ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.
ISSUED EVERY THREE MONTHS.

ENGLISH EDITION.

VOL. VI. A. D. 1899.

No. 3.

Paris, Rue de Sèvres, 95:

1899.

St. Joseph’s House,
Emmitsburg, Md.
U. S. N. America.

Published by Via Sapientiae, 1899
ELECTIONS AT THE COMMUNITY OF THE
SISTERS OF CHARITY.

On Whit-Monday, May 22d, the Elections prescribed by the Constitutions took place at the Mother-House of the Sisters of Charity: Mother Lamartinie having completed her double triennial at the head of the Company; Sister Assistant and Sister Procuratrix having also reached their term of office.

Result of the Elections:
Superioress General: Sister Marie Julia Kieffer;
Sister Assistant: Sister Marie Uranie Courtin;
Sister Procuratrix: Sister Julie Adrienne Noémie Descubes.

DEATH OF REV. JULES CHEVALIER.—The circular addressed by the Superior General to all our Houses, furnished some interesting and edifying details relative to the death of Father Jules Chevalier, first Assistant of the Congregation of the Mission, and Director of the Sisters of Charity, a victim to the influenza, which carried him off after a short illness. The Annals, entering into the sentiments of regret excited by this death, transcribe the notice in the Catholic journal of Paris, the Univers, consecrated to the memory of Father Chevalier.

"Yesterday, April 26th, Reverend Jules Chevalier expired, after a short illness, at the Mother-House of the Priests of the Mission, or Lazarists. This venerable priest was well known and highly appreciated by all with whom his charitable works brought him in contact. He filled a most important position in his Community, being first Assistant to the Superior General; discharging also
the functions of Director of the Company of the Sisters of Charity. His death is a source of the deepest regret to the two religious Families of St. Vincent de Paul, for he had served both with affection and entire devotedness, for more than fifty years.

"Father Jules Chevalier, originally of the diocese of Sens, entered the Congregation of the Mission in 1845. He was first engaged in the Ecclesiastical Seminary of Albi, as professor, and afterwards in that of Amiens in quality of Superior. By his excellent qualifications and religious virtues, he merited in 1874, to be chosen, in his Congregation, Assistant to the Superior General, who intrusted to him, in quality of Director, the special charge of the Company of the Sisters of Charity. Father Chevalier acquitted himself of this office with unbounded generosity. He was aided in the fulfilment of his task, not only by his spirit of faith and his acquaintance with the traditions of the Community, but also by remarkable tact and facility in disposing of work; he preserved a vivid recollection of circumstances and of persons once known to him; this qualification was of the greatest service to him in the direction of a Community so numerous as that of the Sisters of Charity. He was, moreover, endowed with a conciliating mind and a benevolent disposition; hence, he could not fail to gain the esteem and affection of all who were acquainted with him.

"This worthy priest was seventy-four years of age.—His obsequies took place Saturday morning, April 29th, in the chapel of St. Lazare. Many of his friends assisted and a large number of the two Families of St. Vincent de Paul.

R. J. P.
EUROPE.

FRANCE.

DAX.

BLESSING OF THE NEW CHAPEL

of the House of the Mission.

The city of Dax, formerly a bishopric, but since the Concordat, united to that of Aire, is situated on the banks of the Adour which flows through the extensive sandy lands of Bordeaux as far as Bayonne; hence the term Landes, given to the department. The name of the city of Dax, or d’Acqs, as it was formerly written, is derived from the waters that spring from its soil, and which by their curative properties, attract thither a large number of invalids.

In 1845, the land upon which the House of the Mission is built, was donated to the Congregation by the Baroness de Lupé. This property is situated in a faubourg of the city, not very far from the river Adour. There is a beautiful avenue three or four hundred meters in length, bordered by ancient and magnificent plane-trees. This avenue leads by the riverside to the house. The old building is still standing.

The meadows, vineyards, and gardens on the other side of the dwelling, are a portion of this property, as well as the wooded hills in the midst of which stands a tower on one of the most elevated points of the country; this position was of great utility in the middle of this century, for the triangulation of the south-west of France.

Such is the charming residence of Dax where at present

1*
nearly fifty students or seminarians of the Congregation are located.

November 21, 1897, the Superior General blessed the corner-stone of a new chapel, and on March 1st of this year, he came to dedicate the elegant sanctuary recently completed.

Most Honored Mother Lamartinie, Superioress General of the Community of the Sisters of Charity, and a signal benefactress of the House, also came from Paris for this occasion; more than eighty sisters from the environs accompanying their worthy Mother.—The following details of the edifying ceremony have been communicated:

At 8:30, a.m., all assembled at the ancient sanctuary wherein so many prayers had hitherto been offered, to bid a last farewell. The procession was immediately formed; the first strophe of the Ave Maris Stella was sung kneeling, the other stanzas being continued while repairing to the new chapel. The pupils of the Berceau of St. Vincent de Paul, present at the ceremony, united in the chants: the effect was most impressive.

On reaching the spot, a large attendance of the faithful, despite the keen morning air, joined the cortège. The Rev. Superior General blessed the exterior of the chapel, and with glad hearts we entered while singing the Litany. At last, we were able to take possession of the beautiful sanctuary of Mary,—worthy of the title it bears, and worthy of Her to whom it is dedicated: Sanctuary of the Virgin of the Miraculous Medal. The chapel is of pure white; from the nave arise romanesque lines: five chapels forming the apsis, encircle the main altar, whence Mary Immaculate extends towards us her hands glittering with brilliant rays, symbolic of the graces she is ever ready to bestow; Mary is indeed mistress of the sanctuary wherein her glory and her favors are proclaimed. The windows of the nave represent her under the most graceful emblems,
portraying the special favors bestowed by Heaven upon the double Family of St. Vincent.

Although the chapel was open to all, yet, only the members of the Family and a certain number of friends had been invited. Besides the Sisters of Charity, who were very numerous, there were present: Rev. Eugene Campan, Superior of the House of Bordeaux; Rev. Stephen Serpette, Superior of the Berceau of St. Vincent; Rev. F. Dulan, canon and pastor of the parish; the Rev. Superior of the college of Notre Dame of Dax; the architect and contractors; finally, a large concourse of priests and Ladies of Charity of the city.

In this religious and elegant sanctuary, in presence of a devout assembly, the Superior General commenced the blessing of the chapel by the customary prayers and chants. Solemn Mass followed; the choir, alternately with the children of the Berceau, chanted with tender piety the beautiful office of the Miraculous Medal, which we never weary of admiring;—the rich Gregorian melody so eloquently interpreting the liturgical text.

After the Gospel, the Superior General, turning towards the audience, and visibly affected, delivered a brief but touching discourse: *In simplicitate cordis mei*, said he, *laetus obtuli universa*: In the simplicity of my heart, with great joy I offer to Thee, O God, all these things. And contrasting himself with king David who, notwithstanding his desire, could only offer chaotic matter, our Father, far more happy, could offer a real monument; yes, thanks to the noble conception of a skilful architect; thanks to the generous contributions of his dear Daughters; thanks to the prayers of all, our Father could offer to Mary in the joy of his heart, a true monument of gratitude to the Virgin of the Miraculous Medal, on the part of the two Families. We regret our inability to produce the literal text of the address. In a few words that went straight to
the heart, and to which all listened with devout attention, our Father recounted the signal favors of Mary in behalf of the double Family of St. Vincent, and the intentions of this good Mother in confiding to us the precious deposit of the Miraculous Medal. In conclusion he said: "This temple is very beautiful, its workmanship most worthy of commendation: but let us bear in mind that we ourselves form a portion of another temple, a heavenly temple, which we must strive daily to embellish." Mass being terminated, we dispersed during the cantata to Mary Immaculate.

The afternoon opened with a very affecting ceremony. More than a hundred poor people under the charge of the sisters of Dax, were all ranged on benches in the new sacristy. Two large tables laden with bread and dainties were set before them. The successor of St. Vincent was in the midst of these poor creatures, finding in his own heart words and expressions which impressed all present. In their white aprons, Most Honored Mother Lamartinie and Sister Lernot, Superioress of the hospital of Dax, waited upon the guests, while the venerable Superior slipped a little silver coin into the hand of each poor person. It was indeed a touching scene. We imagined before us our Blessed Father, St. Vincent and his venerable coadjutrix in the midst of their "dear masters," the poor. The same joy, the same devotedness, the same charity in the hearts of the servers; the same edification in the hearts of the spectators.

After ministering to the body, it was meet, following the example of St. Vincent, to do something for the soul. The poor assembled in the old chapel; our good Father addressed them, and with his own hands imposed on each one the blessed Medal, while a number of students in the tribune intoned a joyous Magnificat, an echo of this truly touching scene. These poor people seemed most happy; their countenances beaming with joy, while their eyes were
RESIDENCE OF THE PRIESTS OF THE MISSION AT DAX.
filled with tears of tenderness. We heard them as they left the house in groups, expressing their admiration, saying to one another: "Indeed, we never saw the like!"

At 2:30, p. m., we again assembled in the beautiful sanctuary; the multitude occupied the space reserved for the faithful; the galleries were crowded. Our good God certainly smiled upon our festival: He draper the heavens in their richest azure; the sun was everywhere; in the window-glasses which threw their brilliant coloring upon the mosaic tiling; in the pliant nerves of the choir, which seemed to enlarge under the clusters of light; on the white robe of the holy Virgin, as she stood smiling, with hands extended. But, above all, there was sunlight in the heart. And when our Most Honored Father resumed his discourse we listened, not only with veneration, but with unalloyed happiness.

After the sermon, the Superior General blessed the statue of Mary Immaculate on the grounds, then returned to the main altar to crown the Miraculous Virgin.

When the beautiful diadem, a facsimile of that in Paris, was placed upon her head, from all lips burst forth the sweet and devout profession of faith: "Most holy Virgin, I believe and confess thy holy and Immaculate Conception." How charming is our Virgin Mother thus crowned! Her brow is fitted for the diadem! she wears it as a Queen! Now, behold her crowned, and crowned by our Father! this is an additional consolation for us: and our graceful chapel will be her dwelling place.

Benediction of the Blessed Sacrament followed, and the services terminated by the Cantata of Coronation sung by the pupils of the school with a piety truly inspiring: it was a happy closing of a day, the remembrance of which will be ever dear to the House of Dax.
SAINT-FLOUR.

CONSECRATION OF THE CHAPEL OF THE ECCLESIASTICAL SEMINARY.

April 15th, eve of the Translation of the Relics of St. Vincent de Paul, the consecration of the chapel of the Ecclesiastical Seminary and of a new altar, by the hands of the Bishop, took place at St. Flour. The Semaine Religieuse, April 20, and 27, gave an account of the feasts held, April 15 and 16; the article is from the gifted and kindly pen of Messrs. L. Trioullier and Lagarrigue. We are happy to subjoin a few of the statements.

1.—DAY OF CONSECRATION.

The restoration of the chapel of the Ecclesiastical Seminary of St. Flour was ably conducted (in 1868—1869) by the venerated Father Pereymond, then Superior; one of his confrères, good Father Chopy, treasurer, shared in the enterprise, and is worthy of remembrance. The work of restoration, or rather of re-construction, was directed by Mr. Aigueparse of Aurillac, an architect of great talent and exquisite taste.

The severe gothic style of this primitive chapel was preferred. The Latin cross extending its arms, is both a symbol and an instruction for the Levites who die to the world in this institution. The apsis rounded and encircled by windows, diffuses the soft light of the rising sun, as the liturgy suggests. From the arms of the cross two pillars support the springing arch; these would seem heavy, were not the columns in sheaves, a relief. The nave lighted by large bay windows of rich glass, receives the rays of the sun, symbolizing the grace of God, and excluding the wind, snow, and rain, images of false and turbulent doctrines. So much for the church.
At an early hour, April 25, Mgr. the Bishop of Saint Flour, commenced the solemn and mysterious ceremonies of the consecration, which lasted several hours.

On terminating the pious labor, the bishop, regardless of the extreme fatigue he had undergone, addressed the audience; and in an improvised discourse, he explained the deep meaning attached to the ceremony of consecrating a church and the sublime lessons it conveys. In well chosen terms, he expressed his gratitude to the Sons of St. Vincent de Paul to whom the direction of the Seminary is intrusted. He conveyed a touching homage to the venerable Superior General, saluting in him an eminent compatriot and an honored friend.

L. TRIOLLIER.

III. THE ALTAR.

The chapel of the Ecclesiastical Seminary had long been waiting for a main altar that would harmonize with the bold yet delicate style of its architecture. The work of art which the venerable Father Pereymond had undertaken for the glory of God and the dignity of divine worship, at last, received its completion. The rich casket has its jewel—the temple, its altar.

The diocese is indebted for this monument, constructed of the most precious marble, to a generous donation from the bishop, and also to the pious zeal, devotedness, and energy of the Rev. Superior, Father Gobaud, whose gifted mind stimulated the work. We call this altar a “monument”, and we are justified in so doing. From the extremity of the spacious nave, the altar captivates the eye by its high gothic canopy surmounted by the cross; by its side pillars which, solitary and spiral, seem rising to the very heavens; the entire body of the altar is a work of the richest chiselling, clear to the eye even at a great distance. And from these sharp and distinct lines, the re-
suit of an exquisite taste, we receive an impression of elegance and grandeur.

At the base of the altar in their immovable stability, we behold with symbolic carvings, expressive figures which the sculptor's chisel has wrought from the rough stone. At the two corners, finely executed, are the statues of St. Vincent de Paul and Saint-Flour. But, above all, we admire the central block of Carrara marble whereon the artist has delineated in bold relief the breaking of the bread at Emmaus. The most untiring patience could never have produced such a work, had it not been seconded by the science of a master and the heart of a Christian.

F. Lagarrigue.

III.—Feast of the Translation, at the Ecclesiastical Seminary.

The temple and the altar had received the solemn consecration of the Pontiff: the day after this touching solemnity the feast of St. Vincent de Paul was celebrated at the Seminary with extraordinary pomp: Mass and Pontifical vespers with their august rites.

Very Rev. A. Fiat, Superior General of the Congregation of the Mission, was pleased to give a testimony of esteem and affection for his native diocese, by being officially represented at the solemnity of the consecration. To this effect, he delegated Father Milon, Secretary General of the Congregation, formerly professor of dogma at the Ecclesiastical Seminary. He accepted the invitation to preach at the vesper service. We shall present this discourse in which the orator, after developing some general ideas regarding the history and institution of seminaries, has traced the special history of the Seminary of Saint-Flour.
On the left, below the highest houses, the Theological Seminary; on the right, the towers of the cathedral; just below it, the Bishop's house.

Sacerdotes induam salutari.

"I will clothe her priests with salvation and the graces of their sanctification.—"

Words of the Scripture (Ps.) applied by the Church to St. Vincent de Paul, in the liturgical office of this day:

MONSEIGNEUR 1,

GENTLEMEN:

May St. Vincent de Paul, my Father, pardon me! It is not my intention to deliver in his honor a panegyric usual on such solemnities. The praise of the Father on the lips of his Son, would be—I do not say open to suspicion, for, O great God! it is meet to praise St. Vincent de Paul at all times—but I feel, Gentlemen, that I would falter and be restrained. Therefore, I shall change the plan, and speak to you of the works of the Servant of God; and the recital of the same will proclaim his honor and glory, according to the words of the Holy Ghost: Laudent eum opera ejus.

His Works: or rather one of his works. These are reduced to two, according to the epitome which the Church makes of them: Deus qui ad salutem pauperum et cleri disciplinam, etc.: the salvation of the poor and concurrence in the formation of the clergy. The praises of St. Vincent de Paul will resound in many localities to-day. Many other temples will proclaim the wonders of his charity: Virum misericordiae tempia sonent Vincentium; therefore, Gentlemen, I shall speak to you of the second of these great enterprises: the formation of the clergy and the work of

1. Mgr. Lamouroux, Bishop of Saint-Flour.
the seminaries, and of your Seminary. The walls of this church, still moist with the consecration of yesterday, suggest in some measure these reflections, and my soul grasps the inspiration; for these recollections seem to me most salutary.

MONSEIGNEUR:

At the conclusion of the imposing ceremony which took place yesterday, you had kindly words for all. Those concerning the Superior General of the Mission, your compatriot, as you were pleased to designate him, will be faithfully transmitted to him: he will, my Lord, be much touched and honored thereby. We have all been impressed, myself in particular, by what you have graciously addressed to us. You will allow me, my Lord, to observe that you have forgotten only yourself. Doubtless, you wished that your left hand should be ignorant of what your right hand has so generously accomplished: we may not be thus reticent. You have extolled the zealous industry of the Superior of the Ecclesiastical Seminary in the erection of this altar, but could he have succeeded in this undertaking, had it not been for your liberal assistance? I am confident that at this moment, I am the authorized interpreter of the Superior—the interpreter of all—in offering to you, my Lord, a public testimony of gratitude.

O Virgin Mother, I have never spoken in this temple, without imploring thee to bless my words: again, O Queen of the clergy, I conjure thee to assist me: Regina Apostolorum, ora pro nobis.

I.

A Seminary, Gentlemen.—In Paris, when from time to time, I pass before that of St. Sulpice, or that of the Foreign Missions, which is quite near the holy House in
which I have the happiness to dwell, I sometimes involuntarily halt, and while gazing upon them, a crowd of thoughts fill my mind. I have assisted at these affecting scenes of the departure of missionaries, and my soul was stirred within me during the chant of these thrilling words: Quam pulchri pedes evangelizantium pacem, evangelizantium bona. And while still under the influence of these recollections, I ask myself: What would be the consequence should these seminaries cease to exist?

But, setting aside these thoughts which, perhaps, might lead to controversial deductions—but such is not my opinion—my ideas take another course, and in thought I revert to the Cenacle where the Apostles were assembled to fit themselves by persevering prayer, for the Apostolic labors in which God was about to employ them: Hi omnes erant perseverantes unanimiter in oratione. etc. (Acts, 1.14).

The Cenacle is an image of the Seminary. In contrast with an isolated preparation, purely personal, for the purpose of forming one’s self to ecclesiastical science and sacerdotal piety, although assisted by competent masters, the seminary is a preparation in common—a training under experienced guides devoted to this work. Of what import is the name? At present we call this work a seminary; formerly it was designated as an episcopal school: what I wish to prove is, that this particular preparation has always been regarded as singularly efficacious.

In support of this assertion, Gentlemen, I need not bring forward ascetic considerations; we prefer historical evidence—the testimony of Christian ages.

