and excesses which the Man of Destiny in his ambition raised against the Holy One and His Church.

The shock, or rather convulsion, to the high, strong nature of our Lazarist was the more terrible because a genius such as the world had never seen before, emperor, law-giver, statesman, writer, warrior in the mid-day splendor of Christianity, born of Jesus Christ, acted as if he were a God to himself; because after the Divine Call he spurned the divine warnings and lessons, as did Cyrus, as did the Christian pagan emperors, and followed as they followed, the god of Fate! Nor was the material for deep thought and for striking the finest chords of the heart less abundant when the object of the wrath and power of the imperial genius and despot was the mild Pius VII, the Vicar of Him who said: "He who touches him, touches the apple of my eye." The stages of that decade of glory and mist, of shame and ruin to society and to the salvation of society, the religion of Jesus Christ, were closely followed up and carefully noted by our son of St. Vincent, a witness of the shifting scenes of war and horrors, which lay over the length and breadth of fair Italy.

The atheistic French Directory overthrown, the religion
of the French people restored, the agreement with Rome was that the Roman Catholic Church would and must be as it was by law established. As Constantine the Great became the patron of Christianity, as Charlemagne was sworn and crowned the protector and defender of the Church of God, by following in their steps, what a way to glory was before this new Cyrus, “whose right hand I have taken hold of—I will go before thee and will humble the great ones of the earth—that thou mayest know I am the Lord who call thee by thy name, the God of Israel—there is no God besides me. I girded thee—woe to him that gainsayeth his Maker. He is a sherd of the earthen pots.”—Is. 45 ch.

A child of the reign of terror, formed to the ideas and methods of war, championed with men whose god was the cannon and belief was slaughter, unless by a miracle, it would seem impossible for the hero Napoleon to lay aside so soon his principles of 1798 in accordance with which he had written his general at Rome:

“You will employ all your influence to recognize the Roman Republic,” and embrace the principles of reason and divine faith which in 1804 he swore to carry out towards the Church of God. Possessed of power as First Consul, he showed first his double dealing when to the Concordat signed by him with the Holy See, he added on his own authority the organic articles, the fullest expression given for the enslavement of the Church. In 1804 he thus implored Pope Pius VII: “I entreat Your Holiness to confer in its highest expression the sanction of religion by anointing and crowning the first emperor of the French.”

The mild Pope Pius, fearing the craft of the soldier of fortune that the Vicar of Christ once in France, the power and will of Bonaparte now become the mighty ruler, would hold him, had with the counsel of his College of Cardinals, prepared for the worst. He answering the in-
vitation of the French ruler, arrived in Paris. In the Church of Notre Dame, December 2, 1804, amid splendor unsurpassed in religious and civic and military ceremonial the Sovereign Pontiff received the oath from Napoleon Bonaparte to protect and defend the authority and rights spiritual and temporal of the Church of God. Whereupon the Pope anointed the imperial sire; but Napoleon, restless and regardless of the solemn part of the ceremony belonging to the Supreme Pontiff, that of placing the imperial crown on the head of the ruler, took the crown from the Pope and crowned himself Emperor of the French. Happily, the Holy Father stole out of Paris hurriedly and with little delay was once more in his city. On his return he wrote the new made emperor, "asking him to repair the losses experienced by the Holy See, and thus imitate the generosity of Charlemagne." (Guizot's History of France, Vol. 7.)

Napoleon replied: "Should God grant us the length of days common to man, we hope to find opportunities to extend and consolidate the domain of the Holy See; even now we are able and willing to stretch out a helping hand."

Unmasked, the hypocrisy of the imperial French Caesar was read. What Pope Clement VII was asked to do and could not do, because unable to do, namely, to declare the marriage of Henry VIII to Queen Catherine null and void, the like request was asked of Pope Pius VII, that he would do what he could not do and would not do, namely, declare the marriage of his brother, Jerome Bonaparte, to the American woman Patterson, null and void. Hereupon the iron despot began that persecution against the Spouse of Christ, which for treachery, cruelty and insolence disguised under a hundred forms, may have been paralleled, but has not been surpassed.

The refusal of the Holy Father to break the Bonaparte-
Patterson marriage was instantly followed up by the seizure of part of the Papal States. "We cannot forbear expressing the pain we feel at this treatment," wrote the holy Pope to his Imperial Majesty, "which we think so entirely undeserved." "I am not only," answered the haughty ruler, "the soldier of the age; were I a little more its master I should declare myself supreme pontiff and I should not allow souls to perish. All Italy is mine by right of conquest. What can Pius VII effect by denouncing me to all Christendom? He can lay an interdict upon my throne; he can excommunicate me! Does he think this will make the muskets fall from the hands of my soldiers? He would have nothing left to do then but to cut my hair and shut me up in a monastery!" (Church History, Darras.)

"This Pope — Innocent IV—then has deposed me," exclaimed the Hohenstauffen Frederick II, 700 years ago. "Bring me my caskets; let me see if my crowns are lost! No! Neither Pope nor Council can deprive me of these. Shall an insolent monk tear the imperial dignity from me who have no equal among princes?" (Church History, Darras, vol. 2.) The proud ruler of the Tuilleries, a thorough historian, had not only made the pagan heroes drawn by the able pagan Plutarch, his own, but also had made the pagan Christian heroes drawn by the modern pagan, Gibbon, his own; for the heroes by excellence of Gibbon, after Julian the Apostate, are the German emperors of the Saxon and Hohenstauffen dynasties, cruel persecutors of the Spouse of Christ. Too faithfully Napoleon copied them.

"The French ruler made acts bend to his despotic will. The sine qua non of the Emperor is that all Italy, Rome, etc., make a league offensive and defensive. If the Holy Father consents to this proposition all is terminated, if he refuse he declares war against the Emperor; the first re-
result of war is conquest and the change of government. His majesty, Napoleon, recognizes Your Eminence (Cardinal Caprara) no more as legate. From this moment the Gallican Church resumes all the integrity of its doctrine. More learned, more truly religious than the Church of Rome, she has no want of the latter. I send to Your Eminence the passports. His Holiness will be satisfied. The thunders of the Vatican will be all the more formidable. His Majesty fears them less than those of the Castle of St. Angelo. He who curses kings is cursed of God.” (Guizot’s History of France, vol. 7, chap. 10.)

The hour had struck for the Supreme Pontiff to act. “Since,” said the Holy Father to his Secretary of State, “they say in Rome, Lord Cardinal, that we have slept, we must let them see we have kept watch, and send a vigorous note to the French general concerning the last outrage committed.” Not one, but several notes were written and sent by Cardinal Pacca in his most prudent, yet vigorous style, to General Miollis. The outrages nevertheless continued.

As early as 1806 a Bull of excommunication had been prepared, but owing to bad printing, several blunders were detected, and it was by order of the Pope burned. Another Bull was drawn up in 1809, and carefully examined by the Holy Father. With the full approval of the College of Cardinals it was ordered to be printed. Proof-sheets were corrected, several copies of the Bull were struck off and ready to be given first to Rome and then to the whole world. The occasion for the publication and promulgation of the Bull came suddenly. The fatal day had dawned. Two hours before noon the pontifical flag was torn down and trampled upon, and the tricolor flag was hoisted; all this was announced by the booming of cannon from St. Angelo, amidst the sound of trumpets. At the same time Rome learned the imperial decree, that th
government of the Papacy had fallen. The same day the Holy Father signed with his own hand the copies of the Italian protest, which were posted the following night. "On asking the Pope," said the Secretary of State, "if I should order the Bull of excommunication to be placarded, he replied, 'Let it have its course.'" Indeed, a few hours after, the Bull was nailed to the doors of the three great Basilicas—St. Peter, St. Mary Major, St. John Lateran—whilst Vespers were singing and crowds were filling the churches. (Memoirs, Cardinal Pacca, part 1, chap. 5.) A large portion of the text of this Bull numbering the sacrileges of Napoleon, the compiler thought well to lay before the reader.

BULL OF EXCOMMUNICATION
POPE PIUS SEVENTH

For a Perpetual Remembrance

We believed at first and we hoped that the French government, taught by the experience of impiety in which that powerful nation had been plunged for having surrendered itself a prey to wickedness and to schism, would have been convinced by the almost unanimous vote of the citizens that the security and happiness of the nation was in the restoration and freedom of the Catholic religion, which the government took under special protection; abounding in this belief and hope, that an opening was made to repair in France the ruins of the Holy Church. Oh, immortal God! whither did our hopes vanish? What was the fruit of our condescension and of our generosity? From the moment of declaration of peace in favor of Holy Church, we were driven to lament with the prophet, "Behold in peace is my bitterness most bitter!" One and then another concordat drawn up were trampled upon, the spiritual power was enslaved to the whim of lay power. On our return from France, that government be-
gan with cunning to set aside our request or to deceive us. Finally disregarding our entreaties, that government arose against this Holy See and the Church of Christ. The Castle of St. Angelo was robbed of its guards, the very Quirinal Palace, our residence, was surrounded by regiments of foot soldiers, cavalry and artillery. With St. Ambrose we remembered Naboth. (3d Book of Kings, ch. 21, v. 2, 3.) And King Ahab spoke to Naboth, “Give me thy vineyard,” and Naboth answered Ahab, “The Lord be merciful to me, and not let me give thee the inheritance of my fathers.” Much less indeed do we judge it lawful to give so ancient and sacred a heritage, the temporal dominion of this Holy See, possessed for a long series of ages by the Roman Pontiffs not without a clear design of Divine Providence, or much less do we even silently consent that any one should get the mastery of that city, the head of the Catholic world; or of that most holy form of government which was given by Jesus Christ to His Holy Church ordained by the sacred canons, and framed by the spirit of God. This overthrown and destroyed, in its place would be maintained a code contrary and repugnant not only to the sacred canons, but also to the Gospel’s precepts. Naboth defended his vineyard with his own blood. Could we, perhaps, were it to befall us, not defend the rights and possessions of the Holy Roman Church, since we are obliged by solemn oath to preserve these? Oh! can we not defend the liberty of the Holy Roman Apostolic See, so strictly united with the liberty and utility of the universal Holy Church! We knew clearly that, assisted by the Cardinal Secretary of State, we were bound in duty to our office to publish, although placed in lamentable circumstances, on February 2, 1808, a solemn protest, making public the reasons of the outrages we suffered and to declare that the rights of the Holy Apostolic See should remain intact and unhurt.
We have been a prisoner in our palace since February 2d, and scarcely has a day passed that injury of some kind has not been done to this Holy See. Our soldiers, who served us well for the maintenance of discipline of the city, were disbanded and enrolled in the French army; our body­guards, persons of high character and nobles, were imprisoned in the Castle of St. Angelo, and from there driven away and scattered: soldiers were stationed at every gate and in the most crowded places of the city; post­offices, printing establishments, especially those of the Apostolic Chamber and of the Propaganda de Fide, were seized by force and military insolence: the liberty of printing or writing what we wished was taken from us. . . . . They enrolled our troops under the name of civic soldiers, rebels against their lawful sovereign, and amongst the above, the most fanatical and wicked were decorated with the French or Italian tricolored cockade! Trusting to such a defense they were allowed to go here and there and everywhere, now in squads, now alone, to insult the ministers of the Church, the governor and all patriotic citizens. They began to publish in Rome — we protesting — and to scatter broadcast over foreign countries, newspapers filled with injuries, outrages, calumnies, against the pontifical power and dignity. Some of our declarations of the highest import and written with our own hand, or with that of our minister, and posted by our authority in accustomed places, were torn down, cut up, stamped upon by these most degraded men amid the indignation and sorrow of all the good. Documents, writings of every kind, were seized, not excepting the cabinet of the pontifical magisterium and of our Secretary of State.

The greater part of the College of Cardinals, our collaborators and advisers, were seized under our eyes and at our side and hurried away. That very government hastened to prove those things we foretold: such are the seiz-
ure and robbery of the patrimony of Jesus Christ, the destruction of religious houses, the eviction of holy virgins from their cloisters, the desecration of churches, unbridled license, contempt of Church discipline and of the sacred canons, promulgation of a code and of other laws opposed to the sacred canons, to the Gospel commandments and to divine right, the degradation and distress of the clergy, the enslavement of the sacred episcopacy to lay power. The violent eviction of bishops from their Sees and other wicked and sacrilegious actions of this kind against the freedom, the immunity and the doctrine of the Church, have been committed.

These are the renowned pledges, these are the illustrious monuments of that marvelous zeal for the Catholic religion of which that government never ceased to boast and to give assurance!

No hope remains that the authors of these attacks could be appeased either by warnings, advices, entreaties or threats. No entry nor hearing do they allow. They answer only by fresh injuries. What, therefore, is there for us to do, unless we wish to be branded with the mark of cowardice or indifference, or with the shameful abandonment of the cause of God, but to carry out that Gospel commandment: “He that will not hear the Church let him be to thee as a heathen and a publican.” Let them once for all understand that they are subject by law to our government, and to the Throne of Christ. Sovereign Pontiffs in number have punished with anathema one or other crimes against the sacred canons, pledged to the cause of the Church against kings and perverse princes. Shall we fear to follow their example after so many crimes, wickedness, sacrileges known to all, and flaunted before the world? Wherefore, with the authority of the Almighty
God, of the Holy Apostles Sts. Peter and Paul, and with our own authority, we declare that all those who, after the invasion of this Holy City, and of the government of the Church, and after the sacrilegious desecration of the patrimony of Blessed Peter, Prince of the Apostles, committed by the French army, against the freedom of the Church, against the temporal rights of Holy Church and of this Holy See, all advisers, abettors, adherents, or encouragers whosoever to the execution of the above-said crimes, do incur greater excommunication and other censures and ecclesiastical penalties decreed by the sacred canons, by the Apostolic Constitutions, and by the General Councils, especially by that of Trent. If necessary, we excommunicate them afresh and anathematize, and deprive them of all privileges, favors and indults granted in any way by us or by the Roman Pontiffs, our predecessors (except in the hour of death, and then they, the advisers, abettors, etc., recover, they fall back *ipso facto* into the same censures) and declare that they are moreover unable and incapable to receive absolution, until they have publicly retracted, revoked, cancelled and abolished all attempts in whatsoever manner made, and returned all things wholly and in effect to their normal state, becoming and worthy of the Church and satisfactory to us and this Holy See.

While we are driven to unsheathe the sword of severity, we by no means forget that we hold on earth the place of Him who in the exercise of His justice forgets not His mercy. Wherefore, in humility, raising our hands to Heaven, we again refer and commend to God the most just cause for which we contend, His cause rather than ours. We profess that by the help of His grace we are ready to drink the chalice to the dregs for His Church, as He first deigned to drink the chalice for the same cause. We beseech Him through the bowels of His mercy that the prayers we offer night and day for their return and salva-
ROME. THE CHURCH OF ST. JOHN LATERAN WHERE THE CANONISATION OF ST. VINCENT DE PAUL TOOK PLACE (1737)
tion, He will neither despise nor spurn. We wish that these letters and copies of them be attached and published, as is the custom, at the doors of the Lateran Church, of the Basilica of the Prince of the Apostles, as also of the Apostolic Chancery, of the General Curia on Monte Citorio.

Given in Rome at St. Mary Major, under the seal of the Fisherman, June 10, 1809, the tenth year of our Pontificate.

Pope Pius VII.

Shortly afterward followed the great protest, which posted everywhere along the thoroughfares and on the doors of the municipal and religious buildings, was easily read. Both the Bull of excommunication and the protest "occasioned, I do not say universal pleasure, but awakened a real enthusiasm. The day after, the Pope received from various sources congratulations and thanks, especially from those high in learning and holiness, who made it evident that the Lord wished from the Holy Father this step."

(Mem. Card. Pacca)

Protest published and placarded in Rome by Pope Pius VII:

To his faithful, beloved and cherished flock: In our anguish we shed tears of tenderness, blessing God the Father of Our Lord Jesus Christ, the Father of Mercy and God of all Consolation, Who grants us the sweet comfort of seeing befall our person, what the Divine Son, our Saviour, had announced to the Prince of the Apostles, St. Peter, whose successor, without any merit on our part, we are: "When thou shalt be old thou shalt stretch forth thy hand and another shall gird thee and shall lead thee whither thou wouldst not." (John xxi.)

We indeed know and declare that being at peace with the whole world, even praying continually for the peace of all nations, we cannot, without an action of violence, be torn away from the city of Rome. It is our lawful and peaceful residence, the capital of our sovereignty, the spe...
cial seat of our Holy Catholic Church, the universal centre of Catholic unity, of which through Divine appointment we are the supreme head and moderator upon earth. We stretch forth therefore in resignation our priestly hands to the force which binds us, and meanwhile we declare that the author of this attack is responsible to God for all its consequences. We on our part desire, advise and ordain only that our faithful subjects, our particular Roman flock and the universal flock of the Catholic Apostolic Church, may imitate ardently the faithful of the first age of the Church, who on a like occasion in which Peter was kept in prison, never ceased to pray for him. (Acts xii, 5.)

The successor, although undeserving, of that glorious Apostle, we trust that all our most loving children shall perform this pious and perhaps last duty to their Common Father, and we in return grant them with an outpouring heart the Apostolic blessing.

At our Palace of the Quirinal, July 6, 1809.

Pope Pius VII.

"The Bull of excommunication," wrote Cardinal Pacca, "stupefied the French party and the rebel Italians." The magnanimous Napoleon's orders were to seize and hurry away the Holy Father stealthily. His loyal Achates was allowed to accompany him. The description given by Dante of the great Pope Boniface VIII, when by order of the French king, he was made captive, suits most fittingly the sacrilegious treatment of the meekest of Popes, Pius VII, at the hands of the Herods and Pilates of his day:

"Lo! the Flower-de-luce
Enters Alagna; in His Vicar, Christ
Himself a captive, and His mockery
Acted again. Lo! to his holy lip
The vinegar and gall once more applied;
And He 'twixt living robbers doomed to bleed.
Lo! the new Pilate, of whose cruelty
ROME. THE CHURCH OF ST. JOHN LATERAN; THE INTERIOR
Such violence cannot fill the measure up,  
With no decree to sanction, pushes on."

—(Purg. Canto xx, 85-93.)

To Savona, his first, and to Fountainbleau, his last prison, the holy captive was led, while his secretary, Cardinal Pacca, was caged within the fortress Finistrella, in the frozen Alps. The Holy City was plunged in grief at the loss of its High Priest and its Father, and at the flood of sacrileges that ebbed and flowed through its acres of sacred shrines.