God must have providentially supplied the needs of His Church during the persecutions which debarred the faithful, and with much stronger reason, priests, from living in common. Later, from the heart of monasteries, whither great men like Athanasius, Basil, and Gregory of Na-
zianzen were wont occasionally to retire, sprung the professional formation to the ecclesiastical life. Hence, monachism may be regarded as its cradle.

And now, let history speak.—At Rome in the time of St. Jerome, priests were numerous. What was their merit? Such as their training secured for them. Now, these ecclesiastics either lived and grew old in their families, or they were formed in *Asceterium* in the society of monks who came in great numbers to Rome from remote solitudes. Let us ask St. Jerome what was his appreciation of them! What think you, O man of God, of these priests? Listen: St. Jerome had reason to complain of these ecclesiastics of Rome; he found them very worldly, and in disdainful irony he replied: "These clerics!—but I have nothing to say about them; I find them very good! I respect them."

Then becoming serious, and resuming the subject anew, he adds: But if you wish to learn to become priests, enter the cloister! (Epist. XCV).—The opinion of St. Jerome in Rome, is endorsed by St. John Chrysostom in Constantinople: it can be read in his treatise: *Adversus oppugnatores vitae monasticae lib. 111. 17*.

Now, Gentlemen, turn your eyes to the Church of Africa. If, under the influence of St. Augustin, this Church became a model, it is due to the establishment of monasteries for clerics in the episcopal residence. Augustin was at the head of this enterprise, and gave the example; he explains this in a discourse to his people on the life which he led with his clerics: *Nostis omnes sic nos vivere in ea domo quae dicetur domus episcopii, ut quantum possimus imitemur eos sanctos de quibus loquitur liber Actuum apostolorum* (Serm. 355, *de Vitâ et moribus clericorum suorum*). And he describes this institution as we would speak at the present day, of the foundation of a seminary: Land was necessary, and a habitation. As for the land, he tells us that Bishop Valerius who had consecrated him, donated
it:—this was a garden. He, Augustin, built a convent thereon for his clerics, living there with them in study and prayer. He called this house a monasterium clericorum, a monastery of clerics, equivalent to a seminary; and it was obligatory to attend it. "He", said Augustin, "who refuses to come hither to be trained, shall never be a priest where I am bishop."—Ibid. From every quarter, says his biographer, priests from his seminary were in demand; and similar establishments were founded elsewhere. (Possidius, Vita S. Aug., c. 11).

Doubtless, Gentlemen, these institutions were far from the plan and method adopted at present: they were convents rather than academics; but they were houses for the training of clerics in common; and in reality, they were what we call seminaries.

On the decline of the African Church, the Churches of Italy, Sicily, and Gaul replaced it in fruitfulness, copying the institution which was one of the most incontestable glories of St. Augustin.

St. Fulgentius, for example, accepted the episcopacy of Sardinia on condition that the people would give him land whereon he could build a seminary for the clerics destined to serve his church (Ferrandus, in Vita B. Fulgentii, c. xx).

Gaul followed in this train; and when Gregory of Tours speaks of the table of Canons—mensam canonicorum—formed by the bishops, we must understand institutions analogous to that of St. Augustin. Episcopal ecclesiastical schools arose at the side of monasteries; and by performing the duty of monks, it is easy at the present day, judging by their fruits, to estimate the merit of the clergy trained therein. This France, in which it is so difficult to preserve the Christian faith, was converted by the zeal and virtues of the priests of that period. Would you judge of
their learning? Open the volumes of your Migne; you will admire at the side of the monks of this epoch, the labor of bishops, and of the secular clergy.

Later, this germ of ecclesiastical schools, fostered under the shade of cathedral churches, in the houses of bishops, withered. You know the cause which I shall but lightly touch; you are acquainted also with the result.

Another method of instruction was adopted, differing from that which we have just considered—Universities were inaugurated: Bologna, Toulouse, Paris, above all, absorbed the intellectual life; in an intense centralization, the sap and resources of the episcopal schools were soon drained, and these latter soon became extinct in their dioceses. From the thirteenth century to the fourteenth and fifteenth, scarcely any traces of episcopal schools or seminaries are found in the provincial Councils, so that when the Council of Trent revived the idea in a decree which is one of its most important acts, it seemed to strike out a new program, and many were so unaccustomed to this state of things, that they dared not venture to put their hand to the work.— I acknowledge the glory of our universities, of the Sorbonne in particular, and I am proud of it; but I am also aware, that, for want of keeping the eye upon Rome, there is perhaps, not one of these universities but has a flaw in its crown; hence, their transformation inspired me with but a relative regret. In Paris, the defect is Gallicanism; at Douai and in Belgium there are traces of Jansenism; in the universities of Spain, quietism; in Germany, Josephism.

In France, ecclesiastical charges could only be secured by following a university course; but a fortune was necessary for installation in Paris; and even then, what sacerdotal preparation would clerical students find there? Either

1 Migne was born at Saint-Flour; we are indebted to him for the incomparable collection of Greek and Latin Patrology.
none at all, or it was very worldly. Sons of rich citizens themselves frequently renounced the honor on account of the expense entailed by an abode in large cities; so that ere long bishoprics were the almost exclusive apanage of the nobility; these made but little preparation for the worthy discharge of the duties thereof; and having secured the honor, became still more indifferent. Hence, says the German author, who is my authority in this historical narration, by the decay of ecclesiastical studies among the bulk of the clergy, the misfortunes of the sixteenth century, resulting in the tempest of Protestantism, were engendered.

I am well aware of the brilliant course of studies at the Sorbonne, but it is well to know also what was at that time the condition of the clergy in France, and what dioceses became, when ecclesiastical schools ceased to exist therein. Ah! Gentlemen, history cannot be disputed: learning and virtue were at a lower ebb than I would dare assert.

The gifted author, who is my authority, says: “It is only needful to examine the interesting correspondence of St. Vincent de Paul, to be convinced of the incredible decay of science among the clergy in 1631:” “I labor without relaxation with my grand vicars for the reformation of my clergy,” wrote a prelate to the Saint; “but my efforts meet with little success. Hic opportunius latine loquar: In mea dieceesi, aiebat ille episcopus, sunt plura millia sacerdotum ebrieti et pravis movibus deditorum, et qui—in fremisco hac cogitans—nihilominus quotidie accedunt ad altare Dei absque ulla vocatione.” St. Vincent de Paul reports examples of astonishing ignorance: Some priests commence Mass by the Pater; and Madame de Gondi when she made her confession to the priests in her dominions, carried with her a written formula of the absolu-
tion: many would not be able to pronounce over her the sacramental words.

"Such, adds the German author, were the complaints resounding in the Church of France during the years immediately preceding the grand epoch of Louis XIV., and even in the early years of this period."

Where was the remedy? The remedy, Gentlemen, was to reconstruct the institutions that had perished.—On one occasion, the bishop of Beauvais, whose diocese was of the same stamp as those which we have described, was returning to his episcopal city, accompanied by Vincent de Paul. On the way they entertained themselves on the means of regenerating the clergy, and the man of God said to the bishop: "My Lord, there is but one thing to do; we must begin at the base, and strive to prepare the future by a judicious training of young clerics."

God opened the way for this: then appeared that admirable galaxy of disciplinarians of the clergy: Berulle, Bourdoise, Olier, and, with them, Vincent de Paul. We know with what zeal these were animated; we know in particular, the rôle of St. Vincent de Paul in the undertaking. What is peculiarly his own work is, decision in the enterprise; then the institution of the exercises for the benefit of those to be ordained, and the Tuesday Conferences attended by the élite of the clergy of Paris. In the organization of seminaries, the clearness of his views inspired confidence which, in this, as in all other works, was a guaranty of success.

Docile to the orders of the great Council of Trent, other nations had established seminaries. To the name of St. Charles Borromeo is attached the institution of the seminary of Milan; Rome had witnessed in her bosom the erection of the German college and the renowned Roman College—the work of the Sons of Ignatius.

In France, provincial councils expressed the earnest desire of seeing houses of clerical education opened; several
attempts had been made, but we must admit that the result did not justify the hopes entertained. And yet, the design must be accomplished. Olier resolved to found the Seminary of St. Sulpice and several others. Then also, Vincent de Paul with his priests put his hand to the work, consecrating thereto his zealous efforts; and through the devotedness of his priests, the man of God at death, had the consolation of having contributed to the establishment of seminaries at Annecy, Cahors, Saintes, Tréguier and in other dioceses also; and with this new creation was joined the firm hope of a complete renovation, by securing learning and zeal for the clergy.

But you will say, Gentlemen: Cahors, Saintes, Tréguieres—be it so; but our own diocese; what do you say of Saint-Flour?—Gentlemen, I am about to speak of it.

II.

O city of Saint-Flour, complain not of thy arid rocks. To procure necessary subsistence for the body, thy people were obliged to lead a laborious life which, however, was a truly Christian one; and these traditions of labor and of faith constitute to-day, thy glory and honor. On Mount Indiciat, a monastery was erected in the eleventh century: Odilon encircled it with a double wall, and by degrees, people gathered under the shade of the cloister, seeking material protection and religious encouragement.

In 1308, Saint-Flour was made a bishopric. It charms me, Gentlemen, to behold on this elevated rock, impregnable on three of its sides, your splendid cathedral in its bold and severe architecture with its strong towers. Granite from base to summit, it seems to say, like your religious faith: *non movebar*: I shall not be moved!

I am ignorant, Gentlemen, of the condition of the clergy among you in the fourteenth and fifteenth century. Alas!
I have no reason to suppose that you were able to escape the common danger and misfortunes to which I have alluded.

To the cathedral, where Theology was taught, it seems that an apostolic school was attached; but it was not very flourishing, and ancient records state, that the resources of the same were given to clerics who went to study at the universities of Toulouse or Paris. A very modest succor, it is true: a few crowns or some livres.—Your bishops also desired to establish the clergy of their diocese on a better footing, as the council of Bourges urged them to do, demanding in 1584 the immediate erection of seminaries; but alas! this enterprise was delayed for nearly a century.

The first effort to found a Seminary was under the administration of Mgr. Jacques Montrouge. At the request of the bishop of Saint-Flour, letters-patent were obtained from the king—March 1653—authorizing the establishment and the erection of a seminary in this city. The results secured were most satisfactory; but the future was justly a source of anxiety. In 1673, Mgr. de La Mothe Houdancourt being bishop of Saint-Flour, permanent resources were insured, and the seminary was solidly founded.

St. Vincent de Paul was accustomed to say: "There are two inclinations within me which I cannot resist: gratitude and the commendation of merit." As his Son, I feel urged to discharge a debt of gratitude by naming two signal benefactors: Rev. Pierre Chomel, formerly councillor in Parliament, since, a priest, then almoner general of the Carmelites in Paris; and Rev. Father Pastour, treasurer of the cathedral and vicar-general of the bishop of Saint-Flour. These two generous souls, probably relatives, concurred in the work to which I allude. Mr. Chomel, the pupil of St. Vincent de Paul, at the college des Bons

1 See E. Gaillard: Public instruction at Saint-Flour. Saint-Flour, 1881.
2 Archives of the Ec. Seminary of Saint-Flour.
Enfants, was the witness and admirer of his master’s charity and zeal for the Church; he was much attached to the man of God, to his works and to his religious Family, giving generous and undoubted proofs thereof; for example, at Lyons, his birthplace, he established the Sons of St. Vincent, allotting them a habitation on the Fourvière hill, on the sole condition of doing good to his native city, without even requiring a Mass in compensation—so say the Memoirs. Eager to assist the clergy of France, he furnished abundant means to establish them first at the seminary of Annecy, and afterwards at Troyes. Then, directing his glance, towards you, he said to them: Come to these mountains to these Christian people. I will make provision for you. And in a contract signed before a notary he gave 15,000 livres to purchase a dwelling, and in addition, a perpetual rent of 2,300 livres to furnish means of subsistence, while performing the ordinary functions of your Institute in the city of St. Flour. Rev. Father Pastour, on his part, allotted a rent in perpetuity of 500 livres; declaring that, inasmuch as both beheld the spirit of St. Vincent in this enterprise, and desired the regeneration of the clergy, according to the spirit of this man of God,—in case his Sons would be debarred, for any cause whatever, from assuming the direction of the seminary, the donation of the one would be nullified, and that of the other would be transferred to the House of St. Lazare at Paris. 1 In this statement, Gentlemen, Irender a tribute of gratitude to these benefactors, to whom you and I are under lasting obligations.

These stipulations were made valid by the fact that in the course of the following year, Mgr. de La Mothe Houdancourt, bishop of Saint-Flour, constituted the Priests of the Mission, Directors of his ecclesiastical seminary. Three priests and two brothers were appointed to commence the

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work, and on their arrival, they were received by the bishop with all the tenderness of a father. A religious ceremony was inaugurated at which the prelate and the clergy of the city assisted, with the priests newly arrived. At the head of these latter, was a man of great merit: this is attested by the fact that some years later, he became Superior General of the double Family of St. Vincent de Paul—the Missionaries and the Sisters of Charity. In a letter from Very Rev. Edme Jolly, Superior General at that period, we read these words written Feb. 28, 1674: “Rev. Father Pièrron, Superior of our priests of Saint-Flour, informs me that they took possession of the diocesan Seminary the day after Ash-Wednesday. The Bishop vouchsafed to be present on the occasion with several canons of his cathedral and a number of other ecclesiastics. Father Michau—one of the priests first appointed—delivered an address for the opening of the exercises, which fully satisfied the bishop, his grand vicars, and the whole assembly. His Lordship as well as his clergy, testified much benevolence towards our priests; this convinces us, that with the help of God, this Seminary will be of great service not only to this diocese, but also to those of the environs.”

The Seminary was first established on the east side, in the rear of the present chapel, on the road leading to the faubourg of the city; several small buildings were secured by the new Directors for the requirements of the work.

Priests to direct the Seminary and a house to shelter them, were thus assured; but to provide for their maintenance, Mgr. de La Mothe Houdancourt, assembled the clergy of the city, to vote a contribution for this purpose. In 1678, the same prelate annexed to the Seminary for its “support,” as the acts say, the secular priory of St. Lambert at Talizat, the titular of which, says the statement which I have read, did not even reside in the diocese, and only ap-
peared to receive his dues. I should also state that this was a benefice without the charge of souls being attached there- to, and requiring nothing more of the titular than tonsure. These singular ecclesiastical customs are, happily, unknown to us at the present day.

The *Series episcoporum* of Gams, in its catalogue of bishops of Saint Flour, mentions for the year 1742: *Paulus de Ribeyre; erigit magnum hospitale, seminarium magnum et monasterium.* You ought to know, Gentlemen, what this great hospital and this monastery are. The *magnum Seminarium* is the magnificent dwelling which you occupy at present. The moral, intellectual, and material splendor which characterized the reign of the great king Louis XIV. was the atmosphere in which men then lived: Paul de Ribeyre, during his extended episcopate, proved himself capable of encouraging this impulse thus securing a harvest of noble works, some of which I shall enumerate, as in a certain measure, Gentlemen, they sprang from your own soil. This happy result, however, was not attained without meeting with serious difficulties.

In regard to Communism and Socialism, we sometimes quote the expressive maxim of a celebrated author: “Give a man the ownership of a rock, and he will convert it into a garden: but leave a field as common property, and it will become a desert.” I have sometimes dwelt upon this thought, while beholding on the face of the rock, your “hanging gardens” of the Seminary, with their refreshing shade, their abundant vegetation, their exquisite flowers. Do you know what this rock was formerly? In a deliberation signed by Victor Spy of Ternes, mayor, and civil and criminal judge of the city of Saint-Flour, under date July 1, 1774, I read the following details: “The city compelled the Society of the Priests of the Mission, to move

1 Archives of the Mission. Register of *Establishments in France*; Saint Flour.
back," in order to bring into line their house which terminates the faubourg of Planchette. In compensation, it allotted to them "a piece of land stony, poor and worthless— I give you the exact terms—in the miserable locality called Valat, which served as a foot-path for travelers from said faubourg of Planchettes to that of Fridières." 1 A stony land, poor and worthless: behold, Gentlemen, the transformation!

At this period, it was necessary to accomplish "great deeds." The Superior of the ecclesiastical Seminary, Rev. A. Magninet, 2 was equal to the task. He drew up his plans according to the type which he considered the most beautiful, and which certainly, was particularly dear to him—his Mother-House in Paris.—I visited in the city this ancient St. Lazare, converted by the Revolution into a prison, and remember that coming here for the first time, thirty years ago, and passing through your grave and beautiful dwelling, I could not refrain from exclaiming: "They have reproduced St. Lazare here!" Behold the plan.

There was a necessity to build. Father Magninet required land for the Seminary and for the gardens.—A land, as poor and worthless as could be found, he was forced to purchase. I am not furnished with details informing me in what manner he was assisted to complete this noble edifice. But what I do know is, that he lived in the neighborhood of this great bishop, Mgr. de Ribeyre; and no one lives with men of this stamp without being morally and materially encouraged and sustained by them. The venerable Superior succeeded in accomplishing his vast undertaking, devoting thereto his personal fortune: 10,000 dollars—a large amount at that period. This,

1 Archives of the Mission. Register of Estab. in France; Saint-Flour p. 98
2 Anthony Magninet was born at Saint-Reine, in Savoy, March 24, 1708; was received into the Congregation of the Mission, at Lyons, in 1728; Superior of the Seminary of Saint-Flour in 1747.
however, was not sufficient; he made an appeal to the various Houses of his Congregation that were able to assist him; they came to his aid and the Seminary was completed. The chapel was built several years later, but under the episcopate of Mgr. de Ribeyre—consequently, before 1776. The prelate contributed 3,000 dollars to the erection of the house of God, the stones of which are the foundation of the chapel in which we are assembled.

It was said of a servant of God in the old law, that “with one hand he built the temple, and with the other fought for the cause of the Lord” (II. Esdras IV. 17). Fighting for the cause of the Lord at that time, was instructing and training the souls of Levites: and this was effected at the same time that the material walls of the building were going up, for these walls are for them not only a seminary: they may serve either for barracks or an academy.

The abundant fruits produced by the Seminary may be inferred from the contemporary memoirs to which I have alluded: "Priests in large numbers are formed there, many of whom serve the neighboring dioceses."—You, Gentlemen, can tell us what these fruits were, by consulting the writings and traditions of your truly Christian diocese: I can only judge by those which have ripened in our midst.