"It appeared as if God had expressly destined Father De Andreis to sustain faith and revive devotion in Rome, at the very time that both were greatly shaken. In the proclamation issued in Rome by General Miollis, in pursuance of the order of Napoleon, in 1810, for the general dispersion of all religious orders, Father De Andreis was, of course, comprised; and, being a native of Piedmont, he would have been obliged to withdraw from the capital, were it not that consideration was shown him on account of the College of the Propaganda, whose students he taught. This, perhaps, was the only institution which was allowed to subsist. As for Father De Andreis, raising his eyes to heaven, as he did in all human vicissitudes, he saw clearly, in his preservation, a special dispensation of divine mercy, who wished him to remain in Rome, solely, that he might oppose the torrent of iniquity and become the refuge and comforter of the good, the despised and the oppressed."

"Hence, led by his own choice, he frequently visited the prisons, consoling, with paternal affection, the unfortunate beings confined therein, frequently for political opinions only. They were, consequently, oppressed, but not criminal. He would give them retreats and hear their confessions with joyful alacrity, in order to render them patient and perfect Christians. It was also his delight, when he
was free from his scholastic duties, to visit the sick of all kinds in the public hospitals, inducing many to make general confessions who had never approached that sacrament during the whole course of their lives; preparing others for their approaching passage to eternity and comforting all by the most touching and affectionate admonitions. During one of these visits, having met with a sick person, all covered with gangrenous ulcers, and who was quite abandoned by his physicians, 'Courage,' said he, 'trust in God, who is all-powerful; put upon your sore a piece of the cassock of our Holy Father, the Pope, who is now enduring so much for our holy religion; who knows, perhaps, through his merits, God may vouchsafe to restore you to health.' A few days after, Father De Andreis having returned to the sick man's bed, accompanied by Father Rosati, he found it empty, and on making inquiries concerning him of those who were around he was told that he had left the hospital, having been entirely cured. Whether this cure should be imputed to the merits of our Holy Father Pius VII or to the prayers of the fervent missionary, it is not for us to decide; we leave it to the judgment of others.

"I find it mentioned in the papers of Father Rosati, who was a witness of it. After these numerous occupations he visited the Roman basilicas. What sorrow did he not experience on entering these churches, once crowded by members of the regular orders, and now completely deserted! What bitter tears he shed over the profane abandonment of these holy places! How many and fervent were his prayers! How austere his mortifications to obtain that these terrible days of divine justice might be shortened! Frequently did he offer his own life to God, to save that of others and appease the divine wrath! And yet, he did not despond in the midst of so many calamities; on the contrary, he looked forward, with certainty, to their
speedy termination; and, even when the storm appeared most violent and destructive, he assured his friends, in confidence, that the exiled Pontiff would return in triumph to the apostolic chair; but, that they must not, meanwhile, neglect to devote themselves manfully to the defense of religion attacked by so many enemies. He practiced himself what he taught to others, for he pointed out the errors contained in the impious pamphlets which were published throughout Rome; replied to many doubts which were laid before him, with regard to the oath exacted by the prevailing government. He confuted by his learned discussions the wicked maxims then disseminated, and, in fine, he prepared an excellent book, wherein the proofs of the Catholic religion were established, by invincible arguments of easy comprehension even to the unlearned; and the objection of infidels was overthrown, by most clear and substantial replies. He gave to this work the unpretending title of "Catechism." It was nearly finished at the return of Pope Pius VII to Rome; and, as he thought it would be a suitable time to have it printed, he carefully put the last touch to it. But the merciful providence of God had other designs in view; for, this excellent work, instead of being given to the public, became an occasion of extreme mortification to its author. It was suspected by those to whom it was first made known, was maliciously criticised and contemned, and the writer gained nothing by it but the deepest confusion, both among strangers and his own friends. This was truly an unexpected blow, and he felt it most painfully; but God made known to him, by an especial light, infused into his mind during his meditations, that he must bear his grief in silence, and that this ignominy which had befallen him would be useful for his perfection." (Life of De Andreis)

As the Holy Father for the cause of the Church was drinking to the dregs the chalice of bitterness presented by
the iron warrior, so in the same cause for which his great catechism had been composed, De Andreis passed through an ordeal of intense pain, which he himself describes: "At this time, whilst praying before the Blessed Sacrament, I saw a large cross, suspended in the air, of a frightful and horrible aspect. It was armed with sharp points, covered with a black, lucid veil, allowing only the lower part to be seen. I accepted the cross, beseeching our Lord to sustain me by His grace. I experienced some suffering, both of mind and body, and I fancied this was the cross that threatened me. I perceived it under different aspects—pains of body and mind began to increase daily, so that I hardly knew what had become of me. Heaven seemed of bronze and earth of iron. One day, when almost in despair, I tried to recite the Seven Penitential Psalms and when at the second, I prayed, 'Thou art my refuge from those that surrounded me'; and, 'O Lord, Thou hast tried me,' etc., I felt great confidence in God—strength and cheerfulness."

The cross again appeared unveiled, resting on a heavy stone, adorned with gems like the crosses seen on our altars on great feasts. The confidence he had in God of obtaining the grace he had prayed for, to bear the cross manfully and cheerfully, was redoubled when, what he had never doubted, the overthrow of the persecutor was announced, and the triumph of the Church in the royal entrance of the Holy Vicar of Christ into his possessions took place. Now were in order outbursts of joy, acts of thanksgiving, De Andreis embracing his confrères, the Rosatis, the Tornatories, the Ugos, whom the French despot had driven away and scattered, now gathered once more under the roof of the Lazarist House of Monte Citorio. With the illustrious Pacca, De Andreis repeated the poetic outpouring of the Scripture scholar of the Church against the Luciferian heretics: "The Apostolic vessel was endangered, the
winds buffeted it, the waves lashed its sides — hope scarcely lived. The Lord woke up, commanded the hurricane, the storm died, the calm returned. I shall speak more plainly. All the bishops who had been expelled from their Sees, returned. Then Athanasius in triumph, Egypt welcomed; then Hilary, returning from the conflict, the Church of Gaul embraced; then at the return of Eusebius of Vetcelli, Italy doffed her weeds of mourning.” (St. Jerome.)

Such was the career in Italy of the illustrious son of Senator De Andreis as a youth and student. Such was he as a son of St. Vincent of Paul, scholastic, professor and missionary, at a period when the genius of wickedness in man, influenced by the genius of the evil one, for the thousandth time in the life of the Church, conceived a plan and devised a system, and applied it in order to rid the world of Christianity, but which the Divine Will, making use of His Vicar and the faithful, and not the least of them, our De Andreis, as interpreter of His will, baffled, overthrew and crumbled. Rome, beside herself with joy at her delivery from the persecutor, was still in holiday attire and open-handed in her gifts, when Bishop Dubourg engrossed the attention of the Holy Father and his Secretary of State and won Father Felix De Andreis for the American mission. The first Superior of the United States Lazarists, with his mission bands, will now set out on his journey to the people, who he foretold, would share his labors for the remainder of his days.
PHILADELPHIA, PA.

We read in *The Catholic Standard and Times*, October 10, 1914:

The one hundredth anniversary of the coming to Philadelphia of the Sisters of Charity was observed on Tuesday with solemn ceremonies in the chapel of St. Joseph’s Orphan Asylum, Seventh and Spruce streets, of which venerable institution these devoted religious assumed charge on October 6, 1814. The chapel presented a beautiful scene, its little sanctuary filled with the officiating ecclesiastics in festal vestments, the altar resplendent with lights and adorned with flowers. A statue of the Immaculate Conception over the main altar, and at either side stained glass windows bearing figures of Saint Joseph and Saint Vincent de Paul, patrons of the asylum and of the Sisters of Charity, completed the picture. The congregation included Sisters of the order from other institutions, the board of managers, a few of the principal benefactors and representatives of former beneficiaries of the home.

Archbishop Prendergast presided. He was attended by the Revs. Antonio Isoleri and F. Aidan Brady. A Solemn Pontifical Mass was sung by Bishop McCort. The Rev. Joseph P. Monville was assistant priest, the Rev. William T. McNally, S. T. L., deacon, the Rev. A. B. Caine, sub-deacon and the Revs. Joseph A. Kelly and Charles A. McCarron, masters of ceremonies. The minor officers were the following Vincentian scholastics: Mr. Joseph Salmon, thurifer; Messrs. Joseph Carter and Arthur Keegan, acolytes; Mr. Thomas F. Ryan, mitre-bearer; Mr. Dana Dugan, crosier-bearer. The clergymen present included the Right Rev. Monsignor Charles F. Kavanagh, chancellor, and Revs. M. J. Lynch, T. J. Whelan (Camden) and Francis J. Hertkorn.

An American flag flying from a front window and plants
in the vestibule formed the decorations of the building outside the chapel.

A choir of little girls rendered the music. At the "Incarnatus" of the Credo and at the "Agnus Dei" two of the little ones alternated in soprano and alto solo parts, while a lady who was a child of St. Joseph's over thirty years ago sang the "Ave Maria" at the Offertory.

The choir children were dressed in white and wore veils. The little ones who could not get into the chapel were in the yard, within hearing, and were dressed in holiday attire. With the little tots leading, they were drawn up in the main corridor to greet the Archbishop as he left. The Sisters beamed with love and pardonable pride in the little ones as they presented them.