So far I have given you but dry statistics; would you hear some words of praise concerning one of your compatriots who lived in this Seminary, and who became a Son of St. Vincent de Paul? We may judge by this example of the merit of this house of sacerdotal education. I find this account in the ancient Notices of our confrères. It refers to Rev. Anthony Cayrelle La Rivière, a young

1 Archives of the Mission. Register of Establishments in France; Saint-Flour.
priest who died in 1740: "He was born, says the Notice, in the parish of the city of Pierrefort; God having inspired him with the desire of devoting himself to the ministry of the holy altar, he wished to prepare for the priesthood by an abode in the Seminary; although, after the example of many others, he could have obtained a dispensation. He went through the Seminary, and strongly censured those who exempted themselves from so doing; for, said he, how can any one exercise worthily and in a holy manner, the functions of the priesthood, if he does not make an apprenticeship in the Seminary? After his sacerdotal ordination, he entered the Family of St. Vincent de Paul; he died when quite young, after a life of edification and sincere piety."

At the close of the last century the Revolution broke out, multiplying crimes and engendering sterility. Up to that period the Seminary had been prosperous under the last Superiors of this epoch: Fathers Bergeon, Poirier, and Passerat; this last established the gate of the West; hitherto, only the gate of the North had existed.

As the wind during the storm scatters the wisps of straw, lifting them into space and casting them in all directions, so the impious breath of the Revolution dispersed all Christian undertakings. The students of the Seminary returned to their respective parishes; the Sons of St. Vincent

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1 Brief Notices of the life and death of priests and brothers of the Congregation of the Mission, 1740.

2 Rev. Etienne Bergeon was born at Lyons in 1731; received into the Congregation of the Mission at Lyons in 1750; was Superior of the Seminary of Saint-Flour in 1767.—Rev. Louis Marie Poirier was born at Minihi, diocese of Saint-Pol de Leon, in 1733; received into the Congregation of the Mission, at Paris in 1752; Superior of the Seminary of Saint-Flour in 1779.—Rev. Hippolyte Passerat was born at Oyonnax, diocese of Saint Claude, in 1733; was received into the Congregation of the Mission at Lyons, in 1749; Superior at Saint-Flour in 1786; died at Rome January 12, 1806.
de Paul, their masters, were also scattered; many of them went to the missions of the East, and of the Extreme East—to Constantinople and to China where despite their limited number, they strove to fill the void created by a previous tempest: the Company of the Society of Jesus having been suppressed, the Pope requested our Fathers to take their place in these distant missions.

III.

In the beginning of this century when—a relative calm succeeding the storm—it was resolved to re-establish at Saint-Flour and in the neighboring dioceses, the works of the seminary, students gradually assembled. New disciples were gathered; but the former directors, as I have said, had gone to distant missions. Their chief, Rev. Father Hanon, placed at the head of the double Family of St. Vincent de Paul, was confined in the prison of Fenestrelle, by order of Bonaparte; the former Superior of the Seminary, Father Passerat, a man of great ability, but exhausted by age and suffering, was in a dying condition at Rome, consequently, he could not accept the invitation of the bishop of Saint-Flour. Then it was that the worthy Sons of Olier, whose labors had not been thus interrupted, supplied with brotherly kindness the place of the Sons of St. Vincent de Paul.

In 1820, these latter received anew from the hands of Mgr. de Salomon, the direction of the Seminary.

In our Holy Books where the reconstruction of the Temple is mentioned, the gloss or title contains these words: *Recensentur qui Jerusalem et muros et portas edificaverunt* (11. Esdras III). Here follows the list of these servants of God who rebuilt the Temple of God and fought for the cause of the Lord. I also would gladly draw up for those who will come after us—and this would be but just—a catalogue of those pontiffs and their auxiliaries who have
set on foot and fostered the noble work of the Seminary. In recording those only whom God has called to Himself, this would form a magnificent collection of names, under whose auspices this holy House made steady progress. The pontiffs of the Church of Saint-Flour were venerable prelates; following Mgr. Salomon, came Mgr. de Gualy in 1829, Mgr. Cadalen in 1833; Mgr. de Marguerye in 1837, with whom we were personally acquainted; Mgr. Lyonnet in 1852, a most learned man; Mgr. de Pompignac in 1857, whose noble and amiable countenance is still in a certain sense present to the eye and to the mind of many among you:—this distinguished bishop with an intellect of so high an order, of so pure a literary taste, whose benignity and piety, like a sweet perfume, still embalms this diocese. After him, stands Mgr. Baduel, 1877; a zealous apostolic prelate, wholly devoted to God. We have reached your epoch, Monseigneur. In naming you I depart not from my intention to extol those only whom God has called to Himself; for in you survive these last pontiffs whose names I have recalled with respect and filial gratitude: by the choice they made of you and by the singular confidence they placed in you, they notified us that your soul was of the same stamp as theirs; and thereby they already designated you heir of the veneration and love that we entertained for them.

Japhet enlarged his tents, says the Scripture; and I may say that your Seminary also must gladly have extended its walls to shelter a more numerous family. May I now be permitted to mention those by whose hand, under the guidance of your pontiffs, this increase was effected? In the government of this establishment, following Father Trippier in 1820, and Father Grappin in 1826—those men of noble souls, of unworldly dignity—we find those with whom we were acquainted: Father Fabre in 1832, whose benignity gained all hearts and whose penetrating mind,
so notably appreciated in the councils of the bishop, was capable of disposing of the most intricate questions.—While Father Jean Grappin had the direction of this House, buildings were added, extending the ancient edifice on either side; this was in 1830; $6,000 bequeathed by Mgr. de Salomon, defrayed the expense. Under Father Fabre, thanks to the fund appropriated by government, through the intervention of your distinguished compatriot, Mr. Dessaurcets, the building which contains the library was constructed, and that containing the entrance was raised. In 1843, on receiving similar assistance, the wall of the second terrace was constructed, and planted with the trees that now adorn it.—

And, "while they were building, these men defended the cause of God" by word and by pen. One of them, Father Grappin, published certain theological Dissertations for the use of the clergy of Saint-Flour,\(^1\) at which a Protestant censor pretended to be scandalized, exciting a tempest which raged through the journals of that period. At the same time, this Father gave to the Levites of this Seminary that precious *Veni mecum*,\(^2\) or manual of piety, which by its austere convictions and holy aspirations has sustained successive clerical generations even to these latter times. Father Fabre also rendered valuable services, not indeed without serious opposition from rigid sticklers for ancient theories, by substituting in the Seminary the doctrine of St. Alphonsus Liguori in place of Bailly and moral rigorism.

And since I seek to praise only the dead, a last name must be reverently introduced claiming homage due: that of Father Anthony Pereymond,\(^3\) who governed the Sem-

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3. Rev. Anthony Pereymond, was born at Riom-es-Montagnes, diocese of Saint Flour, in 1811; received into the Congregation of the Mission, at Paris, in 1834; Superior of the Ec. Seminary of Saint Flour from 1853 to 1889.
inary during the space of thirty years. Among those who have known him, who does not venerate this saintly man, this aged priest of noble mien, of regular and striking physiognomy? He was characterized by rare intelligence and absolute impartiality: made, it would seem, to command; he was one of those men almost dreaded by our weaker generations: one that men would wish but rarely to meet. I would also extol his spirit of piety: this man erect and firm, who seemed hewn from the very granite of your mountains, was accustomed every morning after his thanksgiving made in the most respectful posture, to turn to the altar of the Blessed Virgin, and there kneeling, entertained himself with this sweet Mother, doubtless imploring her to bless him and the Seminary, whose guardianship was intrusted to him. I was a witness of this act during many years, and I confess that I was much impressed by this truly touching and edifying sight.

The memory of this remarkable man will be held in veneration; should he ever be forgotten, the walls of this chapel, this magnificent sanctuary which he enlarged, the very stones of this noble and graceful arch, will repeat his name. Nor must we fail to mention that virtuous and saintly man, Father Chopy, originally of your diocese, and who during long years was so beloved in this House, wherein he so ably discharged the office of treasurer.

Intellectual application was not interrupted while the building was going on; “with one hand they built, and with the other, they defended the cause of God.” The struggle towards the middle of this century was on the ground of Revelation and the Church. In the halls wherein you at present pursue your studies, Gentlemen, what is called the great Course was organized. Here were dis-

1. Rev. Father Chopy was born at Espinasse, diocese of Saint-Flour, in 1814; received into the Congregation of the Mission at Paris, in 1848; treasurer at the ecclesiastical seminary of Saint-Flour from 1858 to 1873.
cussed those important questions; and the learned and eloquent lessons of the professor, Rev. Xavier Peyrac originally of Mauriac, and at that time occupying the professor’s chair at Saint-Flour, were given to the public under the title: Aperçu sur la Théologie.—There is not a suggestion of the Councils of your province relative to the advancement of ecclesiastical studies, that was not immediately adopted here, not merely with promptitude, but with joy: to this I can bear testimony. Philosophy, canon law, liturgy, theology, were honorably cultivated. In the hands of your predecessors, Gentlemen, the learned treatises of Sanseverino replaced the manuals of philosophy hitherto in use—and this was not above their strength. The masterly Introduction to Philosophy written by this great genius—a giant in science—was reprinted and completed here, under the title: Historic philosophiae christianiæ ad usum seminarii Sancti Flori. 2 Theology continued to be taught in the manner in which it was commenced; as necessity required, masters placed in your hands learned works completed and republished for your use, as those of Dens or of the learned Gonet. 3 And canon law was adapted to the late constitutions of the Church in treatises which were then and which still are cited as authorities. 4

Behold the work.—The rest is of the present hour; the consecration of these holy walls in the sublime ceremony of yesterday; this altar, this tabernacle wherein will henceforth repose the Heart of Jesus Christ whence abundant

1. 2 vol. in 8vo. Saint-Flour and Paris, 1844.
2. 1 vol. in 8-vo. Saint-Flour, 1880.
3. De Virtutibus, 1 vol. in-12 Clarimon-Ferrandi, 1881.
4. A Peremond, Expositio Constitutionis Universi gregis, in-12, 1878; De censuris, in-12, 1878; Commentarium Constitutionis Apostolice Sedis, in-8, 1881.
THE ANNALS.

Life will spring—ut vitam habeant et abundantius habeant—upon the souls of these young men, our future priests, and at present, the chosen ones of this diocese.—This altar and this tabernacle are a work of art, and at the same time the fruit of an active love for God. On this subject, my Lord, you offered due praise yesterday with an authority and perfect grace which leave nothing to add.

And since the material and intellectual development of this holy dwelling have been presented to you side by side in their onward march, I have but one word to subjoin; namely, that after such a beginning equally free from timidity and severity, it seems to me that by the hand to which the guidance of the Seminary is at present confided, its progress is undoubted: Confidimus adhuc meliora.

My task is completed, Gentlemen; but on returning to Paris I shall find near the shrine of St. Vincent de Paul, an honored souvenir of many children of the Church of Saint-Flour. It suffices to mention Baldus, Lavaissière, Géraud Bray, who have worn, or are still adorned with episcopal honors. A more beautiful crown rests upon the brow of one of them—the aureola of the blessed martyrs: I mean John Gabriel Perboyre; for if he was one of our Family, he belonged also to yours, Gentlemen. You, the present Superior of the preparatory Seminary of Saint-Flour, have had the extraordinary pleasure of erecting an altar to one of your predecessors; and it was not without deep emotion that I reflected yesterday that in the body of...

1 Rev. Louis Gobaud, Superior of the Ecclesiastical Seminary.
2 Mgr. John Henry Baldus, born at Ally, diocese of Saint-Flour, in 1811; received into the Congregation of the Mission at Paris, in 1829; bishop and vicar-apostolic in China in 1844.—Mgr. Pierre Lavaissière, born at Crandel, diocese of Saint-Flour, in 1813; received into the Congregation of the Mission at Paris, in 1835; bishop of Myre and vicar-apostolic of Tche-Kiang, in 1846.—Mgr. Géraud Bray, born at Syran, diocese of Saint-Flour in 1825; received into the Congregation of the Mission at Paris in 1848; bishop and vicar-apostolic of Kiang-Si in 1870.
this altar which you, my Lord, consecrated, you mingled the venerable relics of this late martyr with the ashes of the most ancient and most illustrious of the Church of Saint-Flour.

Yes, we have honored the sons of your Church; I venture to add that we have done more than this, Gentlemen, and perhaps, this last is the best: we have singularly loved them. When it became necessary to place Superiors at the head of the two Families of St. Vincent de Paul, we chose them from among the children of this Church; and were it necessary, you present could bear witness, my confrères, my brothers; and you, my sisters, Daughters of St. Vincent de Paul: that those whom we have chosen have been objects of a love than which none could be more filial or more universal.

O Vincent de Paul, my Father, in speaking of seminaries, this work which is attributed to thee, I have spoken continually of thee. Protect this abode; bless the Pastor and the Pontiff; bless the flock; bless those who direct the work and bless the chosen family here preparing for the august ministry of laboring for the salvation of souls. Fill the hearts of these children with some portion of the spirit still emanating from thy sacred relics, as the Church says; *Spiritum quem sacri ciñeres adhuc spirant.* Obtain that they may bear away with them the love of this holy House where they received their priestly formation; and that during their probation, they may be animated with the spirit of piety which will be the consolation of their lives; and, above all, with that zeal for the salvation of souls and for the glory of God which will make of them true priests and apostles. Amen.

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1 Very Rev. Anthony Fiat, of the diocese of Saint-Flour, elected Superior General of the Congregation of the Mission in 1878; Sister Marie Lamartinie, also of the diocese of Saint-Flour, elected Superioress of the Company of the Sisters of Charity in 1893.
With great pleasure we publish certain items of a report read before the Association of Christian Mothers. We shall at once perceive, in addition to the religious benefits of this society, the material advantages which the members may derive therefrom. At the present day, in all associations of children, of young men, of young girls, and others, united for any object whatever, there is an eye to these advantages. Worldly fraternities give us an example in this and testify as to its success: we are happy to state that in divers quarters, similar Catholic associations have been formed.

It is full time to adopt a plan so well calculated to advance the interests of associates.

March 21, 1899, will be a memorable date for the Sisters of Charity of the establishment of Rue Basse Wez, Liege, and for the members of the Association. This was the day appointed by his Lordship the Bishop, in response to the respectful invitation extended to him.

The hall in which the Christian Mothers were assembled was hung with garlands; all the members of the Association were present; the little ones of the guardian-classes of the Patronage were arranged in the court and vestibule. At 3:30, his Lordship, Mgr. Doutreloux, entered accompanied by the Rev. canon, Father Pottier.

The Rev. Dean of St. Nicholas, the clergy of St. Remacle and of Bressoux; abbe J. Smets, director of the Patronage and of the Association of Christian Mothers, the Dallemagne family, and a large body of the Daughters of St. Vincent de Paul belonging to the other Houses, assisted.

After receiving the children and young girls of the Patronage, Mgr. repaired to the Christian Mothers’ hall. The president, Madam Philippart, expressed to his Lordship in respectful and graceful terms, the sentiments of the members of the Association.
Abbé Smets then read a paper on the Origin and Condition of the Society; the principal points are as follows:

"Monseigneur: twenty-five years ago, your Lordship for the first time visited this establishment bequeathed to the parish, Saint Remacle, by a truly Christian family. You came to draw upon the House of Providence benedictions from on high, by the words which the Church placed upon your lips, and by her sacred rites.

"Jesus Christ by His real presence in the Sacred Host, was about to take possession of this new asylum of charity, and the Daughters of St. Vincent de Paul stood ready to enter upon their sublime apostolate.

"Schools, an industrial establishment, the Patronage for young girls, and Association of Mary Immaculate, rapidly developed, producing marvelous fruits. A generation of valiant young girls has been solidly prepared to tread the ways of life, sustained by their sense of personal dignity and relying upon the grace of God. Twenty-five of these maidens have consecrated themselves to God in different communities at home and abroad, thus eloquently proclaiming the efficacy of this blessing from on high, and testifying to the success of the labors and fatigues of the generous apostles of charity.

"However, the work was not yet complete; something was still wanting to its perfection.

"In 1893, after giving a retreat to our dear young girls, Father Duthroit, a Missionary of St. Vincent de Paul, exclaimed: "This little retreat is admirable; but after having taken so much care of the children, will you not do something for the mothers: ah! how worthy of interest are Christian mothers!"

"The zealous Missionary bequeathed to us this word as a light to our intelligence, as a seed deposited in our heart. Almighty God took upon Himself the cultiva-
tion of this seed which has brought forth its fruits in due season.

"In 1894, on the sixth of the month dedicated to St. Joseph, sixteen Christian Mothers assembled in our chapel. After a short prayer in common, a brief instruction on the dignity of the Christian woman was addressed to them: this was followed by benediction of the Blessed Sacrament: these were the sixteen first members. These generous women returned to their homes promising to meet again and to bring new associates.

"Thirty were present at the next assembly; then, fifty, seventy, one hundred. In July, on the feast of St. Anne who was chosen Patroness of the Society, we were established as a Confraternity and aggregated to the Archconfraternity of Our Lady of Sion, at Paris.

"Since that period our number of faithful associates has increased to three hundred, without taking into account a certain floating element which swells the number of our Christian Mothers.

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"But what was our object in this Association?

"It was our intention to enable our dear Christian Mothers to realize all the conditions of a perfect mother, of a model wife.

"It was our desire to establish among them the bonds of a tender, solid, and Christian affection......

"Finally, we sought to make them regard one another as sisters, putting in common their little savings to be able to assist one another in those painful and disastrous circumstances to which, at times, our people are subject.

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"It is the object of our Association, in the first place, to enable the members, with God's help, to become model
mothers and wives; to convince them that woman can be great and even heroic in little daily occurrences borne with patience; to make them understand that the chief duty of woman is the care of her household, of her children; to be kind and forbearing with her husband, to bring him back to God, should he unhappy, have strayed from Him; and that consequently, home is to be the theatre of her ministry.

“The soil we were called upon to cultivate, was well prepared. Having been instructed in religious knowledge by the distinguished catechist who for so many years has ministered to the parish of Saint Remacle, our Christian Mothers experienced no repugnance in accepting the teachings of our Lord relative to the important duties imposed upon them by His religion: their hearts, early imbued with piety, were ready to relish and practise them.

“The object of our little assemblies, was to awaken faith in the sublime mission of the Christian Mother: to place before her constantly and in detail, the obligations of it; and to point out the consolations reserved for those who discharge their duties with fidelity and constancy. Then, united in prayer and strengthened by the force of mutual edification, our dear associates were able to gather here weekly, a new energy and abundant consolation. Periodical retreats given by the Priests of the Mission, and entered upon with assiduity and fervor, are well calculated to impart a new impetus to the zeal of our dear association. We have frequently been witnesses of the edifying dispositions that animated these courageous members, so sincerely desirous to attain the perfection of their state. Many of our Christian Mothers have been called to receive in heaven their reward, leaving us the sweet remembrance of the virtues they practised, of their perfect resignation in the trials of sickness, and of the firm hope of their eternal salvation.
"But we had another object in view: it was our desire that these Christian Mothers should be united by the bonds of a sincere and tender friendship.