His Grace gave the episcopal blessing at the close of the Mass and made a brief address, in which he said they were all privileged and blessed in being permitted to assist at this extraordinary celebration. It was an occasion which suggested so many thoughts, especially of gratitude to God for the many favors and blessings He had showered on the house in its hundred years. The first thought, then, was one of gratitude to heaven. The next was of the Sisters who labored there and gave their lives for the children, who were taught and trained, cared for and protected by the Sisters, and who, going forth, served God, died good deaths and were saved. Gratitude was also due to the managers, benefactors and friends of the house, but they no doubt received their reward in graces and blessings from Almighty God.

On that day, said the Archbishop in conclusion, thousands and thousands were in heaven in a measure through that institution and were looking down on that occasion with joy. On the one hundredth anniversary of that holy house, they could all rejoice. It was fitting that the Bishop should come and offer the most solemn act of thanksgiving...
possible — the Holy Sacrifice. It was fitting that a sermon appropriate to the occasion should be delivered, and it was a great privilege to be present and a great happiness to him to impart the episcopal blessing.

The sermon was delivered by Very Rev. Patrick McHale, C. M., Provincial, whose text was, "The charity of Christ presseth us," II. Cor. v., 14. He said in part:

"At this moment there are arrayed two forces striving for the mastery. These two forces would appear to be mutually destructive, and when they meet it seems that one must destroy the other. And yet one may be the occasion of the highest expression and manifestation of the other. On the one hand we have war and all it implies. The fiercest passions are set loose, the greatest atrocities often follow, there is desolation and devastation, and nations are forgetful of all else except the destruction of one party or the other.

"On the other hand, there is a force not human. If it were merely human it would be quenched, but because it is supernatural it still exists; that force is charity.

"I happened to be in Paris when the call was issued for one force and the other. One called practically all Europe to war, but no sooner was war declared between Germany and France than the French Government, which has shown itself atheistic, sent for the Mother General of the Sisters of Charity and asked her to send a number of her Sisters to take care of the wounded and dying on the battlefields and in the hospitals. The Mother General called together at once between four and five hundred of the Sisters and asked for volunteers from among them. Every Sister stepped forth. This was the call of charity. It was the call of a force that cannot be quenched. War seemed only to increase it.

"There are now thousands of Catholic Sisters of various orders on the battlefields and in the hospitals of France,
Germany, England, Austria and Belgium, wherever there are wounds to be healed. They are ready not only with balm for the wounds, but with Christian charity, with sympathy that melts the hardest heart."

Here Father McHale referred to the spirit of charity animating the Sisters, who look upon Saint Vincent de Paul as their spiritual father, as a spirit which prompts them to risk their lives on the battlefield or spend them in the drudgery inseparable from conducting such an institution as St. Joseph's Asylum. He said that this charity is the spirit of Christ, the spirit of Christianity, of which Saint Vincent de Paul was one of the most eloquent exponents.

The preacher then spoke of the nature, accomplishments and effect of this spirit of charity. "It is," he said, "a divine force which dominates the supernatural life, which unifies and elevates mankind and makes men live their lives on the plane of peace. Where this force animates, Almighty God alone reigns.

"It is this divine force which has been guiding this institution. It inspired the prelates who guided the diocese. Though there may have been some glamour attached to the office of manager and a certain amount of personal pride in it, yet the great animating principle has been charity. The Sisters have not only given all they have, but all they are. They have made the greatest sacrifice, and where there is no sacrifice there is no charity. Charity does not consider self. The Sister gives her very soul to the work, and she does this through love of Jesus Christ. She wills what He wills."

Father McHale paid a warm tribute of respect to the memory of Mother Gonzaga, and, concluding, said the work is one that appeals to the divine spirit of charity, and he hoped that those to whom it is now entrusted will continue it for the glory of Almighty God and the good of humanity.
MEXICO

For three long years, that is, since President Porfirio Diaz resigned, the internal peace of Mexico has been disturbed. Pitched battles are fought between the contending parties, notably in the region of Chihuahua. The religious works have suffered from this state of affairs.

All the members of the Lazarist house in Chihuahua were obliged to leave, and in April last, nearly all those of Chilapa and Monterey were forced to do likewise.

A peace conference was held at Niagara Falls in June, to deliberate on the measures to be adopted. May it hasten the restoration of tranquillity in Mexico!
One of our Missionaries in Brazil appeals for help in favor of a country sadly in need of apostolic laborers, while awaiting the time when the seminaries will be able to furnish a native clergy. This work of the seminaries, by which young men are trained to the sacred ministry, is the best means to restore faith in a country doubtless formerly Catholic, like the rest of Brazil, but which today is most destitute.

Letter from the Rev. William Vaessen, C. M., to Very Rev. A. Fiat, Superior General

On the Brazilian Coast, February 28, 1914

Once again I find myself sailing southward on the same boat, the Brazil, in which, sixteen years ago, I went northward with my brother John on our way to our first mission in Ceare. How many journeys by land and by water have I since taken in this vast country of Brazil!

I am just returning from Maranahao where I preached an ecclesiastical retreat. There were twenty priests, and several of them had to travel a whole month to reach their destination. One had not been to confession for three years, that is, since the last retreat, never having met a priest during that period. Can you imagine only twenty priests in a region as large as France, although far less densely populated; there are about six hundred thousand inhabitants. It is true, that in the capital are to be found four Capuchin Fathers and five Lazarists, and in the interior three Barnabite priests and four Capuchins. I met...
one of the latter. He told me that after the rainy season, towards May or June, each one starts out in a different direction, with an assistant, to preach, baptize, etc., and returns only at the beginning of the next rainy season, in December or January. On one occasion, he journeyed fifteen days on horseback to hear a sick man’s confession, while he himself had to remain seven months without confessing, as he did not meet a priest once during this time. Just draw a mental picture of France without either railway or navigable stream, except during the rainy season when traveling is almost an impossibility, and only twenty priests scattered over this vast territory!

It is not difficult therefore to form some idea of the religious condition of these poor people. With few exceptions, the good parishes count 85 per cent. of illegitimate children. In the capital it seems that this number rises to 95 per cent. This was told me by persons worthy of credence.

In vacation, Father Santos, C. M., Superior of the seminary, and his confrères always give a mission in the interior. In Brazil, vacations are usually spent in this way and the work is followed up more steadily than during the other part of the year. Oh! this mild and beautiful Brazil, such as it was pictured in the minds of certain young students, where there was nothing to do but sweetly to rest in comfortable hammocks, beneath the shade of superb palms, and rocked by refreshing breezes!... I do not refer to simple Missionaries only, but I know Superiors of seminaries, preparatory and ecclesiastical, who teach sixteen classes each week.

But I am drifting far from Maranahao. As before stated, the situation here is very sad, yet all is not lost. These poor people are hungry for instruction, as was plainly seen in a mission which Father Santos, some Capuchin Fathers, several confrères and myself preached in a manu-
facturing town. From the very first evening, the church was crowded, and from the fourth day, the evening instruction had to be given in the open air. Our audience of five thousand persons remained over an hour without stirring. Eloquence?—none at all—Novelty?—Well, we spoke on the four great truths of faith, subjects with which they had been but rarely entertained. We soon began to hear confessions, to regulate marriages, to baptize even adults, who through their parents' neglect had never received Baptism. These results encouraged the poor bishop. He came himself on the last day to give the papal blessing and to congratulate the people, saying that under an appearance of indifference and impiety, all hearts were ready to receive the word of God as flowers the dew of heaven, but there is no one to break this word to them. Take pity therefore, on this poor bishop who is one of your children, and send him two of your missionaries to accompany him in what we call in Europe "pastoral visits," but which here are real missions, the bishop being the head missionary. Six years ago, Father Dehaene, in his visit to the seminary, selected two rooms to be reserved for the missionaries.

Here generous hearts will find work, sacrifice and, it may be, even martyrdom. In Maranahao, a few years ago, the Indians massacred a whole Mission, including five Capuchin Fathers, seven Capuchin Sisters, and, I believe, about fifty of their boarders, with many of the Christians. The pupils of the boarding school who were not killed were taken away to the forests. One of them, a Capuchin Father informed me, wrote her name on several trees and left marks to indicate the route followed by the Indians even a long time after she had been carried off, but no means were found to rescue her and it seems she is now dead.
What good could be effected here by two missionaries! I unite my appeal to that of Bishop Silva, this afflicted pastor who finds himself powerless to succor his flock as he so ardently desires.

William Vaessen

ARGENTINE REPUBLIC

CORDOVA

Letter from the Rev. Elias Calmet, C. M., to the Very Rev. A. Fiat, Superior General

Cordova, November 4, 1913

Presuming that this will be agreeable to you, I take the liberty of sending you a few details on our recently founded Mission in Cordova.

Scarcely had we in February 1913, taken possession of our residence in one of the most populous quarters of the city, than we were asked for on all sides. Cordova, justly called "the levitical city," is filled with religious: Jesuits, Dominicans, Carmelites, Franciscans, Fathers of the Heart of Mary. One cannot take two steps in the streets without meeting some member of these ancient and illustrious Orders.

At first, it would seem as though the Lazarists should not have been thought of. They were, it is true, well known in Cordova since the mission given in the cathedral by our confrères of Buenos Ayres, but not so outside the
city. However, such was not the case, and we were even offered many works during the last seven months, which we were compelled to refuse, as we are only four, including our Superior who, notwithstanding his advanced age, claiming rest, is always the first to set the example. Among other exercises given by him in the city, I must not fail to mention a novena preparatory to the feast of Saint Vincent, celebrated this year for the first time with the greatest solemnity at the Cathedral, and of which the immediate result was a more extensive knowledge of Saint Vincent de Paul and his works.

From the month of March to the present day, our works, including missions and novenas, number twenty-five. And if we have not accomplished more, it is because of the lack of laborers.

The people of the country are usually good and friendly, especially in the north, the mountainous part of the province; the south is greatly influenced by what is called here liberalism or incredulity, indifference. Freemasonry employs every means to discourage and render useless the efforts of the clergy and missionaries. Wherever a mission is given, one of the members of a lodge hastens to give lectures and to stir up the people against the Church and the clergy.

Notwithstanding all this opposition, our works have yielded most consoling fruits; our method is liked and the pastors have expressed their entire satisfaction; the Bishop also entertains the same sentiments.

Our last mission was given in Cordova, in our own quarter, and held in the chapel of the Sisters of Mercy where we go every morning to celebrate Mass. This chapel, on the opposite side of the street from our residence, belongs to Bishop Cesar, our benefactor, who for a long time wished to have a mission in this part of the city which is somewhat destitute from a religious point of view. Taking ad-
vantage of a temporary respite from our labors in the other parts, we announced and solemnly opened a mission on the 12th of October. It was to last fully two weeks. On the first evening the chapel was crowded and the number of attendants never slackened. What a pity that the edifice is comparatively small!

I spare you details. This mission was like our other missions. I will not dwell on the splendor of the ceremonies which were the usual ones, nor on the beauty of the singing—the people of Cordova, it is said, sing from the cradle and are born singers; nor on the order of processions, a difficult thing to manage in countries essentially democratic and which, because of this, elicited the admiration of the many faithful who joined us and of the spectators who lined the sidewalks. Bishop Cesar, who presided, was the most agreeably surprised and he confessed that he had never witnessed anything so beautiful, although in our own estimation it was far from perfect. The results of the mission were most gratifying.

What contributed not a little to this success was the imposition of the Miraculous Medal which these poor people hold in great veneration. And even if I must credit the word of some whose good faith is above suspicion, our Blessed Mother granted us signal favors. We thought it would be well to establish here around us the Association of the Miraculous Medal. This proposition has received a ready welcome and we purpose to put our plan into execution on the coming November 27th.

Elias Calmet
DOCUMENTS AND INFORMATION

122.—*The feast of Joan of Arc in the chapels of the Lazarists of the provinces of Constantinople and Syria.*—S. Congr. of Rites, May 13, 1914. For five years.

BEATISSIME PATER

Antonius Fiat, Superior Generalis Congregationis Missionis, ad pedes S. V. provolutus, humillime postulat ut ad domos Provincia- rum Constantinopolitanæ et Syriae, quae constant Missionariis Gallicis, extendere dignemini festum Beatae Joannæ Arcensis Virginis, quod de speciali gratia ab utroque Clero recolitur in cunctis Galliae Diocesibus.
Et Deus.

CONGREGATIONIS MISSIONIS

L. S.

Philippus Can. di Fava, Subsecretarius.

123.—*Approbation of the new Calendar for the Congregation of the Mission.*—S. C. of Rites. December 2, 1913.

We have already mentioned (see page 383) the particular points in which the Calendar of the Congregation does not agree with the general liturgical Calendar; they are few. We publish to-day the whole Calendar as has been approved for the Congregation of the Mission.
KALENDARIUM PERPETUUM

in usum Congregationis Missionis
a sacra Congregatione Rituum
revisum et approbatum die 2 decembris 1913.

JANUARIUS

1. Circumcisio Domini et Octava Nativitatis, duplex II classis.
   Dominica inter circumcisionem et Epiphaniam. — Smm Nominis Jesu, duplex II classis.
2. Octava S. Stephani Protomart., simplex.
4. Octava Ss. Innocentium, Mm., simplex.
7. De Octava Epiphaniae, semiduplex.
8. De Octava, semiduplex.
11. De Octava, semiduplex.
12. De Octava, semiduplex.
17. S. Antonii, Abb., duplex.
20. Ss. Fabiani, Papae et Sebastiani, Mm., duplex.
22. Ss. Vincentii et Anastasii, Mm., semiduplex.
28. S. Agnetis secundo, simplex.
FEBRUARIUS

2. Purificatio B. Mariae Virg., *duplex II classis*.
5. S. Agathae, Virg. et Mart., *duplex*.
7. S. Romualdi, Abb., *duplex*.
8. S. Joannis de Matha, Conf., *duplex*.
10. S. Scholasticae, Virg., *duplex*.
14. Ss. Faustini et Jovitae, Mm., *simplex*.
15. Beati Francisci Clet, Mart., *duplex majus*.

MARTIUS

1.
2.
3.
5.
6. Ss. Perpetuae et Felicitatis, Mm., *duplex*.
8. S. Joannis de Deo, Conf., *duplex*.
9. S. Francisci Romanae, Vid., *duplex*.
10. Ss. Quadraginta Martyrum, *semiduplex*.
11.

13.

14.

15.

16.

17. S. Patricii, Ep. et Conf., *duplex*.


20.


22.

23.

24.


26.


29.

30.

31.


**APRILIS**

1.

2. S. Francisci de Paula, Conf., *duplex*.

3.


5. S. Vincentii Ferrerii, Conf., *duplex*.

6.

7.

8.

9.

10.


12.

13. S. Hermenegildi, Mart., *semiduplex*.


15.

16.

17. S. Aniceti, Papae et Mart., *simplex*

18.

19.

20.
22. Ss. Soteris et Caji, Pp. et Mm., semiduplex.
23. S. Georgii, Mart., semiduplex.
24. S. Fidelis a Sigmaringa, Mart., duplex.
25. S. Marci, Ev., duplex II classis.
27. Translatio S. Vincentii a Paulo, Conf., duplex majus.
29. S. Petri, Mart., duplex.


Feria IV infra Hebdomadam III post Octavam Paschae.—
Octava S. Joseph, duplex majus.

MAIUS.

1 Ss. Philippi et Jacobi, App., duplex II classis.
2.
4. S. Monicae Vid., duplex.
5. S. Pii V, Papae et Conf., duplex.
8. Apparitio S. Michaelis Archang., duplex majus
11.
13.
14. S. Bonifatii, Mart., simplex.
17. S. Paschalis Baylon, Conf., duplex.
18. S. Venantii, Mart., duplex.
21. 
22. 
23. 
24. 
29. S. Mariae Magdalenae de Pazzis, Virg., semiduplex.
30. S. Felicis I, Papae et Mart., simplex.

JUNIUS

1. 
2. Ss. Marcellini, Petri atque Erasmi, Mm., simplex.
3. 
7. 
8. 
9. Ss. Primi et Feliciani, Mm., simplex.
11. S. Barnabae, Apost., duplex majus.
15. Ss. Viti, Modesti atque Crescentiae, Mm., simplex.
16. 
17. 
18. S. Marci et Marcelliani, Mm., simplex.
23. Vigilia.
27. De Octava, *semiduplex.*
29. Ss. Petri et Pauli App., *duplex I classis cum Octava.*

**JULIUS**

3. De Octava Ss. App., *semiduplex.*
6. Octava Ss. Petri et Pauli, App., *duplex majus*
8. S. Elisabeth Reginae, Vid., *semiduplex.*
9. 
10. Ss. Septem Fratrum, Mm. et Ss. Rufinae ac Secundae, Vv. et Mm., *semiduplex.*
11. S. Pii I, Papae et Mart., *simplex.*
13. S. Anacleti, Papae et Mart., *semiduplex.*
15. S. Henrici Imperatoris, Conf., *semiduplex.*
17. S. Alexii, Conf., *semiduplex.*
27. S. Pantaleonis, Mart., simplex.
29. S. Marthae Virginis, semiduplex. Com. Ss. Felicis, Papae, Simplicii, Faustini et Beatricis, Mm.
30. Ss. Abdon et Sennen, Mm., simplex.

AUGUSTUS

3. Inventio S. Stephani Protomart., semiduplex.
8. Ss. Cyriaci, Largi et Smaragdi, Mm., semiduplex.
10. S. Laurentii, Mart., duplex II classis cum Octava.
12. S. Clarae, Virg., duplex.
13. Ss. Hypolitii et Cassiani, Mm. simplex.
15. Assumptio B. M. Virg., duplex I classis cum Octava.
19. De Octava, semiduplex.
25. S. Ludovici Regis, Conf., *semiduplex*.
26. S. Zephyrini, Papae et Mart., *simplex*.
27. S. Josephi Calasanctii, Conf., *duplex*.

**SEPTEMBER**

1. S. Ægidii, Abb., *simplex*. Com. Ss. Duodecim, Mm. Fratrum, Mm.
2. S. Stephani Regis, Conf., *semiduplex*.
3. 
4. 
5. S. Laurentii Justiniani, Ep. et Conf., *semiduplex*.
6. 
7. 
9. S. Gorgonii, Mart., *simplex*.
10. S. Nicolai a Tolentino, Conf., *duplex*.
11. Ss. Proti et Hyacinthi, Mm., *simplex*.
13. 
17. Impressio Sacrorum Stignatum S. Francisci, Conf., *duplex*.
18. S. Josephi a Cupertino, Conf., *duplex*.
24. B. Mariae, Virg. de Mercede, *duplex majus*.
25. 