"What an amount of sorrow, suffering, and bitterness is often found in the life of a poor mother of a family! And whom does she find at her side to pour upon her wounded heart the balm of affection to revive her drooping courage; to assist her later to endure sickness and to be brave and trustful in the face of approaching death?

"Our dear Mothers of Outre Meuse have well understood this duty; henceforth, no one will be abandoned in the hour of need, but those who so wish it. Under every trial, our associates will find devoted hearts whose holy affection will sustain them; in sickness, they will find true Christian friends who will aid them to think of eternity and to prepare for the dread judgments of God. The honors of Christian burial will be rendered to all these servants of Christ; a procession and fervent prayers will conduct them to their last resting place; the holy Sacrifice of Mass will be offered to procure for them the fruits of the Passion and death of our Saviour. Finally, a lasting pious remembrance of those called from this world, will be the marks which will henceforth characterize the charity uniting all hearts in the confraternity of St. Anne.

"We had a third object in view: Why would not our Christian Mothers regard themselves as sisters, and thus approach the Christian ideal realized in the Apostles’ time, when the faithful put all things in common; why could they not also unite their little savings to provide for the needs which extraordinary circumstances sometimes create in families, and which often threaten to reduce them to the direst misery?

"Already, in cases of sickness or death among the associates, we have been deeply affected by the deeds of frater-
nal charity which we have witnessed; these acts of devotedness which might be qualified as heroic, have often edified the whole parish.

"But by what means could this charity be organized so as to shelter the family from want and from the sad consequences of sorrow and discouragement?

"The result has been secured by the establishment of a savings-fund and by mutual succor.

"It required sometime to enable all the associates to realize the beauty and efficacy of this new feature of the Society. But after some months, encouraged by Madam Dallemagne, the honorary president, the director of the Association carried it into effect. Devoted and zealous promoters came to his aid; Mademoiselle M. Darbrefontaine, who for many years had consecrated herself to the works established in the Patronage of young girls, took upon herself the management of the fund, in which office she was assisted by Mademoiselle Philippart. The task in the beginning was difficult; but interest was soon excited which is very far from relaxing.

"We count nearly one hundred and thirty members of the mutual succor society: at the end of nine months we had a fund of one hundred and twenty dollars. It is needless to add that the savings-fund is marvelously increasing.

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"Monseigneur, my task is done. There remains but one word to address to your Lordship:

"Leaving this asylum on a certain occasion, one of our Christian Mothers exclaimed: "Father, what a house of benediction this House of Providence is for us!"

"Yes: our good God sheds His benedictions upon the works established here by the devoted and admirable Sisters of Charity; we are impressed and consoled thereby.
"Vouchsafe, my Lord, to supplicate the good Master in our behalf, and commend to Him the benefactors of our works; your priests at this moment gathered around their beloved bishop; our dear young girls and our Christian Mothers; that the soul of each one on retiring from this ceremony, may be embalmed with heavenly sweetness, and be more zealous than ever to induce greater numbers to enter the Society to share in its precious advantages."

After this, Benediction of the Blessed Sacrament was given by Mgr. assisted by the Rev. Father Pottier, canon; the Rev. Dean, and the pastor of Saint Remacle.

SPAIN.

By an Indult of April 19, 1899 the Sacred Congregation of Bishops and Regulars, sanctioned the erection of the Association of Children of Mary formerly granted to the Canary Isles, in many places of which there was no establishment of the Sisters of Charity.

THE ANNALS.

ITALY.

TURIN.

The Italian edition of our *Annals* published the following notice, on occasion of the demise of the lamented Sr. Augustine Barbe, Visitatrix of the Province of Turin:

SISTER AUGUSTINE BARBE.

The Italian edition of our *Annals* enters upon its sixth year, with deep sorrow for the loss of the estimable Sr. Augustine Barbe, Visitatrix of the Province of Turin, to whom this publication in a great measure owes its existence. Knowing the desire of the Missionaries and of the Sisters of Italy, to have the *Annals* in their own language, and prompted by her sincere love for the Community, she generously charged herself with this work, regardless of the expense and sacrifices it entailed:—happy to do a little good by keeping before us all that could prove interesting to the double Family of St. Vincent, dispersed throughout the world.

non risiedono le Figlie della Carità, come risulta dei documenti allegati. Pertanto ad impedire la rovina di si fiorenti compagnie che e inevitabile dopo conosciuto il vizio della loro istituzione primitiva, con danno non piccolo delle associate e delle suore che han contribuito a riunirle, ed anche con isceandalo dei fedeli, l’unile oratore supplica la S. V. voler permettere, previa l’approbazione dell’Ordinario, che le varie associazioni delle Figlie di Maria delle città, distretti e vilaggi delle Canarie, non aventi esistenza canonica sieno ruinite a quella di Las Palmas diretta dalle Figlie della Carità e possano guadagnarne le indulgenze. Che, etc.

---Vigore specialium facultatum a SS. Dno nostro concessarum, Sacra Congregatio Emorum ac Rmorum S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita, benigne annuit precibus R. P. D. oratoris pro petita facultate in omnibus juxta preces. Contrariis quibuscumque non obstantibus.

Roma, 19 aprilis 1899.

S. Card. Vannutelli, Pref.

A. Trombetta, Sec.
Besides this important publication, she also procured the translation of the Formulary and of the five volumes of Meditations, valuable books for the use of the Sisters of Charity; thus furnishing them with the means of deriving more easily from these fruitful sources, the spirit of their vocation, and of maintaining the sacred fire of piety and zeal with which St. Vincent was animated.

In her charity and zeal, Sister Barbe had other works of this nature in contemplation. It was her intention, as opportunity offered, to furnish a complete collection of the works of St. Vincent, in Italian, as well as the Conferences and Circulars of Superiors General, seeking thereby the greater good of the Sisters of Italy. But, on January 4, 1899, death interrupted her labors and destroyed our hopes.

"However, we trust that her holy intentions will be religiously borne in mind and, in due time, realized.

It would require an entire volume to speak worthily of the labors and virtues of this estimable Daughter of St. Vincent de Paul.

The Remarks of the sisters, and, perhaps, a special Biography will furnish us with edifying details.
We publish two important letters from Mgr. Favier, Vicar-Apostolic of Pekin. One is a very reliable study upon the complicated events which now vex the great empire of China; the second brings us the glad tidings of the official recognition of the Catholic Religion in China.

I.—Political and Religious Situation in China and its Causes.

Would that I were sufficiently skilled, experienced and well informed, to furnish you with an accurate, impartial summary of events, that have transpired during the present year, and which have placed this great Empire in a position most momentous and critical with regard to political and religious interests! I shall endeavor to throw some light upon the surrounding darkness, without however, seeking to impose my views upon the minds of others.

When the Tartar dynasty of Tsing took possession of China, the partisans of the Chinese dynasty of Ming, collected in the extreme south, continued to defend themselves for thirty years; and never did the southern people submit freely to the conquerors. Since that time they have proved always restive under the yoke; endeavoring to profit by every circumstance favorable to themselves to restore the ancient dynasty and drive back into the plains of Mantchooria, the Tartar dynasty, which they consider a usurpation. Divided into numerous secret societies: "the White Nenuphars", "Fasters", "Big Knives", "Protectors of the Empire", and a hundred others, they could unite at any given hour against their common enemy, the Tartar. So it happened that without mentioning the many revolts that occurred in the earlier reigns, the great Chinese party elected, about the year 1860, an Emperor
named Tien-Ouang (king of Heaven), who took possession of Nankin and there established his new court. Then the rebels sought an alliance with Europe; and to obtain it, placed a cross upon their standard and protected the Christians; but Europeans considered it more prudent, regular and advantageous to sustain "the Son of Heaven", and the court of Pekin.

Thanks to the European Chinese troops commanded by Gordon, Aiguebel, Lebreton, the Empire was preserved, for the first time, to the dynasty which had conquered it. Some years later, the partisans of the Ming again took up arms, invaded a portion of the province of Tche-Ly and reached the very walls of Tien-Tsin, where they were crushed under the fire of the French cannoneers who succeeded in reascending the imperial canal and surrounding them. The Empire was saved a second time.

During the ensuing years, partial revolts broke out, and, were suppressed solely, by aid from Europe. Then followed the war of Japan, and every one knows that the Japanese could easily have reached Pekin, for no powerful foe remained to oppose them. Two thousand wagons drawn by horses, prepared in advance, were to transport, to the provinces of the extreme west, the Court and the last Emperor of the Tartar dynasty which, in all probability would have been replaced, either by a Japanese dynasty, or a Chinese dynasty, had not the intervention of three great powers hastened to save it once more.

The Emperor Kouang-Su continued to reign in comparative peace, disturbed only, by the same secret societies we have already mentioned. The party of the Ming dynasty, of which these societies are but branches, perceiving that its preceding defeats were due to European intervention, changed tactics, and declared itself radically hostile to foreigners and to Christians, whom the emperor appeared desirous to protect: this led to the persecution and as-
sassination of Missionaries. Among the latter, were two Germans; The Emperor William immediately sent vessels and troops direct to China. Upon their arrival, they landed and took possession of the Bay of Kaio-Tcheou without striking a blow or uttering a warning. The Chinese government which was only indirectly guilty of the murder of the missionaries—for the deed had been perpetrated by rebel bands—considered the action of Germany in this circumstance rather...precipitate...

The Emperor's first idea was to stand on the defensive, and to this end he sent to Kan-Sou for about 25,000 comparatively good troops. Two months later, these troops reached the frontiers of Tche-Ly; but in the meanwhile, a treaty had been signed with Germany, and the troops of Kan-Sou had nothing to do but remain within their cantonment. All along the route, they had declared that they were called upon to combat the Europeans. This was true in the beginning; upon their arrival, the necessity had ceased to exist, but the report greatly contributed to the excitement of the people.

The capture of Kiao-Tcheou was the signal for a complete change in European policy, which established the system of compensation.” A term which, to say the least, was whimsical, since it indicated the fact of taking a portion of Chinese territory in “compensation” for another portion seized by a neighbor! Be that as it may, each one desired a share of the booty. Russia managed to have Port Arthur offered to it; England, in order to secure Ouei-Hai-Ouei, considered it proper to make a naval demonstration before Ta-Kou. Fearing a sudden descent, the Chinese government then sent troops from Kan-Sou to station themselves between Ta-Kou and Pekin; but as on a former occasion, they arrived only after the treaty had been signed.

In the meanwhile, China, a prey to secret societies,
which were beginning to gain their evil ends, cut to pieces by the Europeans, underwent a terrible revolution at the palace.

About the year 1862, occurred the election of the Emperor Toung-Tche, son of the Empress of the West (Si-t’ai-hoan). Then began the power of that illustrious princess who assumed the regency during her son’s minority. Upon attaining his majority, Toung-Tche married; and, was shortly after carried off by a terrible distemper, and his young wife soon followed him to the tomb. The Empress-Mother, then chose and brought about the acceptance as Emperor, of a mere child, who received the name of Kouang-Su. The new regency was long in power! It ended only when Kouang-Su reached his majority; he, too, married and reigned under the powerful patronage of his imperial mother. That energetic woman has thus really governed China for over thirty-five years.

Towards the month of July of that same year, the Emperor, urged on by counsellors, nearly all of whom were Chinese, perhaps rather enterprising than wise, suddenly began to make reformations all of which he proposed to introduce at once and with a precipitation hitherto unknown in China. The Empress frequently expostulated with him; and, it is said, that her reproofs were so severe, that the Emperor, discouraged, and much grieved, thought of relapsing into silence and leaving the regency, once more, in his mother’s hands.

This resolution was in no wise favored by his partisans, affiliated probably, to secret societies and covertly encouraged by a great European power. They represented to Kouang-Su, that, if any one should withdraw, he was not the one, but the Empress-Mother; and they had serious thoughts of putting her aside by depriving her of all power. Warned in time, she forestalled her enemies, who, she said, had deceived the emperor. Some were beheaded, the
others exiled. Their chief had time to reach the sea and take shelter under the fins of the Whale; As to the Emperor himself, willing or not, he restored the regency to the Empress, who, at present, with her partisans, all Tartars,—governs more powerfully than ever, sheltered by the tusks of the Elephant. 1

This confusion was followed by serious consequences; secret societies reappeared, profiting, as usual, by troubles to disturb the dynasty; as usual, also, the revolt began in the southern provinces of Kouang-Si and Kouang-Tong; then it reached Su-Tchun, Hou-Nan and Chang-Tong, drawing nearer and nearer to Pekin. The governors and Mandarins of the provinces, uncertain whom they should obey, allowed the flames to spread without opposition.

Shall the party of the Empress, now all powerful, continue so? Is not the vanquished party secretly affiliated to the rebels and encouraged by a nation, the rival of another more wary, that would desire to protect and sustain the Tartar-dynasty?—This question is problematic.

It is an undeniable fact that events in Europe exercise a great influence upon China. Like interests, rivalries and ambitions pervade both countries. The prime minister, generalissimo of the troops would not allow the soldiers of Kan-Sou to leave the province; he augmented all the effective forces of the Tartar army, collected in Pekin and vicinity, all troops loyal to the dynasty and kept in readiness to meet any emergency. It, seems probable, therefore, that the Empress, more determined than ever not to recoil, will continue to preserve her ascendancy. In the meantime, missionaries and Christians are the butt of persecution. Secret societies, in organized bands, have received a general command; out of hatred for Europeans and Christianity, and, perhaps, in order to increase the perplexity of the

1 The Whale and the Elephant represent England and Russia.
Tartars, they seek to do all the harm possible. At Kang-Tong and Kiang-Si several missionaries have been killed. One was burned alive in his church with his Christians; mission-houses have been pillaged and the missionaries have been compelled to seek security at sea-ports.

For six months, Su-Tchuen has been all aflame. A French priest and three Chinese priests, are in the hands of the rebels; all churches and dwellings have been sacked and burned in over one third of the province; Christian villages laid waste, their lands sold; eighteen neophytes have been massacred and twenty thousand persons are without home and food. At Hou-Nan, a priest has been massacred with a number of Christians; churches have been robbed. At Chang-Tong several Christians have been killed. Many villages have been burned down, residences and churches destroyed. At Kiang-Si, a priest has been mortally wounded; in fine, to the south of this province of Pé-Tche-Ly, several villages have been burned, and threatening rumors are still afloat.

The Germans have alleged, as a pretext for seizing the Port Kiao-Tcheon, the necessity of avenging the death of their missionaries, and of protecting the Christians. The conclusion drawn is, that if there were no missionaries, nor Christians, China would not be parcelled out by European powers; thence proceeds bitter hatred against innocent people who have no interest in politics. No one can foresee the end of these religious troubles which originated at Kiao-Tcheon, like all the woes that issued from Pandora’s box.

What line of action does the government of China pursue under these critical circumstances?—and by the government of China, I mean the Empress and her faithful Tartars, who alone, govern at the present day! Its good will cannot be doubted, for its own interest prompts it not to estrange Europeans, and to defend Christians attacked by the rebels. Of this we have had proof.
Edicts of protection have multiplied since the beginning of these troubles. Among many I select one which I send with this letter. If the orders of the central government are not always executed, it is because there still exist apprehensions of an impending revolution; this leaves the Mandarins of the provinces in a state of uncertainty concerning the future. This revolution grows constantly less probable, and the prime minister, Generalissimo of the army, is prepared to crush it victoriously upon its first appearance, by means of the hundred thousand men, who now protect the capital. This leads us to assert that the efficacious influence of the government over the provinces is becoming perceptible and there is less hesitation about marching against the rebels. This very day I have received from Mgr. Chouvillon, Vicar-Apostolic of Su-Tchuen, where the troubles are more aggravated than elsewhere, the following despatch under date December 29th:

"The Governor and the Generals are marching with troops against devastating bands. A hundred rebels were killed in combat; Father Fleury is still living—The missions continue to be in great danger."

In fact, if several bands have been destroyed, the Mandarins have not yet dared oppose the famous Yu-man-tze. This robber, well known in these parts, is not less so, in Europe. He is a rebel, already condemned to death by the government; but who, having taken refuge with a thousand followers in the mountains, safely directs these bands of incendiaries. He has seized Father Fleury, whom he has held prisoner for the last six months. He is to the robber, a buckler, a palladium. Tartar troops hesitate to destroy Yu-man-tze lest the massacre of the Missionary ensue. Governors try to come to terms, they offer him dignities, pardon of his misdeeds, $60,000, etc. The astute

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1. It has been ascertained that Father Fleury has regained freedom.
Yu-man-tze has just called for over a thousand sharpshooters to enable him to submit!!!

This last requisition has enlightened the government of China. It is beginning to understand that all threats of taking Father Fleury's life are mere pretexts; that Yu-man-tze will beware of putting an end to a hostage who, at the last moment, should Yu-man-tze be driven to the wall, may be offered as a ransom for his life. Formal orders will soon be issued to crush the bold rebel.

The danger cannot speedily disappear. And it is evident that the Mandarins are beginning to obey the orders of the Empress forwarded lately in the following words: "We order all the Mandarins of Su-Tchuen to collect their troops and crush out all these rebellious bands."

Mr. Pichon, the minister of France, has received the most formal promises from Tsoung-Li-Yamen. The prime minister of Tartary with whom I hold correspondence known and approved by the representative of France, has likewise assured me by letter that peace will soon be established at Su-Tchuen. Without doubt, all is not over, but this proves the good will of the government under the Empress. We must allow time sufficient to materialize pacification.

What are the French Government and minister effecting at Pekin? I am in a position to declare that they are doing all that depends upon them to preserve high and firm the protectorate of the Missions which our glorious Pontiff, Leo XIII, has lately placed once more in the hands of the "Eldest Daughter of the Church."

A like embroglio has not been known in China for the space of forty years. In spite of the best will, time must be allowed to unravel the labyrinth of political and religious questions, ere the issue can be discovered. On the other hand, how is that unfortunate Su-Tchuen, so isolated from all communication by land or water, to be dealt with?
How shall coercive measures, however disinterested, be employed without being susceptible of an evil construction by a rival nation? How shall military forces be sent to so remote a land, when from one day to another, they may be called for in the mother country? At another time, this would present no difficulty; but at present, even in Europe, we cannot rely on the morrow. These questions, easily answered, suffice to explain the delay of the French government, and no impartial man can doubt its good will.