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OCTOBER

2. Ss. Angelorum Custodum, duplex majus.
5. Ss. Placidi et Sociorum, Mm., simplex.
8. S. Brigittae, Vid., duplex.

11. S. Eduardi, Regis et Conf., semiduplex.
15. S. Teresiae, Virg., duplex.

17. S. Hedwigis Vid., semiduplex.
18. S. Lucae, Ev., duplex II classis

22.
23.
24.
25. Ss. Chrysanthi et Dariae, Mm., simplex.
27. Vigilia.
29.
30.
31. Vigilia.
NOVEMBER

1. Omnium Sanctorum, *duplex I classis cum Octava*.
2. Commemoratio Omnium Fidelium Defunctorum, *duplex*.
5. De Octava, *semiduplex*.
12. S. Martini I, Papae et Mart., *semiduplex*.
15. S. Gertrudis, Virg., *duplex*.
25. S. Catharinæ, Virg. et Mart., *duplex*.
27. *Manifestatio B. Mariae V. Immaculatae a Sacro Numismate, duplex II classis*.
28. 
DECEMBER

1. S. Bibiana, Virg et Mart., *semiduplex.*
2. S. Francisci Xaverii, Conf., *duplex majus.*
5. S. Nicolai, Ep. et Conf., *duplex.*


17.
18.
19.


CONGREGATIONIS MISSIONIS

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

Die 2 Decembris 1913.
Fr. S. Card. Martinelli, Praefectus.

L † S

 хозяйств, Ep. Charystien,
Secretarius.

OUR DEAR DEPARTED

OUR MISSIONARIES

Rev. Francis Gandolfi, March 2, 1914, Scarnafigi, Italy; 72 years of age, 56 of vocation.
Rev. Emile Roussez, March 6, 1914, China; 31, 11.
Rev. Pierre Vercruyce, March 9, 1914, Paris, France; 89, 65,
Rev. Stanislaus Grabowski, April 1, 1914, Cracow, Austria; 31, 13.
Rev. Stephen Higgins, April 2, 1914, Saint Louis, Mo.; 66, 44.
Brother Louis Hollmeyer, April 10, 1914, Perryville, Mo., 21, 12.
Brother Nicholas Douay, April 27, 1914, Paris; 93, 62.
Rev. Augustine Tornatore, April 28, 1914, Ferrare, Italy 64, 46.
Rev. Francis McManaman, May 1, 1914, Perryville, Mo.; 29, 12.
Rev. John Baptist Ferrando, May 16, 1914, Turin, Italy; 64, 38.

OUR SISTERS

Helen Mooney, Hull, England; 71, 49.
Amelia Hilt, St. John’s Hospital, Lowell, Mass.; 80 years of age, 60 of vocation.
Mary Howard, Mt. Hope Retreat, Arlington, Md.; 54, 34.

Catherine Kennedy, Carney Hospital, Boston, Mass., 47, 23.
Catherine Doody, St. Vincent’s Asylum, Syracuse, N. Y.; 28, 3.
Annie Fitzgerald, St. Vincent’s Hospital, Bridgeport, Conn.; 72, 51.

Catherine McDonald, St. Vincent’s Institution, St. Louis, Mo.; 28, 9.

Catherine Reilly, Carney Hospital, Boston, Mass.; 79 62.


R. I. P.
BOOK NOTICES


The Mystery of the Saint, Vincent de Paul, Priest and Philanthropist, 1576-1660. By E. K. Sanders. Heath, Cran­ton and Ouseley, 16 s. net.


Catholic periodicals of the Lazarist Vicariates Apostolic, China.

The Lazarists have succeeded in creating various periodicals which are published in Chinese, Latin and French. The success achieved by Koang-i-lu, already mentioned in the Annals, is due to the zealous efforts of Father Lebbe. The Annals of the Propagation of the Faith gives the following criticism:

"The Kiao-li-t’ong-Kao, having manifested the usefulness which the church of Tien-tsin could derive from the press, a generous Christian gave a contribution for the foundation of a Catholic weekly, and Ing-lien-dje, a highly-educated man, editor-in-chief of one of the biggest papers in Northern China, assumed the editor­ship; it was called the Koang-i-lu (Public Welfare).

"What recommends the Koang-i-lu to the attention of Catholics and secures for it the sympathy of so many readers is that it is a journal of action edited by men of action. All the news which it publishes concerning China is selected with a view to making
Catholics conscious of their strength and of impelling them to ac­
toin. Living hitherto without intercourse with the Christians of
other provinces, our converts knew nothing of their co-religionists. If
anything of importance to the Church in China took place they
were usually absolutely unaware of it. It is the object of the
Koang-i-lu to keep them informed in this respect.
"The foundation of schools or pious works, sermons, religious
festivals, awards granted to the Church or to Catholics, the regula­
tions of societies, progress achieved, everything calculated to pro­
mote Catholic activity is printed."
The Memoranda, a Latin religious bulletin, is published in Pao­
ting-fu, Central Chili. It is of special utility to the priests of the
vicariate, all of whom know Latin but are little conversant with
European languages.
The French publications include Le Petit Messager de Ningpo, Che­
kiang, founded three years ago, and Le Bulletin catholique de Pekin,
a monthly review issued by the Lazarist Printery, Pekin.

Impressions sur la philosophie chinoise. Conference faite
à l'Institut supérieur de philosophie de l'Université de Lou­
vain, le 24 novembre 1913, par Vincent Lebbe, lazariste, di­
recteur des missions du Tehé-ly maritime (China).—Extrait
du tome III des Annales de l'Institut supérieur de philosophie.
Louvain, rue des Flandres.

Della vita di S. Vincenzo de Paoli... scritta da Mons.
Lodovico Abelly, vescovo di Rodez. Libri tre. Versione dal
francese. Firenze, Tipografia arcivescovile, 1912. 3 vol. in-8.
That same year Vincent made a retreat at Soissons. He then took a resolution which he steadfastly kept during the remainder of his life. There was a certain asperity in his looks, as he was naturally grave, even austere, and this appeared especially when he had to deal with persons of high rank. His strong inclination for solitude rendered him anything but easy to approach. The poor, with whom he always felt at home, did not perceive this, but the rich sometimes noticed his diffidence; the Countess of Joigny, who feared to lose him, would on some occasions become anxious lest she might have given him some cause of discontent in the house, and she would express her misgivings to him. During his retreat, the Saint examined himself seriously; he realized better than ever before, how very important it was for him to correct these exterior faults. He had recourse to prayer, joining to it so strict a watchfulness over himself that later on could be applied to him what he himself said of Saint Francis de Sales: it would be difficult to find a man whose virtue appeared so amiable, so capable of gaining all hearts to God.

That year, the canons regular of Lorraine were reformed by Father Fourrier, who has since been raised upon our altars.

The East India Company, founded in 1602, became a power, and the Dutch gave a capital to the new empire by laying, in 1619, the foundation of Batavia. The Portuguese dominion was considerably lessened, but it had at least served to introduce Christianity into India.

1620

New Confraternities of Charity founded.—Confraternities of Men.—Within a few years, Vincent organized confraternities in more than thirty villages dependent upon the
Gondi estates. At Folleville, the association received the approbation of the Bishop of Amiens, who gave full leave to Madame de Gondi to publish this approbation through Mr. Vincent de Paul, her chaplain. It is dated October 6, 1620. Consequently, on the following Sunday, October 11th, Vincent established the association. Madame de Gondi's name headed the list of the servants of the poor.

A few days after, October 23d, another set of rules was approved by the Bishop of Amiens and, for the first time, Vincent formed a confraternity of men. To them was entrusted the care of the poor able to work, while to the ladies was confided that of the sick. Although separate, the two associations act in concert and succor miseries of all kinds.

"Folleville, where the work of the missions was begun, also beheld the first confraternity of men, the true origin of the Society of Saint Vincent de Paul, the regulations of which are but a reproduction of those drawn up by its holy patron for the association of Folleville." Arthur Loth, *Saint Vincent de Paul et sa mission sociale*, in-4, Paris, Dumoulin, 1880.

That same year, Louis XIII marched into Bearn and subdued the Protestants who opposed the decrees in favor of Catholics. He restored to the latter the principal church in Pau; "the bishop celebrated Mass in presence of the king; this had not been done for sixty years, having been prohibited by Jeanne d'Albret.

In the western part of France, the lords were creating difficulties and the queen mother sided with them. War was resorted to and the queen mother then asked, through Richelieu, the confirmation of the first treaty of peace.

The Thirty Years' War had now reached the Palatine Period. On November 8, 1620, the emperor, Ferdinand II, and the Catholic forces, under the command of
Tilly, won a great victory in the White Mountain, near Prague, over Frederic V, Palatine Elector, and the Protestant party.

1621

Vincent de Paul affiliated to the Order of Minims.—Vincent took great interest in religious orders, expressing much esteem for them. As early as 1621, Francis de Maïda, Superior General of the Minims, later on Bishop of Lavello, gave him letters of affiliation which in substance declare that, in consideration of his piety and the services rendered by him to the sons of Francis of Paula, he made him a sharer in the prayers, sacrifices, fastings, indulgences and all the good works performed or to be performed in the whole extent of the Order; and this, he states, to unite more and more by a communion of the same graces, those whom divine charity has so closely linked together.

In the course of this year occurred the death of Pope Paul V (January 28th). Cardinal Ludovisi was elected his successor on the very day the cardinals entered the conclave, February 9th; he took the name of Gregory XV.

Bellarmine, a Jesuit, who had been made cardinal, died September 17, 1621. He is the author of numerous works. By his Disputationes de Controversiis fidei, contra haereticos, he became ranked among the theologians who have written since the Council of Trent.

In France a political and religious insurrection broke out. In 1611, at the assembly of Saumur, the Protestants formed an organization and elected representatives to treat with the court. In 1621, a General Assembly held by the Protestants at La Rochelle, published a declaration of independence, raised an army and asked the Duke of
Rohan to assume command. Montauban became the hotbed of the rebellion. The king besieged the city, occupied by Protestants, but his expedition was unsuccessful.

1622

Vincent visits the Galleys.—However busily engaged with the missions, Vincent, keeping in mind his title of chaplain general, undertook, as soon as possible, a journey to Marseilles. He purposed to do in this city, where the galleys were usually stationed, what he had accomplished in Paris. He gave himself up to the work with the greatest zeal, going from row to row among the prisoners, listening to their complaints, and joining kind words to his alms. He spoke also to the officers and keepers and inspired them with more humane sentiments. Peace henceforth began to reign, murmurs subsided; the ordinary chaplains were able to speak of God with greater fruit and it was soon found out that the galley slaves were capable of practising virtue.

The story of the voluntary captivity of Vincent who, it is said, took the place of a galley slave, is recorded in the events of this year. The Bull of his canonization mentions it in the thread of his life story. However, we must admit that the difficulties to be encountered rendered it highly improbable, if not impossible.

Father de Boulogne, in his admirable panegyric of Saint Vincent de Paul written in 1789, expresses himself as follows: “We shall not state here that Vincent wore the chains of a galley slave whom he restored to his family. Why resort to doubtful facts in a discourse in which the speaker is overwhelmed with authentic wonders and in which, to be eloquent, he need only be truthful?”

That same year was organized in Rome the Congregation De propaganda fide. This institution was soon to acquire a great importance with regard to the direction of
Missions in pagan lands.—On December 28th, Saint Francis de Sales died in Lyons.—King Louis XIII again marched into Languedoc at the head of a powerful army to repress the encroachment of Protestants. On October 7, 1622, a treaty of peace was signed, by which Montauban and La Rochelle were assigned to the Protestants as places of security.—The see of Paris, which up to that time was only a bishopric, was erected into an archbishopric and separated from the metropolitan see of Sens. The new archbishopric received as suffragans the bishoprics of Orleans, Meaux and Chartres; those of Blois and Versailles, erected later, were also added.

1623

Vincent de Paul establishes the Confraternity of Charity at Mâcon.—He gives a Mission on the Galleys of Bordeaux.—A Visit to his Family.

Vincent de Paul was returning from Marseilles to Paris when an affair of charity stopped him in Mâcon. In passing through this city, he found a large number of beggars and he was told that, ignorant and vicious, they disturbed the public peace. He believed he could devise some means to stop this disorder, but those who heard of his plan looked upon it as chimerical. It was not long, however, before they realized the correctness of his views.

With the consent of the bishop and of the lieutenant-general of the city, he caused the poor to be divided into two classes, the beggars and the bashful poor. To the first, numbering three hundred, of whom a list was drawn up, it was decided to distribute alms on certain days, while beggary was forbidden; to the second, if in good health, provisions were to be given, and if sick, remedies, as in those places where a confraternity of charity was established. To those able to work, in order not to encourage idleness, it was agreed to give only a necessary
assistance if their wages were insufficient. In order to secure the proper management of this plan, Vincent formed two associations, one of women, the other of men; the bishop, the dean of the cathedral and the lieutenant-general placed themselves at the head of the latter. In less than three weeks, things worked so well and such excellent order reigned that Vincent, who was obliged to leave, had to do so by stealth, informing only the Oratorians with whom he was stopping, to avoid any popular demonstration. In 1623, Vincent again took up the work begun at Marseilles and decided to give an extensive mission on the galleys. He went to Bordeaux where Mr. de Gondi had, the preceding year, brought ten galleys from Marseilles. The Most Rev. Francis de Sourdis, Archbishop of Bordeaux, hastened to second his efforts and granted him the help of twenty religious, permitting him to choose whomsoever he pleased from among the numerous Orders in Bordeaux. Vincent placed two priests on each galley, preserving for himself a general superintendence. He seemed to multiply himself, going now to one, then to another, wherever needful, to rouse sinners, console the afflicted and instruct the infidels. Animated by his example and sustained by his encouraging words, his co-laborers did wonders and the mission was productive of admirable fruit.

After the mission in Bordeaux, Vincent, finding himself near his native place, was induced by two of his friends to visit it. In this he was influenced less by the desire to see his relatives than to strengthen them in virtue. He took up his abode with the pastor of Pouy, the Rev. Dominic Dussin, a relative and friend; he edified him much, as well as the other members of his family, by his piety, temperance and mortification. In the parish church, Vincent renewed his baptismal vows and once again consecrated himself to the Lord in the place where he had
received the first inspiration of his apostolic mission. His brothers, sisters and relatives, with nearly the whole parish, rich and poor, were present at this pious ceremony.

On the day of his departure he celebrated Solemn Mass in the chapel of Buglose, after which he assembled all his relatives at a frugal meal. Having blessed them, he bade them farewell, begging that they remain in the same simplicity it had pleased God to place them. He himself afterwards told how the natural love he felt for his relatives had led to the thought of ameliorating their condition; although he did not wish them to be otherwise than they were, yet this thought pursued him. With time and prayer, he at last recovered his peace of mind and devoted himself to the great work for which Providence destined him.

That Year, on July 8th, Pope Gregory XV died; his successor was Urban VIII (August 6, 1623—July 29, 1644). In France, Cardinal de la Rochefoucault, helped by a special council, began a reformation of the religious orders; this was the carrying out of a Papal Brief of April 8, 1622, and letters patent of the king, dated July 15, 1623.—On June 19, 1623, Pascal, whose name was to become so famous as a writer and controversialist, was born.

1624

Vincent is named Principal of the Collège des Bons-Enfants, Paris.—Vincent was in constant communication with the doctors and ecclesiastics of Paris, who labored with him in the missions. The Archbishop of Paris, the Most Rev. John Francis de Gondi, brother of the general, made it a duty to second the zeal of the holy priest and placed a house at his disposal. There was near the gate Saint Victor, an old college called Collège des Bons-Enfants, built in 1248 and reconstructed in 1257. In 1624, the
building was vacant, Louis de Tuyard having tendered his resignation to the Archbishop of Paris. On the 1st of March of that year, it was given by the Archbishop to Vincent who took possession of it by proxy in the usual way. As he could not then reside in the college, he sent there as substitute, his first disciple, Antoine Portail. The act is dated March 2d. This house was subsequently to become the cradle of the Congregation of the Mission.

That same year, Richelieu began his second ministry which was to end at his death in 1642. He had been created cardinal in 1622. On April 29, 1624, he entered the king’s council, in which he soon occupied a prominent position. He himself describes his whole policy. “When Your Majesty,” he said to Louis XIII, “decided to admit me sometimes to your councils and to give me your confidence, I can say, in all truth, that the Huguenots shared the kingdom with you and the great ones conducted themselves as though they were not your subjects, while the most powerful governors of the provinces held themselves as independent lords. I may add that the foreign alliances were despised... I promised Your Majesty to employ all my industry and the authority given me, to subdue the Huguenot party, humble the pride of the noblemen, and to make your name respected as it should be among foreign nations.” Richelieu succeeded in carrying out his plans.
Prêtre de la Mission

From Histoire des Ordres religieux by Hélyot (xviii century).
PART SECOND

THE CONGREGATION OF THE MISSION

In the preceding pages we have given, year by year, the beginnings of the work of Saint Vincent de Paul, the Annals of which we are striving to compile. We have recalled with the birth of the Saint, those providential circumstances which helped to make of him the founder of a Congregation whose aim is the apostolic life.

We will carefully quote the historical documents relating to the Congregation founded by Saint Vincent de Paul, in order that this collection may in some manner place in the hands of the reader the archives which constitute its true history; if we cannot furnish these in their entirety, we will at least indicate where they are to be found. We may here mention in a general way that besides the archives of the mother house of the Missionaries, Paris, the most important documents concerning the Congregation are preserved in the Archives nationales, Paris.¹

Each generalship will form a separate book.

¹The Actes de fondations de la Congrégation de la Mission were transcribed in the eighteenth century in five registers in-folio. They are known under the title Cartulaire de la Congrégation de la Mission, from 1625 to 1789.
BOOK FIRST

SAINT VINCENT DE PAUL
FOUNDER AND FIRST SUPERIOR GENERAL
1625-1660

1625

Vincent de Paul founds the Congregation of the Mission.—He prepares Madame de Gondi for Death.—He takes up his Residence at the College des Bons-Enfants.—His first Co-laborers and Works.—His Relations with Abbé Saint-Cyran.

The elements of the future Congregation of the Mission were already collected, as Madame de Gondi had inserted in her will, a legacy of 16,000 livres for the support of the priests who would evangelize the poor country people; Vincent de Paul had already exercised this mode of apostleship with evident success, and as circumstances demanded, had found co-laborers, some of whom were distinguished members of the clergy of Paris; a centre had just been given to the work by the donation to Vincent of the house des Bons-Enfants; there now remained to give some stability to these attempts and furnish means for their further development. This is what Vincent deeply pondered; we know through a letter written, April 1, 1642, to a Missionary in Rome, that during the years preceding the foundation of the Mission, he was constantly preoccupied with the thought of it, so much so that he prayed to be freed from the eagerness he felt for the work. God granted his petition; moreover, the Saint did not foresee, as he himself said later, the proportions it was to attain.