No one that failed to mount the breach with the present representative of France at Pekin, can ever understand the efforts that representative has made to take certain positions by assault, to preserve, in spite of all, the esteem of the Chinese government; to ward off by his energy and prudence, misfortunes greater still; and, to gain positive success with means almost hopeless. Mr. Stephen Pichon cannot be charged with clericalism, he is a sincere patriot in whom the love of fatherland predominates.

This last-named quality which he possesses, in common with bishops and missionaries, enables him to maintain a good understanding with them. Already have they by word and writing, given him proofs of their gratitude for success obtained in his efforts to protect in China all the interests of France, of what nature soever. If results do not manifest this fact as rapidly as some individuals unacquainted with the situation may desire, no one can consider the representative of the Republic responsible. He spares neither his intelligence, time, nor trouble. Besides, we shall lose nothing by waiting; minds will grow calm, peace will be restored, important reparations will be made; and, in spite of all intrigues, France and the missions will yet see prosperous days. “All things come to him who waits.”
The following is the decree for the protection of Christians, mentioned by Mgr. Favier in preceding pages:

**DECREE OF HER MAJESTY, THE EMPRESS DOWAGER.**

On the 21st day of the 8th moon, of the 24th year of Kouang-Su (October 6, 1898), the benevolent commands of Her Majesty, the Dowager Empress Tsehi Toan-yeou K'ang-yi Tchao-yu Tchoang Tch'eng Cheou-Kong Tsin-hien Tchong-hi were received. Their tenor is as follows:

"Since the ports of the Empire have been opened to commerce, the Chinese and foreigners form but one family. It is not reasonable to make any distinction between them. Regarding missionaries from all nations, dwelling in the interior of China, decrees have frequently been issued to local authorities, throughout the Empire, to secure them ample protection.—And these decrees have not been limited to a few orders or admonitions. It is absolutely necessary that functionaries, notabilities, literary men and the people of the provinces, adopt, respectfully, the views of the imperial court, whose solicitude includes all men in like affection. We must prove our sincerity and equity. Neither hatred nor distrust should exist. Thus, we may hope to attain, day by day, greater concord.

"In these latter days, however, circumstances have occurred between our people and the Christians, which seemed inevitable. So far, not one of the religious differences at Su-Tchuen has been adjusted. Rumors are propagated among the narrow-minded and the ignorant of the populace, troubles are incited and futile pretenses become the source of conflicts. And, nevertheless, higher and inferior magistrates, upon whom the direction of these peoples devolves, have been unable, on many occasions to bring them to a sense of duty, or to prevent difficulties from arising."
It is certainly a troublesome matter for them to prove themselves irresponsible.

"By this new decree which we proclaim for a special purpose and in the most explicit manner, we command all provincial authorities to recognize the absolute necessity, wherever religious societies exist, to give local authorities most peremptory orders to be vigilant in executing the oft-repeated decrees whereby they will secure protection in the most efficacious manner. In their intercourse with the missionaries of diverse nations, the authorities shall treat all with respect. Should there arise difficulties between the natives and the Christians they shall examine them with equity and promptly settle them. They shall, moreover, exhort magnates and the populace to confine themselves to their respective duties and spheres and forbid them to yield, in a moment of anger, to the dissemination of discord. As to foreign travelers, whence ever they come, they shall carefully protect them so as to fill up the measure of affection and regard due to those who come from afar.

"If, from the publication of the present decree, any neglect of the precautions prescribed be remarked and trouble result therefrom, local authorities should be informed; and they shall make it known to responsible authorities that the delinquent may be severely dealt with. Viceroyals and governors placed over them, shall be treated with the same severity. And no transgressors shall assert that they were not warned.

"Respect these presents!"

For a true copy:

Interpreting Chancellor p. i. of the French Legation,

F. Berthaux.

Published by Via Sapientiae, 1899
RECOGNITION OF THE CATHOLIC RELIGION IN CHINA.

We here furnish an extract from a letter from Mgr. Favier, who sends a copy of the decree of the Emperor of China.

Pekin, Easter Sunday, April 2, 1899.

"An important decree has just been issued, of which I feel in duty bound to send you a copy.

"By this decree, their Imperial Majesties, motu proprio approving the Catholic Religion and its rites, recognizing that it has spread throughout the Empire, to protect it more efficiently, have drawn up a rule which comprises five articles. Bishops are recognized as equal in rank to viceroy and governors of provinces. Missionaries are of a rank proportioned to their dignity. Both may visit the authorities and confer with them, amicably, on religious affairs.

"The Sovereign Pontiff is designated the Emperor of Religion (Kiao-Hoang).

"The Protectorate is recognized with all its privileges. The minister of France, only, can treat "officially"; bishops shall always have recourse to him when they cannot treat amicably; or, when having treated, it is necessary to secure official recognition and watch over the fulfilment of the clauses of this arrangement.

"Therefore whilst preserving the protectorate intact, bishops enjoy, at present, a rank and power which they never before possessed in China. Our able minister at Pekin, Mr. Pichon, understanding the advantages of this agreement, both for France and for religion has given it his approval and forwarded it himself to the bishops.

"This decree will not deliver us entirely from partial persecutions; rebels and bandits will continue to exist; but the imperial government shows by this agreement evident good will which we should appreciate."
"We no longer count individual converts, entire regions desire to embrace the Catholic Religion. The struggle between St. Michael and Satan has begun; it will last, perhaps, some years—but it appears that the epoch for China’s conversion is at hand. It will be a glorious day for the Missionaries and all faithful Catholics.” *Hæc dies quam fecit Dominus; exultemus et lætemur in ea.*

The following is the text of the imperial decree:

"Report establishing the relations between the local authorities and the Catholic clergy, being presented by S. A. I. the prince and LL. EE. ministers of the council of Foreign Affairs, on the 4th day of the 2nd moon of the 25th year, Kouarang-Sui (March 15, 1899.) The same day, the following decree was rendered.

"Let all conform to the decision.

"Respect these presents:

"Churches of the Catholic Religion, whose propagation the imperial government has long since authorized, being now built in all the provinces of China, we desire that our people and the Christians live together in peace, and to facilitate protection, it has been agreed upon, that local authorities exchange visits with the missionaries under conditions pointed out in the following articles:

"1. In the different grades of ecclesiastical hierarchy, bishops being, in rank and dignity, equal to viceroy and governors, it is proper to authorize them to call upon the viceroy, and the governor.

"In case of the recall of a bishop to his native land on business, or, on the event of his death, the priest appointed to replace the bishop shall be authorized to call upon the viceroy and the governor.

"Vicar-Generals and archpriests shall be authorized to call upon treasurers and provincial judges, also, superintendents."
"All other priests shall be authorized to call upon pre-
fpects of the first and second class, independent prefects, 
sub-prefects and the other functionaries.

"Viceroy, governors, treasurers and provincial judges, 
supervintends, prefects of the first and of the second 
class, independent prefects, sub-prefects and other function-
aries shall respond, naturally, according to rank, by like 
courtesies.

"2. Bishops shall prepare a list of the priests whom they 
will appoint to treat upon business and to maintain rel-
lations with the authorities—indicating their names and 
the place of their residence. They shall direct said list to 
the viceroy, or to the governor, each of whom shall order 
his sub-ordinates to receive them conformably to this reg-
ulation. (The priests who call upon the local authorities, 
all who are appointed to treat upon business matters must 
be Europeans. When, however, a European priest is not 
well versed in the Chinese language, he can, for the time, 
invite a Chinese priest to accompany and assist him in 
quality of interpreter.)

"3. When there is no business to be transacted, it would 
be unnecessary for bishops residing beyond the city limits 
to repair from a distance to the provincial capital, merely 
to present themselves to the viceroy or the governor.

"When a new viceroy or governor is installed, or when a 
bishop is changed reaching his See for the first time, or 
upon occasion of New Year congratulations and of com-
pliments on the principal festivals, bishops shall be author-
ized to write private letters to viceroy and governors and 
to send them their cards. Viceroy and governors shall 
reciprocate these civilities.

"Other priests when removed or upon their first arrival, 
may, according to their rank, call upon treasurers and 
provincial judges, superintendents, prefects of the first
and second class, sub-prefects and other functionaries when provided with a letter from their bishop.

"4. Should a mission affair, grave and important, occur in any province whatever, the bishop and the missionaries of the place shall request the intervention of the minister, or of the power to whom the Pope shall have confided the religious protectorate. These latter shall regulate and conclude the business either with the Tsoung-ti-Yamen, or with the local authorities.

"To escape many annoyances, the bishop and missionaries may in the first place, apply to the local authorities with whom they will negotiate and conclude business.

"When a bishop, or a missionary shall visit a mandarin, on business, the latter shall treat with him without delay in a conciliating manner and seek an amicable solution.

"5. Local authorities shall admonish the inhabitants of the place, in opportune time, and exhort them to live upon friendly terms with the Christians to entertain no hatred against them and occasion no trouble.

"Bishops and priests, in like manner, shall exhort the Christians to maintain the good name of the Catholic Religion, and so to act, that the populace may be satisfied and grateful.

"Should a lawsuit be tried between the Chinese and Christians, local authorities shall judge and conduct it with equity; missionaries should not interfere, nor show partiality in adjusting claims, so that the natives and the Christians may live in peace."

For a true Copy:

The first interpreter of the French Legation;

Signed: H. Leduc.

* * *

The Work of the Propagation of the Faith has had a Mass of thanksgiving celebrated at the church of Notre
Dame des Victoires at Paris, on account of the official recognition of the Catholic Religion in China. His Eminence the Cardinal Archbishop of Paris was the celebrant. His Excellency the Ambassador of China, with representatives from the principal religious Congregations assisted at the ceremony.

PEKIN.

DEATH OF MONSEIGNEUR J. B. SARTHOU, OF THE CONGREGATION OF THE MISSION, VICAR-APOSTOLIC OF PEKIN AND OF NORTH TCHE-LY.

Mgr. Sarthou, Vicar-Apostolic of North-Tche-Ly, peacefully expired at Pekin, April 13th. He was about fifty-nine years of age, but his strength prematurely exhausted by apostolic labors prepared us for the sad event that was soon to separate us.

Mgr. Sarthou was of low stature, but he had a brilliant mind. He entered the Congregation of the Priests of the Mission in 1861. He was first engaged in teaching philosophy at the ecclesiastical seminary of La Rochelle, in 1868. In 1872, at his own request he was sent to China. On account of his prudence and zeal, he was appointed Vicar-Apostolic of South Tche-Ly. Born at the Landes, under the shadow, we may say, of the Oak of St. Vincent, the Father of his religious Family, he sought to consecrate that memory, and, in a manner protect his episcopal career, by taking for his coat-of-arms, an oak with the motto: "Robur meum et refugium meum: My oak or my strength and my refuge."

He had succeeded Mgr. Tagliabue at South Tche-Ly, when the latter was transferred to Pekin. When Mgr. Tagliabue died, in 1890, he replaced him in the capital of China and assumed the direction of North Tche-Ly. Be-
MONSEIGNEUR JEAN-BAPTISTE SARTHOU, C. M.,
BISHOP OF Peking
sides the habitual labors of that important Vicariate, the days of the courageous prelate were troubled by anxiety on account of massacres and incendiarism throughout Mongolia, which, in 1891, threatened his Vicariate, and in 1893, by the Sino-Japanese war and the disasters it occasioned in Pekin.

His strength gave out in 1897, Mgr. Favier was appointed coadjutor, with right of succession.

Spiritual works greatly prospered under his direction. Full of tact and amenity in his friendly intercourse and official relations, gifted with a piety that imparted to his every act an amiable and religious character, Mgr. Sarthou has bequeathed to us a memory most dear to all.

VICARIATE-APOSTOLIC OF TCHE-KIANG.


Hong-Tcheou, St. Vincent's House, December 2, 1898.

Most Honored Father,

Your blessing, if you please!

You have already learned the way in which the good Master willed us to spend this memorable year, the fiftieth anniversary of the arrival of Sisters of Charity in China.

It seemed that the family-feast, celebrated with the greatest simplicity, should be entirely devoted to gratitude and joy. Divine Providence disposed quite otherwise of events, by making them days of trial, and ordaining that the House of Hang-Tcheou should be the most tried of all. It is, no doubt, in the designs of the Divine Master, the best and most salutary memory He could leave us. He selected a sweet victim in the person of our dear and lamented Sister Poupon, and all, more or less were attacked.
by typhoid fever, these trials were crowned by another
most painful to all hearts:—the sacrifice of our dear and
venerated Sister Perboyre. She gave up her beautiful
soul into the hands of her Creator, October 2nd, preserv­ing
the last moment that angelic smile that characterized
her. She died at the Central-House of Shang-Hai, whither
I had taken her to make her retreat; for a few days, she
had felt fatigued, but, I never dreamed that she was not
to return with me.

Our venerated Superiors were fortunate to possess her
mortal remains; but it is a double sacrifice for us to be
deprived of them in this House, where our dear departed
dwelt for twenty years. We would not wish to grieve
our dear Superiors of the Province, but, Most Honored
Father, perhaps a word from you will suffice to secure to
us a favor we greatly desire: that of possessing those pre­
cious remains in this dear Province, which she never left
after her arrival at Ning-Po. It seems to us, that her dear
relics would be a great protection. We confidently hope,
Most Honored Father, that you can grant us this favor.

A few days hence, we will forward to Sister Visitatrix,
the notes we have prepared upon the virtues of our ven­
erated Sister Perboyre; she will transmit them to you. We
have lost the sister of a martyr: for our consolation, our
kind Sister Visitatrix has given me, in her place, the niece
of a martyr; Sister Borie.

Our little family is in good health. Our good God
blesses our works, may we profit by all the graces afforded
us, and, especially, by the trials by which we have been
visited this year; all which draw us closer to the divine
Master by detaching us from things of earth.

December 20, 1898.

Last Friday, December 16th, we were visited by a ter­
rible accident caused by the explosion of a powder maga-
zine, situated at a short distance from our house. At 6:30 p.m. whilst we were in the chapel, saying our supper prayers, two fearful detonations were heard, and we sustained a terrible shock. In a second, the mason work and all the walls fell in and gave us reason to think that our last hour had come. Blinded by the dust, without a light, we had great difficulty in getting down the stairs which were covered with the ruined walls, but we were eager to reach the children, whose piercing cries filled us with alarm. Greater still was our dismay, when those poor children hastened towards us with blood-stained faces. We feared that some had been buried under the ruins, we went to all the rooms; but thanks to the divine protection, we found all alive, and the wounded were not seriously injured.

All the doors and windows were thrown off their hinges, ceilings, partitions, and many walls, completely destroyed. In the infants' department and the infirmaries, several beds had been broken by the falling walls; and we cannot understand how the children and old people got out safe and sound. Our heavenly Father preserved us; and despite our misfortunes, we returned most fervent thanksgiving for our narrow escape.

We slept that night under a starry canopy. The season reminded us of the stable of Bethlehem; and we were happy to suffer some inconvenience in union with the Infant Jesus. Thank God! the weather is mild. We are quite well; being all united in heart and mind, our trials are easier to bear.

Our worthy Priests of the Mission, have suffered no less than ourselves. Their loss is immense. Half the city has been visited by the same disaster—many have been killed, others have been injured. All the Christians were saved.

Father Faveau has just arrived. Monseigneur, being unable to come, sent him to inquire into the extent of our damages and to make the most urgent repairs.
I entreat you to send us your paternal blessing, that we may keep close to God in all our trials, and, happen what will, never deviate from the path assigned us by divine Providence.

I beg you, to make these details known to our Most Honored Mother, likewise to Father Angeli.

We venture to hope that the dear Work of Blessed John Gabriel may afford us some assistance.

Sr. Mary Archenault.

SOUTH KIANG-SI.


Kang-Tcheoufou, December 31, 1898.

Last year, I expressed a desire to see the re-opening of the mission in this city Kan-Tchou, which, for the last two centuries, has obstinately closed its gates against the Gospel. This desire which I dared not hope to behold realized so soon, has been granted this year.

Since the month of April, Priests of the Mission have been residing in a house, which we were enabled to purchase in the centre of this important city.

On Christmas day, I had the happiness of baptizing and confirming the first fruits of restored Christianity at Kan-Tcheou:—where we now reckon about two hundred catechumens, with the hope of soon seeing the numbers increase. When the Legate Apostolic of Tournon and Mezzabarba, passed through this city, early in the eighteenth century, tradition says, that there were then many Christians in the place. They disappeared in the time of persecution:—*intra muros*, there were, later, neither priests, residence, church, nor Christians. It was even impossible to ascertain where the Church property had been situated.

The way in which we propose to re-establish ourselves
in this most important centre of South Kiang-Si, will greatly promote the propagation of the faith in this vicariate. The highest military and civil authorities dwell here. We are already on very good terms with them.

The house, which we have purchased, is in a very dilapidated condition;—but, that which appears to us most urgent is, not to build a house, even if we had the means, but to open a school, a catechuminate and a suitable edifice for divine worship.

Relying upon the assistance we hope to receive from the Society of the Holy Infancy, we have opened a small orphan asylum not far from our residence.

I trust that the crisis, through which the Chinese Empire is now passing, will turn to the benefit of our holy faith in this country. We must be very vigilant, lest Protestantism be the chief gainer in these events. The ministers of heresy try to install themselves at Kan-Tcheou; Thank God! we have forestalled them. But if resources fail us; it is to be feared that they will succeed in hindering our progress.

† A. COQSET, C. M.
Bishop of Cardica, Vic. Ap. of South Kiang-Si.

SYRIA.

Letter from REV. IGNATIUS SALIEGE, Priest of the Mission, to VERY REV. A. FIAT, Superior General.
Antoura, December 24, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

Our Christians in the East, are sorely tried. We learn, through the Press, that our good Maronites, in their turn,
are mourning. Their venerable Patriarch, Mgr. John Hage, died a holy death, Saturday, December 24th, at 11 a. m. in his patriarchal palace, Bkerki (Mount Libanus), after having, at his own request, received the last rites of the Church. The mournful tolling of bells in every village conveys the sad news to the Christian inhabitants of Libanus.

The House of Antoura participates deeply in the national sorrow. During the nine years of his pontificate, His Beatitude gave us many proofs of kindness and paternal solicitude. We had the consolation of enjoying, every year his presence, in our midst, on our patronal Feast, St. Joseph’s day: and this attention was all the more appreciated, from the fact, sustained by tradition, that the Maronite patriarch receives visits, but does not return them.

The college of Antoura can never forget the kindness of Mgr. Hage towards us, at the time of the publication of the Apostolic Constitution for the Churches of the East. No sooner had His Beatitude received this document than he informed me that he invested me with all his powers and that we had nothing to change in our intercourse with the Maronites.

In memory of this demonstration, so consoling to us, every year, on the 9th of February, feast of St. Maron, founder of the nation, we had a High Mass, according to the Syriac rite, celebrated in our church; this Mass was attended by the entire personnel of our establishment.

The deceased prelate was endowed with a very penetrating mind and correct judgment. He was soon appreciated by his Superiors, who, whilst he was still young, appointed him secretary of the Legation. Later, he was made Judge of Kesrouan. In former times, a priest was always selected for that delicate position. His prudent and skilful mode of action gained him great esteem. The Patriarch
then in power, wished to attach him to himself, by nomi­nating him to the see of Baalbec. At that epoch, he en­tered the patriarchate never to leave it. He became the friend and confidant of Mgr. Massad, who never did any­thing of importance without consulting him, and without following his prudent advice, when obtained.

At the time of his predecessor’s death, he was well fitted for the succession; and was, in fact, elected by the unanimous votes of the bishops.

I abstain from further remarks upon this estimable prelate. French Journals will have much to say about him. Shortly before his death, on occasion of a sensational voyage to the East, Mgr. Hage manifested his gratitude and love for France, by advising the people of Libanus to have no illuminations, the better to prove their attachment for France.

The obsequies of this holy prelate will be celebrated at Bkerki, his residence, Monday, Dec. 26th, at noon. The House of Antoura will repair thither in a body, to assist at the Mass of Requiem which I shall celebrate.

I have the honor to be, &c,

A. Saliège, C. M.

MGR. HOYEK.

Mgr. Hoyek, Archbishop of Arca and patriarchal vicar, has been unanimously called by the Maronite bishops, in Synod assembled, to succeed Mgr. Hage. This election took place January 7th, at Bkerki.

Mgr. Hoyek is well known in France, where he resided at different times. Whilst there he sojourned at our Mother-House, Rue de Sèvres, Paris. He entertains a special re­gard for St. Vincent’s Family.

“Hei sentiments towards France,” says the bulletin of The Association of St. Louis of the Maronites, “are the echo.
of the profound sympathy of this nation, and of the grateful remembrance it cherishes of the liberating war of Syria; thanks to which, the Maronites were enabled to escape the tyranny of the Druses.

"This remembrance proves clearly, and it is an opportune time to recall it, besides traditions acquired relative to the Latin missions of the Levant, that France has equally well founded claims to the sympathy of the Oriental Churches, properly speaking. It is true that this difference exists: The Latin missions need a permanent protector, as the chiefs of their hierarchy are not officially recognized by the Porte; whilst Oriental Churches and Communities enjoy this recognition in a double sense, religious and civil, in the person of their patriarchs, to whom the Porte gives the patent of investiture. In regard to them the action assumes rather the form of patronage for multiplied cases in which abuses, by Ottoman authorities, can only be restrained by efficacious intervention.

It is precisely by this formula of direct protection over the Latins, and general patronage of the Orientalists that the action of France—and God grant that her governors may guard it carefully!—has in store for her a grand future. Indeed, it should not be forgotten that since the wise arrangement of Leo XIII., to restore the prestige of the rites and privileges, of the Churches of the East and to secure to those who return to unity the preservation of the same, the Latin missions proper are not destined to absorb, as formerly, the new elements furnished by conversions. With regard to the Churches of the East, France, in order to sustain her own prestige, should confirm and extend her beneficent patronage whilst watching over the rights and observing the duties of her own direct protection in the Latin missions.

The new patriarch of the Maronites, will take the title from Antioch, a title already borne by the patriarch of Antioch for the Latins, (Mgr. Cassetta) by that of the
Greek Melchites (Mgr. Géraigiry) and by the patriarch of the Syrians, whose election has to be repeated on account of the recent demise of Mgr. Rhimani.

"According to the last annual report of the Propaganda, Catholics of the Maronite rite number 241,000 disseminated throughout the suffragan dioceses of Aleppo (5,000), of Baalbec, or Heliopolis (30,000), of Beyrout (50,000), of Cyprus (20,000), of Damascus (26,000), of Gebail and Batroum (60,000), of Tyre and Sidon (40,000)."
Most Honored Mother,

The grace of our Lord be with us for ever!

The opening of our new asylum took place Saturday, December 2nd, under the superintendence of Mgr. the Archbishop, who kindly condescended to bless the new institution.

The resident priest was also there with a large number of ladies of the city, all devoted to our poor children who are to the number of one hundred and twenty-five at the asylum, and fifty-five in the apartment assigned to infants.

We had the consolation of seeing four of our large girls from the catechism class approach the Holy Table, for the first time, on the beautiful feast of the Immaculate Conception of the Blessed Virgin. They greatly edified us by the good will with which they followed the exercises of the little retreat, as a preparation for this great act.

As they were obliged to attend to their daily labor, they assisted, with us, at the mass that was celebrated at 5:30 a.m. in the parish church. The priest took them aside after Mass, to tell them what to do during the day at their work and upon what they should think. In the evening, after the day’s labor, they returned to us to receive a few words of encouragement and to prepare for the sacrament of penance.
We trust that this seed which has just been sown will in time germinate and bear good fruit; from these we hope to form Children of Mary, who will give much edification in their own houses and throughout the parish.

My three companions unite with me in assurances of filial and respectful affection.

I have the honor to be, etc.

Sr. Teniere.

ABYSSINIA.

Letter from Rev. J. B. Coulebeaux, Priest of the Mission, to Most Honored Mother Lamartine.

Gouala, December 2, 1898.

Most Honored Mother,

The grace of our Lord be with us forever!

For fear of being too late, I have anticipated events by presenting you, for the coming New Year, the homage of my reverence and respect, and my ever-growing admiration for the Community in its devotedness, the heroic virtues it commands, and its imperishable works of charity.

Oh! how I long to contemplate them nearer still as we did a few years ago, in this land of Abyssinia.

I hope that, in God's own time, my petition shall be granted. The tempest raised by the powers of hell, to effect their expulsion can furnish but a still more urgent reason for repairing past disasters.

If you could but understand how all my hopes, thoughts, and energies tend to hasten that happy day, when circumstances will permit the return of our sisters!

In the meanwhile, we try to content ourselves with the youthful religious trained by our sisters. They aid us with a devotedness truly maternal, but they are immeasur-
ably far from replacing their teachers in the works of the apostolate and of charity upon which rest all my hopes of gaining souls and bringing them into the communion of true faith in the Catholic Church.

I have hoped since last October to rebuild the residence at Gouala, the Immacolata of our revered Mgr. de Jacobis. But rumors of another war prevent us from making the attempt now.

After all the struggles we have sustained to secure our re-establishment God does not yet consider us sufficiently tried. It is manifest that He alone put an end to sectarian hostilities in our regard. He restored calm and our civic rights, He is drawing to us our most bitter enemies. Since He wills that we be tried further by the invasion of the imperial troops, we can only bend under the scourge which attacks us with the entire population, hastening by pene­ trance and prayer the end of so many public calamities and await the moment when He shall bid us “Arise! now, you may proceed!”

I give you these details, Host Honored Mother, that I may secure the powerful assistance of your prayers, at the foot of Mary’s throne, where we shall obtain all that we need.

Believe me in the Sacred Hearts of Jesus and of Mary Immaculate, Yours, etc.

J. B. COULBEAUX.


Alitiena, April 18, 1899.

REV. DEAR CONFRERE,

The grace of our Lord be with us forever!

About this time, last year, I informed you of our arrival at Gouala and you united with us in thanking the
Blessed Virgin. She, it was who protected St. Vincent's three Sons, during their long and perilous voyage. She it was, who inclined in our favor the heart of His Majesty, Menelick II.—Mary continues to watch over us!

The letters of our Rev. Superior have informed you of the difficulties we met in re-establishing ourselves at Gouala. After all these obstacles, which should not surprise us, works undertaken solely for God's glory are generally so visited, all difficulties gradually disappeared and Ras Sebehat, our chief adversary, was so completely converted, that the idea of placing Father Coulbeaux at the head of the ambassadors sent by Mangascha to Menelick was his inspiration. These negotiations, you are aware, did not amount to anything. The mission, however derived much profit from them. Henceforward, the people of Tigré will understand, that they will find in a Catholic priest, a friend and an advocate, ever ready to sustain their cause. This is a priceless result which all appreciate. These events inspire us with the brightest hopes.

The Ras Mangascha and Ras Sebehat on account of the service extended to them by our Rev. Superior would not have failed to favor the mission. They had already assured him that he should be at liberty to reconstruct our dear ruins at Gouala. Alas! just as we are about to begin the work of restoring the dear ruins, we learn that the Governor of Tigré and the prefect of Agamia are retained at Adis Ababa whither they went to pay their submission to the Emperor. Menelick keeps his eyes on Mangascha. As to Sebehat he is, moreover, chained to a soldier, who said to him: "You are a real leopard but for my vigilance you would soon have escaped.—But that shall not be!"

Ras Makonnen is our new governor. Mgr. Taurin, when at Harrar, was his counsellor and best friend. It is to be hoped that Father Coulbeaux will take his place here, it would prove an immense benefit for the salvation of souls.
He has already been received with the highest honors at the camp of the Ras at Haouzen. Makonnen manifested great amiability and graciously accepted (which was quite natural), the little presents offered him; *Two loaves of sugar, a box of pastels, three pairs of socks and a Following of Christ* in the Amarigna, language, with the compliments of the translator.

In the farewell audience, ras Makonnen promised to make known our several requests to his Majesty immediately, and to recommend them to his favorable attention.

In a short time, our dwellings at Gouala, so dear to Mgr. de Jacobis, will be rebuilt and as full of life as of yore.

Whilst waiting the dawn of that beautiful day, be pleased to visit in spirit our establishment at Alitiena. Let us begin with the church, that is the rule, therefore, the proper thing to do.

Our church, dedicated to the Immaculate Conception is very, very poor: No panes of glass; I dare not allude even to church windows, no pictures, no pulpit, no communion railing, no baptismal font, no confessionalss—and no statues, save the little statue of the Blessed Virgin which adorns the main altar. This statue is somewhat damaged, the Infant Jesus has only one foot, and the Blessed Virgin has lost all the fingers of her left hand. This represents *our entire fortune*. I repeat it, our church at Alitiena reminds us of Bethlehem. Father Barthes plastered it with clay.

But we make haste to add that it is beautiful considered from the proper point of view. We see real splendor unfolding. I mean all these natives clothed, I cannot say in festive attire (they have each but one garment), but clad in faith and Christian energy. It is touching to see those robust warriors, sword girded at their side and a chaplet around their neck, bending their heads to receive the blessing of God and of Mary Immaculate, and pious-
ly following the monthly procession whilst they sing the litany. Still more beautiful and consoling is the spectacle presented on feast days; the Communion of our beloved savages. There are about one hundred, counting men and women without including our pupils. Never can I contemplate their modest and recollected mien without feeling my heart throb for joy. When the mammas approach Holy Communion, the little babies carried on their backs seem to understand the necessity of keeping quiet. Not a cry is heard, not a tear do they shed.

Alas! why do not our Catholics respond to our appeal! My heart sinks when I think of their indifference. The souls that hasten to our humble church to be enlightened and warmed with the love of Christ are not the majority. A great many of our natives are compelled to remain with their flocks at a distance, over which they cannot travel in less than two or three days. They wander hither and thither, wherever they can hope to find pasturage. How can we follow them in their wanderings? And yet, cost what it may, they must be instructed, or, these poor Catholics will fall a prey to the undying enemy of souls. Our good Father Picard, who keeps up bravely under his thirty-five years of toil in Abyssinia, is wearing out his lungs repeating to these savages: What is the mystery of the Blessed Trinity? What is the mystery of Redemption? But these rare and brief lessons cannot suffice for the most indispensable rudimentary instruction. What can we do? You agree with me that our nomadic pastors, should be followed by two good catechists who could remain a fortnight with each family group. They could instruct our Catholics, abandoned at this moment upon their inaccessible mountain-peaks. They would not fail to meet and bring back to us other natives now buried in the darkness of heresy; they are retained in it, only by ignorance of the true faith.
May generous souls listen to the inspiration of aiding us in the necessary work of training.

What abundant harvests we would reap! and how sweet would be our duty of praying for our benefactors!...

Our pupils now number thirty-two. Distance from one station to another, prevents us from collecting a larger number.

Our children live in that part of the house which was built by Mgr. de Jacobis; and which is still filled with sweet memories of his virtues.

I am, in the love of our Lord, etc.

EDWARD GRUSON.

NOTE.—We have verified, in the distribution of Alms made by the "St. Peter Claver Society in favor of African Missions," a portion given to the Lazarists in Abyssinia and in Madagascar. This Society founded at Salzburg by the Countess Ledockowska, publishes, like the Propagation of the Faith, the Holy Infancy and the Schools of the East, its Annals, in diverse languages,—under the title of the Echo of Africa.—We recommend this interesting Review!

1 The Echo of Africa an illustrated Bulletin, published through the agency of Saint Peter Claver's Society, for the African Missions; — issued every month, in numbers of twelve pages, large in-8. Subscription fee (for six months) 20 cents. Colonies and foreign countries: 25 cents.

Annual subscription: 40 cents. Colonies and foreign countries: 50 cents.


To the Polish Echo, 3, Cracow, Starowisina, (Galicia).—To the German Echo: Salzburg, Street of the Blessed Trinity, No. 12 (Austria).—To the Italian Echo, Trieste, via del Fabri, No. 7 (Austria).
NORTH AMERICA.

MEXICO.

The Society of the Children of Mary, in Mexico is attended with the happiest results. The departure of the Sisters of Charity, upon whose efforts this Society depended for direction, reduced it to an abnormal condition. Thanks to the zeal of the energetic Father Moral, Superior of the sisters in Mexico, the Societies far from being destroyed by the blow that struck them indirectly, have been canonically confirmed by a rescript which secures to them the same privileges as if the Sisters of Charity of St. Vincent de Paul, under whose patronage the society originated and spread, still continued in their Mexican Establishments. 1

1. Rescript, Aug. 2, 1897.

Visitatori Provinciae Mexicane conceditur facultas designandi pro sytheros qui Societatam Filiarum Marie erigere et moderari valeant eisque easdem indulgentias communicare quibus gaudent ejusmodi societates apud Filias Caritatis institutæ.—2 aug. 1897; ad deconnum.

LEO P. P. XIII.

Ad futuram rei memoriam.—Exponendum nuper Nobis curavit dilectus filius hodiernus Procurator Generalis Presbyterorum secularium Congregationis Missionum, expulsis a Republica Mexicana Filiabus Caritatis S. Vincentii a Paulo, factum esse ut quam plurimæ illius regionis adolescentulae sub invocatione Filiarum Marie congregatae, quæ eorum consilio regebantur, hoc auxilio repente caruerint. Jam vero ut damno huic consulatur, et ne optima institutio exarescat, supplices ad nos preces admovit, ut Visitatori Congregationis Missionum in dicta Republica pro tempore existenti facultatem concedere vellemus Presbyteros designandi qui societatem Filiarum Marie erigere et moderari valeant, eisque indulgentias communicare quibus gaudent ejusmodi societates a Filiabus Caritatis Sancti Vincentii a Paulo institutæ. Nos ad augendam fidelium religionem et animarum salutem cœlestibus Ecclesiae thesauris pia caritate intenti, piis hisce precibus, quantum in Dominum possimus annuendum censuimus. Itaque Visitatori Congregationis Missionum in Mexicana Republica pro
A Bulletin of the Children of Mary which has been nearly sixteen years in existence, is issued every month. It maintains fervor, furnishes accounts of the work and publishes useful instructions. For instance: the latest numbers have given a “Catechism of the Children of Mary” some portions of which are, at present, before me, we may assert that it is the embodiment of a very excellent idea. The author is Father Chavez (Gabin), C. M.

Wheresoever such a publication, whether monthly or quarterly shall be established, it cannot fail to produce the happiest results.
WEST INDIES—(ANTILLES).

Letter from Sister Hedwiges Laquidain, Vice-Visitatrix, Havana, to Most Honored Mother Lamartinie.

Havana, College of the Immaculate Conception, Feb. 23, 1899.

Most Honored Mother,

The grace of our Lord be with us for ever!

I have received your last letter, written on the 24th inst. and in return, I send you tidings of ourselves; and describe the position of our Community—which is gloomy enough for the present and the future.

You are aware, Most Honored Mother, that the Military Hospital of Alphonsus XIII. which depended upon Spain, now depends upon the American government. Even previous to the departure of our Spanish soldiers, the heads of the victorious party made a request for ten sisters, for their sick. We thought it our duty to accept the proposal, believing that by so doing, we would meet your wishes. But we fear that our sisters will not be able to remain; for after they were installed, four American nuns and twenty authorized ladies arrived; and, these attend to the dressing of wounds, as do the sisters. I will keep you informed of events. Generally speaking, the Americans show us great kindness.

Our poor sisters at Santiago de Cuba, have much to suffer, because the ladies who replaced our sisters at the hospital when they left for Spain, remained. They have charge of the principal duties; the clothes-room, the dispensary, the culinary department, etc. Still our sisters hope that patience will enable them to overcome all these difficulties. I have just received a letter from Sister Furet; she tells me that the sisters called upon Mgr. Cha-
pelle, Delegate-Apostolic. His Grace urged them to be patient, and everything would soon be arranged. God grant it!

Here, we long for the advent of Mgr., the Delegate, for we hope that he will settle matters with the new government. For the present, it looks as if all chaplains will be withdrawn from our benevolent institutions, because the American government does not pay for their maintenance. I do not think that our trials are over. Thank God we are now accustomed to suffer.

As you will see by the statistics of the institutions which I am sending you, the number of sisters remaining on the Island is two hundred and nineteen.

I have the honor etc.,

Sr. Laquidain.
SOUTH AMERICA.

BOLIVIA.

WAR IN BOLIVIA.

A Catholic Journal in a correspondence, dated Sucre, Capital of Bolivia, Jan. 1899, gives the following intelligence upon the causes of the war, upon which we are about to treat:

"The revolutionary movement, which originated in the city of La Paz, against the central government located at Sucre, the Capital of Bolivia, is a revolt of the gravest description.

"It does not mean a revolt in a barrack, or an individual usurpation, which occurs so frequently in South America. It is a social evolution founded upon the condition of Bolivia. It has been working slowly, and now seems to have reached its term.