The stability of the work was secured by Mr. and Madame de Gondi, Count and Countess of Joigny, by the contract drawn up April 17, 1625, at the Hotel de Gondi,
rue Pavée, parish of Saint-Sauveur. From that day dates the foundation of the Mission.¹

This contract is rendered admirable by the pious disinterestedness of the donors. Outside of their apostolic labors, no obligation is laid upon the Missionaries. Doubtless, Mr. and Madame de Gondi relied fully upon Vincent’s gratitude which was well known to them, a gratitude he would not fail to communicate to his children and to transmit to his successors, as the most binding obligation incumbent upon them.

This contract is remarkable, not only because it is the baptismal register of the Mission, but also because it contains almost the definite form which Vincent will give to his Congregation after long years of reflection, experience and prayer. The fact is, that although he had to wait a long time before giving it rules, he had beforehand seriously examined his project in the presence of God. Everything is to be found in them; everything is foreseen and ordered as well in regard to its spirit as to the proper means to insure its end. Evidently, Mr. and Madame de Gondi but followed the inspiration of Vincent, and the notaries of Châtelet wrote under his direction.—Maynard.

This act proved the crowning work of the life of Madame de Gondi. Scarcely two months after, her health, already shattered, rapidly declined. Assisted by Vincent de Paul, she peacefully expired, June 23, 1625, at the age of forty-two years, less illustrious by her many titles of nobility than by her eminent virtues. Her remains, according to her own request, were buried in the church of

¹The original is to be found in the Archives nationales. It is reproduced in extenso in the Acts du gouvernement français concernant la Congrégation de la Mission (Paris, 1902). The minutes of this contract bearing the signature of "P. E. de Gondi," "Françoise Marguerite de Silly," and of "Vincent Depaul" are in possession of Mr. de Meaux, successor of Nicholas le Boucher, notary at Châtelet who drew up the act.
the Carmelites, rue Chapon, Paris. It became Vincent's task to break the news of the Countess' death to the General of the Galleys, then in Marseilles, where he was taking part in a new attempt to quell the Protestants under the Duke de Soubise. His grief at this news was beyond description. He begged that Vincent remain in his household, but the servant of God felt that his mission in the de Gondi family was now ended. Another family awaited him, it was that which was soon to be gathered around him in his rising Congregation. The General, too religious not to understand the reasons alleged by the saint, acquiesced. He himself aspired to a retired life, and within a year after his wife's death, entered the Oratory, where for thirty-five years, he led a most exemplary life. His saintly death occurred at Joigny, June 29, 1662, scarcely two years after Saint Vincent's.

In the meantime, the Saint withdrew to the Collège des Bons-Enfants. It is said that it was in the course of this same year, 1625, that the intercourse between Vincent de Paul and Abbé Saint-Cyran began. Duvergier du Hauranne, born in Bayonne, 1581, studied first in Paris, and afterwards in Louvain. When in the capital, he met the famous Cornelius Jansen, better known under his Latin name of Jansenius, and embraced his teachings. Towards 1720, he obtained the Abbey of Saint-Cyran, hence his historical name. He sojourned some time in the South; having returned to Paris, before settling definitely at Port Royal, he strove to gain access to the different religious communities. Vincent probably met him at the Oratory.

That year, the religious of Port Royal took up their residence in Paris.

In England, Charles I, son of James I, ascended the throne; he married Henrietta of France, daughter of Henry IV. His two sons were Charles II and James II.
After a stormy reign, he was condemned by Parliament and executed in 1649.

1626

Vincent draws up an Act of Association with his first three Co-laborers.—Mademoiselle Le Gras becomes interested in his Works.

The Archbishop of Paris confirmed the Institute on April 24, 1626, giving his approbation to all the clauses and conditions laid down in the contract of foundation. A few months later, Fathers Francis du Coudray and John de la Salle, both from Picardy, offered themselves to him to labor under his direction. It was with great joy he welcomed these two excellent priests, and in order to bind himself to them as they did to him, he became associated to them as well as to Father Portail by a contract, signed September 4th, before two notaries of Châtelet.

So small a number was far from sufficient to meet the needs of the country people; Providence, which had given rise to the Congregation, soon increased it. Four other priests presented themselves. They were: Rev. John Bécu, from the village of Brache in the diocese of Amiens; Rev. Anthony Lucas of Paris; Rev. John Brunet of Riom, Auvergne, in the diocese of Clermont; and Rev. John d’Horgny, of the village of Estrée, in the diocese of Noyon. These seven priests were nearly all doctors of divinity or former students of the Sorbonne.—COLLET, 1, 129.

In 1626, Mlle. Le Gras, a young widow who was to become associated to one of the great works of Vincent, took up her residence in the rue Saint Victor, near the college des Bons-Enfants. Louise de Marillac, born in Paris, August 12, 1591, was the daughter of Louis de Marillac,
Lord of Ferrières, and of Marguerite Le Camus. She lost her mother when only a child, but her father gave her a thorough education, neglecting nothing that might contribute to her physical as well as mental development. In 1613, she married Anthony Le Gras, Secretary to Queen Marie de Medicis. He died in 1625, leaving one son. Mlle. Le Gras had, since the year previous, placed herself under the direction of Saint Vincent. She could have aspired to some honorable alliance, as her two uncles, Michel and John Louis de Marillac, were in great favor at court, but she preferred to devote herself to the service of God.

“As soon as she beheld the actions of this apostolic man,” writes the first biographer of this holy woman, “who busied himself constantly with his rising congregation and all works of charity, she felt still more strongly urged to follow his example and formed the design of consecrating her life to the service of the poor and to coöperate to the full extent of her power in his pious undertakings. But having made this known to him, he judged it best not to acquiesce at once to her desires, wishing to test them for several years.” *Vie par Gobillon*, Chap. iv.

**That year,** Richelieu’s power as Prime Minister was strengthened. He suppressed the office of constable and created the ministry of Foreign Affairs. Before declaring war against the Protestants, he opened negotiations with them; despite his success over Rohan and Soubise, who had taken the offensive, he conferred with them (peace of La Rochelle, 1626,) which occasioned him to be called the “Patriarch of the heretics.”

In 1626, was born Madame de Sévigné, and England recorded the death of Bacon, Lord of Verulam, who by his writings and influence did more than any other philosopher to pave the way for modern philosophy.
The Congregation of the Mission is approved by the Civil Authorities.—The College des Bons-Enfants becomes united to the Mission.—First Labors.

Already sanctioned by ecclesiastical authority, the act of foundation received the following year the seal of royal authority. At the request of the general of the galleys, Louis XIII granted in May 1627, letters patent for the erection of the Mission. The king also authorized the acceptance of all legacies and gifts.¹

As a common life was then established among the members, Vincent could no longer retain the title of principal of the college. A first decree of union had been given by the Archbishop, the Most Rev. J. F. de Gondi, July 20, 1626, but without effect. The following year, Vincent presented his resignation to the Archbishop. After visiting the college and ascertaining that it was no longer used for the work intended, this prelate drew up the act by which the various obligations resting upon it were cancelled, appropriating it henceforward to the use of the Congregation of the Mission.

In virtue of this act,² on the 15th of July, Vincent de Paul and his four co-laborers took possession of the college in the name of the Congregation.³ Everything was approved by letters patent of September 15, 1627, the only condition being that the said college, like all other similar institutions, should continue to be dependent upon the rector of the University of Paris and all charges faithfully acquitted.⁴

The Missionaries having neglected to register these letters patent as promptly as they should, Parliament made

¹ The original papers are to be found in Archives nationales, Paris.
² Archives nationales.
³ Actes du gouvernement, etc., p. 8.
⁴ Archives nationales
difficulties (which were to be renewed a century later by the administrators of the college of Louis-le-Grand), and on February 11, 1630, the king was obliged to address new letters to Parliament, ordering the registry of the first.

Vincent de Paul organized the work of the missions and without delay, he and the Missionaries set out. He himself went to Lyons, as we learn from a letter of Madame de Chantal. Their manner of procedure was most apostolic. "When leaving," said Vincent de Paul afterward, "we gave the key of the house to a neighbor." We may judge of the success of these first efforts by a letter which Abelly tells us was written by a well-known Abbé to Vincent in the course of the following year. "I have just returned from an extensive journey through four provinces in the month of December 1627; I wrote to you about the good effected in them by your holy Company which labors for the instruction and edification of the poor country people. In truth, I do not believe there is anything more edifying in the Church of God, nor more worthy of those bearing the character of our Lord Jesus Christ. We must pray that God may infuse His spirit of perseverance into a design so advantageous for the good of souls, to which very few of those dedicated to the service of God apply themselves as they should."

GENERAL HISTORY.— The Catholics, taking advantage of the victories gained the preceding year, pushed onward into Germany; Silesia, Saxony, Mecklemburg, Pomarania and Holstein were gained by the united efforts of Tilly and Wallenstein. Urban VIII erected the College of the Propaganda in Rome, and that same year revised the celebrated Bull In cœna Domini. James Benignus Bossuet, the future Bishop of Meaux, was born at Dijon.— In Paris, Mother Angélique obtained a Brief which withdrew the monastery of Port Royal from the jurisdiction of the Order of Citeaux and placed it under that of the Archbishop of Paris.
## CONTENTS NO. 4

### EUROPE

#### FRANCE

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