"Up to the present day, custom required that executive and legislative powers should reside sometimes, at La Paz, now, at Sucre, again, at Oruro; and still again, at Cochabambo. It was by turn, a period of activity in those several cities, they shared, at least, from time to time, in the advantages, the honors, the festivals, which the presence of the higher authorities always bring to a city.

"A variety of circumstances seemed to demand that Sucre should be the permanent capital and definite See of all the powers of the Republic. The deputies from La Paz, in the first place, then the delegates of the other disappointed cities, withdrew at the moment of giving their votes, and decreed the oganization of Bolivia into a federal kingdom establishing its own form of government in each province. This organization is not a novelty in Bolivia. The Press 6
and politicians of note, had claimed this for a long time; and declared that the safety and the future of the country required it. We dare not declare that the partisans of this system are alone in their opinion. Appearances are certainly in their favor.

Oruro, Sucre, Cochabambo, La Paz and Santa Cruz are the only important centres in Bolivia, a strangely outlined country, separated from other places by natural obstacles nearly insurmountable: there is no cohesion possible among them, and one cannot imagine how the different cities can have an executive central point.

Lofty table-lands and extensive mountain-chains form between these cities, immense deserts, which only the lamas guided by an Indian can traverse. A white man can scarce breathe there; the native race inhabiting those gloomy regions, is degenerate and brutish.

Labor and Chilian capitalists have brought the railroad as far as Oruro; but thence to Sucre, to La Paz, to Santa Cruz, the journey of ten, twenty, and thirty days, has to be made on foot, or on a mule, across the most perilous wilds in all America. In this way, the inhabitants of each province have adapted themselves to a peculiar, independent life, which is isolated from anything outside their own province, because frequent, rapid and continual intercourse is impossible.

"La Paz, the busiest city in Bolivia, which enjoys easy communication with Peru, by Lake Titicaca and which by railroad from Araquipa reaches to the borders of the Pacific Ocean, cannot think of placing its riches in the hands of a government permanently established at Sucre, a far less important city. This state of things, that a European, accustomed to the telegraph, to railroads, to prompt and easy postal service, cannot understand, renders feasible, I was about to say, logical, the dislocation called for by revolutionists."
“The President of the Republic of Bolivia, Senor Don Alonzo Fernandez, is a man in his first youth. He is intelligent, calm and cool. To combat the revolution, the little army of the Republic is at his service: that is to say: 3,000 men who started in two battalions, each man has three weapons. The troop has excellent guns,—"the Mauser" Argentine model. The first Vice-President, Don Raphel Pena, is faithful to his Master Alonzo; the second, don Xavier Sanjinès, is at the head of the revolution. He counts men from all parties, Radicals, Liberals and Conservatives who labor to secure the evident installation of the Federal régime. He counts in his party men of all ranks. We are assisting at a novel social evolution and not an ephemeral triumph within a narrow circle.

“The Bishop of La Paz, Mgr. John Joseph Vildivia, adheres to the party of don Sanjinès and recognizes the civil authority of his chieftains.

“The only thing, that can hinder the success of the revolution, is the want of money. This must be a serious evil for president, generals and soldiers, all serve the new régime ad honorem.

“We cannot forecast the issue of this struggle. Whatever it be, may it soon be decided, and, by its rapidity, curtail the lavish expenditure of men and money!”

Letter from Sister Stephanie Boucher, Sister of Charity, to Most Honored Mother Lamartinie.

La Paz, St. Joseph’s Hospice, March 3, 1899.

Most Honored Mother,

The grace of our Lord be with us for ever!

I am very anxious to hear that these lines have reached you.

We are not yet in security, for affairs are but partially settled: foreseeing that the great difficulties, still pending,
will be treated of beyond the limits of the city of La Paz, our people begin to breathe more freely.

From the 12th of last December all things were in readiness to proclaim the Confederation! Wishing to effect a system of self-government, La Paz separated from the capital and the other provinces, assuring its inhabitants that the change must be advantageous, this department having more resources than the other sections of the Republic. So persuasive were these arguments, that the highest authorities, even ecclesiastics, came into the new views, and their example heightened the enthusiasm. The Murillo Regiment composed almost entirely of citizens of La Paz garrisoned here, offered its services to the new governors; volunteers poured in from the small towns and villages, dependencies of La Paz, and in less than six weeks a large army was organized. The lawful President, Mr. Alonso, hastened with his well-ordered troops to arrest the progress of the revolution. It would seem that victory must declare in his favor; but the insurgents had associated with them the cruel Indians of Bolivia, in numbers so great that heavy losses overpowered the legitimate government.

The pen refuses to describe the horrible massacre in which the flower of the youth of the capital, Sucre, and other provinces of Bolivia perished. The Indians fell upon them with clubs and large knives, pitilessly murdering all! Many others, pursued by this almost innumerable horde of savages, seeking a refuge, presented themselves before two ecclesiastics imploring their protection: Fathers, "they cried, "save us from these Indians!" "Come with us, replied the Fathers, we will conceal you in the church." All hurriedly entered and closed the church. For greater security the two priests concealed the terrified youths, some behind the statues of the saints, others here and there, whilst they began to pray most fervently. Loud cries were heard from outside; then threats to burn the church if the doors were
not opened. The two ecclesiastics, unwilling recklessly to hazard the burning of the edifice—a hopeless result to all who had sought shelter therein—consulted together and concluded to open to the wretches. Rushing in, those furious men slew all they met, not sparing even, the two priests. A third was killed in a still more horrible manner in front of the church. These are only a few instances of the general calamity to which La Paz was subjected during this disastrous revolution.

The government has withdrawn from Oruro, doubtless for reinforcements; and what will be the result?

The Indians or natives are very strong in numbers: they have wrought much evil at Corocoro, the city of copper mines; and it is feared that they will find their way to La Paz.

You may form an idea of the terror that prevailed by the following sad circumstance: A German citizen, with his wife and one of his employees intended to go to Tacua; all three were ready to set out, waiting only for their passport. The man said to his wife “Here come those barbarians! shall I shoot you?—Yes, replied the latter; but, take sure aim that I may not suffer.” He took up his pistol, but said to his clerk: “My courage fails me; render me this service, and finish with me.” No sooner said, than done! Then the clerk discharged the third shot upon himself. A moment and all was over; the three victims lay weltering in their blood. Their residence was pillaged and burned.

Had La Paz been bombarded, there would have been no defense for the poor Hospice, surrounded as it was by barricades, and dangers of every kind. Indeed our troubles are far from being at an end! But it appears that coming disasters are not destined for this locality.

We continue to pray fervently! And yet we are con-
vinced that a miracle would be required to conciliate the rival political parties. We suffer on account of the poverty of our establishment and still more through sympathy for those who perish for want of the necessaries of life! The saddest thought of all is that this state of affairs must yet be endured perhaps for months.

A sweet surprise awaited us on Feb. 15th. Our kind and revered Director, Father Mivielle, made his way to La Paz, and gave us the annual retreat: a favor doubly precious in these evil days. Our worthy Sister Visitatrix also gives us many marks of her devotedness.

I conclude my letter, Most Honored Mother, by begging you to inform our Most Honored Father and the Rev. Director of our situation. Fifteen and a half years ago, our prospects were full of peace and hope; God grant that La Paz may be restored to its former prosperous condition!

In the Sacred Hearts, Most Honored Mother,

Your very humble and devoted child,

SR. STEPHANIE BOUCHER.
OCEANICA.

PHILIPPINE ISLANDS.


Nueva Caceres, Jan. 25, 1899.

Most Honored Father,

Your blessing, if you please!

Great should be our gratitude towards divine Providence for the manifest protection vouchsafed us amid the dangers by which we have been beset, and through which we are still passing here in the Philippines, as a consequence of the war between Spain and the United States, and the spirit of revolt which characterizes the natives of these Islands. So far, thank God, we have no personal misfortune to deplore. Though many times in peril, notwithstanding the fear that would have urged our flight, all, Missionaries as well as sisters, have been preserved, doubtless through the intercession of St. Vincent and the protection of our Immaculate Mother.

On May 1st, the Spanish fleet was destroyed by the American fleet; from that date we have witnessed melancholy scenes, and incidents freighted with misfortune for the Spanish government, which has finally been compelled to surrender all claims to this vast Catholic Archipelago.

The insurgents of this province rose on Sept. 18th, about midnight, and in a few hours secured possession of the city, and consequently of the province. They took, by assault, our sisters’ college where they threw up several intrenchments. At the outset some of our sisters narrowly escaped
death; but St. Vincent was watching over them, and no harm befell. The insurgents held the college for fifteen days, until the arrival of General Lukban and his large army; the revolutionists were driven off and our defenders showed themselves most favorable to the Missionaries and sisters. Thenceforward, the authorities have not ceased to extend their sympathy, rendering us all manner of kind services. I have also learned with pleasure that in Manila the Americans are very kindly disposed towards the members of the double Family of St. Vincent, and we have, therefore, reason to hope that the Missionaries will be able as hitherto to continue the direction of our seminaries, and that the Sisters of Charity will be allowed to remain in their schools and hospitals.

You are aware, Most Honored Father, that for some time we were unable to communicate with our Visitor, and even now it is not an easy matter: we must exercise great prudence in order not to compromise our safety.

We fear another war between the insurgents and the Americans, whence must result but ruin to these Islands; that our Lord may avert so great a calamity, we have caused public prayers to be offered, with exposition of the Blessed Sacrament and novenas to the Blessed Virgin.

Seeing ourselves so beset with danger, there were moments when we were on the point of abandoning all, for we dreaded to risk falling into the hands of the insurgents. The poor religious have been the butt of persecution; some have been assassinated; others, confined in public prisons, suffer from countless vexations; unheard of cruelties have been inflicted upon them. My heart is saddened, Most Honored Father, at the sight of so great wickedness and at the thought that the Catholic religion may henceforth be subjected to persecution.

I entreat you to help us by your fervent prayers to obtain from our good God the strength we need to resist so
many evils, and at the same time to aid these poor Indians to continue steadfast in the faith. As I write, Most Honored Father, here in the Seminary, we fulfil our duties to the best of our ability: we teach our classes. The authorities appear satisfied. Our sisters, likewise, continue their college routine; they are well and very calm.

Soliciting your precious blessing, I have the honor to be, etc.

JOHN SANTANDREN.

Letter from Sister Florentine Chasco, Sister of Charity, to Most Honored Mother Lamartine.

The Concordia, Manila, Feb. 3, 1899.

MOST HONORED MOTHER,

The grace of our Lord be with us for ever!

Your kind letter afforded me real consolation; I greatly need your maternal encouragement to bear the heavy burden which you have just confided to me, above all, amid the sad reverses through which we are passing in these Islands, where the outlook for our little Company is anything but hopeful.

Allow me, Most Honored Mother, to give you some details of recent events so terrifying to us. It had long been rumored that the Indians would strive to enter and take possession of Manila, and that the Americans were preparing to repulse them; these reports were by no means cheering; for our house of Concordia is situated just at the point of meeting pitched upon by the two contending parties. On the 4th inst, at 11:30 p.m., a furious cannonading and deafening discharge of musketry caused us to rise in haste. One would think that the conflict was going on at our very door; but it was still at some distance from us; and, as the firing seemed to cease, we decided to retire once more, although much frightened, as you may imagine.
At 3:30 a.m., the fearful noise of the battle obliged us again to rise. This time, the engagement was going on quite near and as we were between two fires, the danger was imminent. For safety, we withdrew to an apartment near the roof; we were not very secure there, but we all wore the Miraculous Medal, and we had the sweet confidence that our Immaculate Mother—who watches so lovingly over the Company—would not fail to protect us. The dwellings of the Philippines are an easy prey to fire. In the room where we had all gathered, there were two Missionaries and we recited uninterruptedly the chaplet, the trisagium, nor did we forget the beautiful invocation: O MARY, conceived without sin, pray for us who have recourse to thee! we knew not from one moment, to another, what might happen. Our only hope, meanwhile, was in our Heavenly Mother, and, with her protection, no harm could come to us.

Some of our sisters were still in the upper rooms, when a bombshell fell near the choir; it penetrated four walls, leaving traces of its passage, but, providentially, did not burst: had it done so, it would not be possible to calculate the damages. Another bombshell, entering the ground-floor, sank into the earth displacing a quantity of bricks, but nothing more. Our Missionaries had passed the spot a few seconds previous to the accident.

Time dragged on; there we were forced to remain, despite our desire to hear Mass—it being Sunday—and receive Holy Communion: we durst not venture out, for the incessant firing was at our very door.

About ten o'clock the dreadful sounds had ceased, and shortly after, our house was transformed into a hospital. The victorious Americans had seized the trenches of the enemy. As they advanced, they collected the wounded, and their hospital being some miles distant, attention must be given to the sufferers, before the transfer. Immediate-
ly, we undertook the care of these poor soldiers. We prepared beds and whatever was needful. Happily, our sisters from the hospitals were with us, and together we rendered assistance. They brought in many wounded, of whom four died that same day; before removing the sick to their own hospital the next morning, the Americans testified their gratitude to us for the services we had rendered them.

But more sorrow awaited us: whilst we were caring for the wounded after the battle, the Americans fired the dwellings of the Indians; these huts being built of nipia, seemed to melt in the flames. We were then in the midst of fire and smoke. And yet, our house was preserved amid these multiplied disasters. We feel assured that the Blessed Virgin was watching over us; she protected us and our dear poor.

When the conflict began, our employees were with their families in their poor nipia cabins very near our establishment; but the balls prevented them from seeking refuge with us; therefore, they gathered together with all their children. Although terror-stricken, each clasped reverently the Miraculous Medal, with a strong confidence that MARY would not abandon them. All were saved, not one receiving the slightest scratch. They exclaimed: "The Miraculous Virgin has protected us, as our sisters promised."

Help us, Most Honored Mother, to thank the Virgin of the Miraculous Medal, in the dear chapel, privileged by her precious visit.

Our sisters unite with me in offering you the tribute of our filial respect; believe me, in the love of JESUS and MARY Immaculate, Most Honored Mother,

Your very humble and obedient child,

Sr. Florentine Chasco.

Manila, Feb. 9, 1899.

Most Honored Father,

Your blessing, if you please!

I thank you for your affectionate letter of Nov. 26th, which reached me a few days ago. So gloomy are our prospects here that I ask myself whether we shall be able to remain much longer in the Philippines.

Hostilities between the insurgents and the Americans began on the evening of the 4th inst; there was great slaughter, and as the insurgents were unwilling to surrender or lay down their arms, they were obliged to retreat; leaving the Americans, masters of several villages in the vicinity of Manila. The victors gradually gained possession of the principal cities; notably, the seaports. The military hospitals supported by the Spanish government have already been closed; and, for want of resources, the same fate seems in store for the civil hospitals. The colleges will soon be deserted, for the Indians are retreating before the Americans; should that happen our sisters will not find much to do here. As regards ourselves, our field of labor will be greatly circumscribed if, as everything leads us to infer, the seminaries must close, and the sisters return to Spain. The thought that occurs to me is that we should remain in the Philippines as long as possible.

On Sunday last, about five hundred Indians, among them many women and children came to ask hospitality at San. Marcelino, some without shelter, as their homes had been destroyed; others through fear of falling into the hands of the Americans. I thought it my duty to receive them in charity; we have lodged them on the first and second floors, whilst we manage as best we can with the
upper apartments; they will leave us only when order is re-established, and there would be no risk in venturing out.

Near the Concordia on Sunday last, a dreadful conflict took place; two bombshells were thrown into the house, but no great havoc resulted, as only one of them burst; several also penetrated into the chapel; on that occasion our sisters were deprived of Mass and Holy Communion.

They are perfectly calm and devote themselves to the care of the wounded, their house of the Concordia having been transformed into a hospital.

In the love of our Lord, Most Honored Father,
Your devoted Son,
EMMANUEL ORRIOLS.

ANSWERS AND INFORMATION.

6.—With the new Office of St. Anthony Mary Zaccaria, copies of the office of Sts. Cyril and Methodius were sent to the Houses of our Missionaries for their breviary. These leaves have been thus distributed, because the office of Sts. Cyril and Methodius being transferred to September 12th, it was desirable to insert this office in the autumnal part.—

1. D E C R E T U M S U P E R O R A T O R I I S S E M I P U B L I C I S . — A S a c r a R i t u m C o n g r e g a t i o n e s e p e p o s t u l a t u m e s t q u e n a m O r a t o r i a s e u s e m i p u b l i c a h a b e n d a s i n t . C o n s t a t p o r r o O r a t o r i a p u b l i c a e a e s e , q u a e a u c t o r i t a t e O r d i n a r i i a d p u b l i c u m D e i c u l t u m p e r p e t u o d e d i c a t a , b e n e d i c t a , v e l e t i a m s o l e m n i t e r c o n s e c r a t a , j a n u a m h a b e n t i n v i a , v e l l i b e r e m a p u b l i c a v i a F i d e l i b i s u n i v e r s i m p a n d u n t i n g r e s s u m . P r i v a t a e c o n t r a s t r i c t o s e n s u d i c i n t u r O r a t o r i a , q u e i n p r i v a t i s e d i b i s i n c o m m o d u m a l i c u j u s p e r s o n e , v e l f a m i l i e e x I n d u l t o S a n c t æ S e d i s e r e c t a s u n t . Q u a e m e d i u m i n t e r h a e c d u o l o c u m t e n e n t , u t n o m e n i s p u m i n d i c a t , O r a t o r i a s e m i p u b l i c a s u n t e t v o c a n t u r . U t a u t e m q u a l i l e t a n b i g u i t a s c i r a h a e c O r a t o r i a a m o v e a t u r , S a n c t i s s i m u s

Published by Via Sapientiae, 1899
7.—Should chapels of seminaries be considered as public or as private oratories?—They are not private oratories; they are semi-public; and, as in public oratories, the precept of hearing Mass can be there complied with. This extends to chapels of colleges, of Communities that make simple vows; of hospitals, orphanages, and also of chapels of citadels, prisons, and cemeteries.—Thus has it been decided by a Decree of the Sacred Congregation of Rites, January 23, 1899.

Dominus Noster Leo Papa XIII ex saecorum Rituum Congregationis consulto, statuit et declaravit: Oratoria semipublica ea esse, quae etsi in loco quodammodo privato, vel non absolute publico, auctoritate Ordinarii erecta sunt; commodo tamen, non Fidelium omnium nec private tantum personae aut familie, sed alicujus communis vel personarum cce tus inser viunt. In his, sicut auctoritate Ordinarii sacrosanctum Missae sacrificium offerri potest, ita omnes, qui eidem intersunt, precepto audiendi Sacrum satisfacere valent. Hujus generis Oratoria sunt quae pertinent ad Seminaria et Collegia ecclesiastica; ad pia Instituta et Societates votorum simplicium aliasque Communitates sub regula sive statutis saltem ab Ordinario approbatis; ad Domus spiritualibus exercitiis addictas; ad Convictus et Hospitalia juventuti litteris, scientiis, aut artibus instituendae destinata; ad Nosocomia, Orphanotrophia, nec non ad Arces et Carceres; atque similia Oratoria, in quibus ex instituto aliquis Christi fidelium cce tus convenire solet ad audiendum Missam. Quibus adjungi debent Capelle, in Cemeterio rite erectae, dummodo in Missae celebratione, non iis tantum ad quos pertinent, sed aliis etiam Fidelibus aditus pateat. Voluit antem Sanctitas Sua sarta et tecta jura ac privilegia Oratoriorum, quibus fruuntur Emi S. R. E. Cardinales, Rmi Sacrorum Antistites, atque Ordines Congregationes que Regulares. Ac praeterea confirmare dignata est decretum in una Nivernen. diei 8 Mart. 1879. Contrariis non obstantibus quibuscumque. Die 23 Januarii 1899.

L. † S.  

C. Card. MAZELLA, S. R. C. Pref.  

Diomedes PANICI. See.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. Calixtus Irlandes, Oran, Algeria, March 6, 1899; 64 years of age, 42 of vocation.
Rev. Henry Combes, Rio de Janeiro, Brazil, March 7th; 30 years of age, 12 of vocation.
Rev. Ferdinand Brigagao, Rio de Janeiro, Brazil, March; 28 years of age, 8 of vocation.
Rev. Gabriel Aybram, Montdidier, France, March 13th; 78 years of age, 53 of vocation.
Rev. Louis Bernard, Loos, France, March 17th; 62 years of age, 39 of vocation.
Brother Alexander Caston, Madrid, Spain, March 16th; 64 years of age, 43 of vocation.
Brother Joseph Gerutti, Mondovi, Lombardy, March 18th; 45 years of age, 15 of vocation.
Rev. Peter Paul Brayda, Naples, March 19th; 59 years of age, 39 of vocation.
Rev. Medard Salvayre, Toursainte, France, March 22nd; 83 years of age, 61 of vocation.
Rev. Joseph Gaston Potel, Nan-Tchang, China, March; 32 years of age, 14 of vocation.
Brother William Holler, Mother-House, Paris, March 28th; 68 years of age, 39 of vocation.
Mgr. John Baptist Sarthou, bishop, vicar-apostolic, Pekin, China, April 13th; 59 years of age, 38 of vocation.
Rev. James Lefevre, Emmitsburg, U. S., April 12th; 51 years of age, 33 of vocation.
Rev. Jules Chevalier, Mother-House, Paris, April 26th; 74 years of age, 54 of vocation.
Brother Eugene Matamala, cleric, Madrid, Spain, May 4th; 19 years of age, 3 of vocation.
Rev. Edmund Corcoran, Phibsborough, Ireland, May 10th; 39 years of age, 27 of vocation.
Rev. Thomas Abbott, New Orleans, La., U. S., May 14th; 63 years of age, 35 of vocation.
Rev. John Theophile Landry, Baltimore, Md., May 25th; 80 years of age, 44 of vocation.
Our Sisters:

Sr. Giacinta Dosio, Arezzo, Italy; 63, 40.

Margaret Rolef, La Previere, France; 66, 42.

Marie Le Normand, Chateau Gontier, France; 30, 4.

Alice Welman, Syracuse, Sicily; 60, 40.

Albania Cavaye, Bugeaud, Algeria; 55, 32.

Josefa Jonczyh, Austria; 22, 4.

Margaret Rolef, La Previere, France; 66, 42.

Marie Thomas, Paris; 74, 58.

Elvira Tranquilli, Sienna; 42, 20.

Josefa Lopetegui, Havana; 66, 41.

Isabel del Campo, Havana; 79, 51.

Catalina Sanchez, Haro, Spain; 51, 26.

Maria Marquez, Alicante, Spain; 54, 7.

Dorotea Harrondo, Alicante, Spain; 76, 53.

Francisca Bellver, Almeria, Spain; 63, 40.

Marie Barioglio, Grugliasco, Italy; 73, 55.

Marie Shrolli, Sinigaglia, Italy; 35, 17.

Aline Tisserant, Metz; 69, 40.

Marguerite Dehais, Rennes, France; 31, 3.

Marie Lafarge, Constantinople; 78, 53.

Catherine Nux, Valenciennes, France; 79, 51.

Sophie Mory, Trepont, France; 67, 36.

Maria Casassus, Montolieu, France; 31, 5.

Anne Gelies, Creteil, France; 61, 44.

Antoinette Peyrouset, Chambon, France; 62.

Marie Mouchot, Treveux, France; 79, 50.

Marie Fraysse, Santiago, Chile; 63, 39.

Leonie Caubel, Bordeaux, France; 29, 7.

Marie Milhit, Orleans, France; 46, 23.

Marguerite Laud, Vincennes, France; 73, 43.

Madeleine Wolff, Mother-House, Paris; 84, 59.

Claudine Salichan, De l'Hay, France; 68, 44.

Johanna Schrotter, Constantinople; 65, 29.

Adele Righini, Santarcangelo, Italy; 58, 26.

Anne Combe, Clichy, France; 56, 36.

Clarisse Alquier, Montolieu, France; 70, 49.

Anne Chapon, Carcassonne, France; 52, 32.

Adele Cretal, Sienna, Italy; 72, 49.

Maria Kangler, Cili, Austria; 20, 1.

Marie Ruault, Bourrou, France; 72, 47.

Jenny Roy, Mitry, France; 60, 39.

Alexandrine Lasserre, Toulouse, France; 91, 70.

Agnes Rozmann, Laybach, Austria; 31, 9.
Sr. Juliana Pfanninger, Hengsberg, Austria; 77, 52.
,, Elizabeth Monjerhofer, Gratz, Austria; 71, 49.
,, Camilla Marcotte, Montolieu, France; 68, 43.
,, Jane Visseyrias, Constantinople; 76, 51.
,, Anastasia Guibert, Clichy, France; 72, 48.
,, Guillerma Ocampo, Bernay, France; 50, 25.
,, Josefa Goya, Madrid, Spain; 68, 41.
,, Paula Cuena, Tuy, Spain; 58, 36.
,, Eleutheria Ansoleaga, Valdemoro, Spain; 74, 46.
,, Tomassa del Rio, Havana, Cuba; 67, 44.
,, Josefa Berastegui, Valdemoro, Spain; 27, 6.
,, Francisca Manubens, Lerida, Spain; 27, 3.
,, Manuela Gorostiaga, Elorio, Spain; 54, 31.
,, Emilia Alvarez, Barbastro, Spain; 25, 2.
,, Marie Biben, Lodi, Algeria; 59, 39.
,, Maria Pavia, Sienna, Italy; 74, 55.
,, Rose Monchal, Val de Grace, Paris; 83, 57.
,, Marie Houdia, Clichy France; 79, 58.
,, Catherine Julliard, Clichy, France; 73, 48.
,, Marie Loyson, Valenciennes, France; 30, 2.
,, Marie Madaure, Guatemala; 68, 49.
,, Euphrosine Sabadel, Belleville, France; 69, 44.
,, Anne Lamusse, Bordeaux; 71, 45.
,, Maria Granda, Arequipa, Peru; 40, 21.
,, Marie Hillaire, L'Hay, France; 76, 54.
,, Marie Angerer, Salzburg, Austria; 71, 47.
,, Edwina Dorer, Salzburg, Austria; 32, 7.
,, Valeria Wolska, Cracow; 61, 34.
,, Marie Gacon, Chasseneuil, France; 27, 4.
,, Maria Brecelj, Laybach, Austria; 22, 5.
,, Jane Carrere, Valfleury, France; 66, 47.
,, Marie Rastelli, Dronero, Italy; 50, 28.
,, Marie Carnino, Plaisance, Italy; 42, 23.
,, Carmen Ferrer, Segovia, Spain; 39, 7.
,, Maria Esquius, Valencia, Spain; 54, 29.
,, Antonia Pages, Carthagena, Spain; 47, 13.
,, Elise Siruguet, Toulouse, France; 50, 24.
,, Marie Guillouet, Cambrai, France; 54, 27.
,, Catherine Vissiere, Bourget, France; 77, 55.
,, Anna Lanois, Bernay, France; 37, 15.
,, Adelaide Heuter, Cologne, Nippes; 57, 31.
,, Jane Winter, Cali, Colombia; 48, 23.
,, Marie Benoit, Leghorn, Italy; 77, 51.
Louise Breulier, Germain-des-Pres, Paris; 55, 30.
Augustine Pautard, Rennes, France; 34, 10.
Frances Trioullier, Valenciennes, France; 41, 18.
Louise Lickfest, Havre; 50, 27.
Josephine Roraar, Paris; 73, 52.
Marie Catherineau, Bordeaux; 60, 30.
Felicite Piaggio, Turin; 71, 53.
Marie Gougeon, Smyrna; 67, 42.
Anne Colomes, Clichy, France; 89, 63.
Marie de la Monneraye, Mother-House, Paris; 40, 11.
Marie Farnerari, Manduria, Italy; 62, 42.
Rosina Meissner, Szeczeny, Hungary; 71, 46.
Loreto Pavia, Cehegin, Spain; 58, 30.
Marie Tissot, Stains, France; 73, 53.
Marie Graciet, Rennes, France; 25, 4.
Jane Lucas, Arcueil, France; 35, 13.
Marie Biron, Mother-House, Paris; 52, 28.
Angela Mittenil, Florence, Italy; 76, 46.
Sophie Zaczynska, Cracow; 25, 3.
Marie Pied, Ronet, France; 52, 30.
Marie Besmann, Laybach, Austria; 25, 4.
Claudine Celard, Modica, Sicily; 77, 55.
Marie Stocker, Lankowitz, Austria; 27, 7.
Josephine Vallat, Montolien, France; 67, 42.
Anne Estivelet, Mother-House, Paris; 59, 35.
Teresa Rodriguez, Soria, Spain; 42, 19.
Athelia Desirat, Lille, France; 52, 27.
Benedicta Grange, Lucon, France; 43, 22.
Josephine Fabre, Bordeaux, France; 81, 54.
Claudine Leciau, Paris; 33, 10.
Adele Allenou, Senlis, France; 39, 7.
Marie Remes, Bordeaux; 30, 4.
Angelica Lapipe, Beaumont Lomagne, France; 92, 72.
Laura Guys, Constantinople; 63, 34.
Frances Szlingiewicz, Cracow; 77, 53.
Catherine Wisaliewska, Kulparkow, Austria; 28, 3.
Clara Teissevre, Mother-House, Paris; 58, 37.
Anne Thorelle, Havre; 67, 43.
Marie Rabanie, Pernambuco, Brazil; 49, 27.
Marie Fschutschegg, Austria; 74, 49.
Maria Lenz, Budapest, Hungary; 68, 40.
Maria Moreno, Arequipa, Peru; 67, 40.
Maria Castro, Ayamonte, Spain; 34, 10.
Juana Magarino, Valdeamoro, Spain; 72, 47.
Paula Sans, Valdemoro, Spain; 73, 48.
Sr. Angela Velasquez, Madrid; 79, 55.
Juana Anda, Albacet, Spain; 33, 6.
Saturnina Basanez, Valencia, Spain; 73, 55.
Alloysia Hostnik, Laybach, Austria; 23, 6.
Marie Teyssonnerre, Metz; 64, 43.
Marie Amourous, Paris; 73, 52.
Marie Lagnier, Turcoing, France; 31, 5.
Alphonsine Buchart, Malaga, Spain; 47, 22.
Celina Dupont, Montrouge, France; 64, 40.
Anne Lacouture, Malaga, Spain; 48, 27.
Emily Outhier, Algiers; 29, 3.
Regina Demerlé, Alsace, Lorraine; 20, 1.
Eliza Graebert, Shang-Hai, China; 31, 11.
Vincenta Miro, Limares, Spain; 47, 23.
Angela Mezquiri, Carthagena, Spain; 36, 12.
Isabel Sanchez, Grenada, Spain; 25, 1.
Elizabeth Raue, Marienburg, Prussia; 70, 32.
Teresa Strolz, Salzburg, Austria; 76, 45.
Marie Betrancourt, Montlucon, France; 20, 1.
Monica Perron, L'Hay, France; 25, 5.
Antoinette Szmelz, Leopol, Austria; 40, 10.
Flavia Rouyer, Peronne, France; 62, 43.
Eliza Dartois, Fecamp, France; 33, 12.
Marie de Morgan, Rennes, France; 35, 9.
Anne Clamadieu, Bourb-Archambault; 67, 28.
Marie Gougerot, Ile Bourbon; 42, 24.
Teresa Healy, St. Louis, U. S.; 63, 40.
Alphonsa Mc Bride, Central-House, U. S.; 64, 35.

FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL.


Trelevern, Brittany. A preservation.—The following letter from the worthy rector or pastor of the parish has been communicated to us:

Trélevern, Feb. 21, 1899.

I am convinced that the marvel I am about to narrate
is to be attributed to the clemency of the Blessed Virgin.

I have dedicated my parishioners, children of St. Ann, to the Blessed Virgin, as these two devotions should never be separated in the heart of a true Briton.

Having had the happiness, seventeen years ago, of offering the Holy Sacrifice at the Altar of the Apparition, this favor has increased my confidence in our good Mother.

In accordance with the desire manifested by her, I have been enabled, through your kindness, to distribute to each of my parishioners, a Miraculous Medal. The Blessed Virgin has deigned to interest herself in all that concerns us.

Eight months ago, a little girl, three years of age and very fragile, belonging to the parish of Treleven, diocese of Saint-Brieuc had climbed up into a heavy wagon, weighing, at least, over 2,000 lbs., such as are used for gathering in the harvest.

The child, young Paranthoen, whose parents reside on the Kerwoezel farm in my parish, was seen by a farm-hand to fall under the wheel of this wagon. The man cried out to stop the horses that were drawing the cumbrous vehicle.

More dead than alive, the father, who had witnessed the accident, dashed forward to lift up, as he thought, the mangled body of his child.

The little one smiled upon him as he took her in his arms and kissing the Medal which I had given her, she said: "Papa, I am not hurt; when the wheel passed over my Medal, I did not feel anything." Sobbing aloud, the mother drew near, and the child clasping her around the neck repeated what she had told her father.

The mother and grandmother undressed the child; to their great surprise there was not to be found on the frail little body the slightest trace of the terrible accident. One hour later the child was eating her dinner in the best spirits.

What is most astonishing is that the farm-hand, whose name is Le Bail, tells every one that when the wheel rolled over
the child's breast, the foam (I use his very words), seemed
to issue boiling from her mouth. The breton word *birni*,
which means to boil. Such is the simple narration; I have
it from all the inhabitants of the Kerwoezel farm and from
the child herself. It is not for me to set this down as a mira­
cle. Nevertheless, I cannot dispense myself from tender­
ing with filial gratitude my thanks to the Blessed Virgin.
It is not in vain that we Bretons honor her at Guingamp
under the beautiful title of Our Lady of Good Help.
Praised and blessed be our good Mother!

J. M. GUILLAUME, RECTOR.

FAVOR

ATTRIBUTED TO THE INTERCESSION OF
ST. VINCENT DE PAUL.

Sight restored. Letter from Tartigliese, Italy, April,
1899.

FAVOR

ATTRIBUTED TO THE INTERCESSION OF
VEN. LOUISE DE MARILLAC.

Tse-Fou-Pang (China). Cure of a patient after an attack
of apoplexy and paralysis. Letter from Sister Patrissey,
March 22, 1899.

FAVORS

ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN
GABRIEL PERBOYRE, AND OFFERINGS MADE IN HIS HONOR
TO THE WORK OF THE MISSIONS.

Rivarolo, Italy. A cure. Letter, Dec. 8, 1898.—Dieu­
vitile. A favor obtained Feb. 19, 1899. 5 francs.—La
Neuville. Thank-offering from three persons. 3 francs.—
experienced the efficacy of the intercession of Blessed John
Gabriel in several important affairs; I, therefore, testify
Feb. 25th, $2.—A father and mother for the cure of their
Ch. "I asked a favor of the Blessed Martyr and he ob­tained my request." A child of MARY. 5fr.—Longny.
Bas. March 2nd. For favors obtained; a generous offer­ing.—Valenciennes. Favors $2.—A cure 5fr.—Vannes.
Successful examination. An offering. Somme. "Thank­offering for the cure of my father." For two cures. $4.—
Paris. For several favors obtained. 6fr.—S. A. L. E.
Favors. $3.—"Here is an offering for the dear Missions of
Blessed Perboyre. It is a priest who cancels his debt of
gratitude." $4.—Hospital L. A cure $10.—A favor. $4.—
Upper Savoy. Gratitude. $2.—Hotel Dieu. Favors $4.—
Seine-et-Oise. "Thank-offering for the cure of one of our
sisters." $6.—Favor $2.—M. I send you the offering
promised to Blessed John Gabriel, for the Most Needy
Missions. $2.—

M. Favors obtained. 5 fr.—Buenos-Ayres. Favor.$4.—
Metz. Favor. 2 fr.—Favors obtained by several persons.
$10.—Thank-offering for a cure. $10.—For several favors
obtained. $37.—For a complete cure. $25.—

Vienna, Spiritual and temporal favors. $200.—Favors
obtained by several persons. $20.—

Letter to Rev. Joseph M. Angeli:

Madrid, May 20, 1899.

I am charged by an excellent, and now very happy
French family residing here, to send you the inclosed check
for $83.80, for which you are indebted to our Blessed
Martyr. I shall narrate the simple facts:
Mr. and Mme. G. have three interesting children, aged, respectively, five, four, and two years. The second son, Eugene, who for a long while had suffered from a persistent whooping-cough, seemed to grow worse about the end of last April. Two days later, the doctor declared that the boy had an attack of infectious pneumonia of a very serious nature. He requested that another physician, a specialist, be called in.

On May 5th, the disease had made such progress that in desolation the father insisted upon having a third physician, one very celebrated at Madrid. This doctor set to work immediately to check the evil. He entertained but slight hope.

The fever rose to 40 degrees, they strove to reduce it by a cold plunge-bath three times a day. This remedy was a violent and painful one, the child having been blistered three times to relieve a difficulty in breathing.

On May 9th, same high fever, same bathing, same gravity of the case. The father and mother—whose anxiety and mental anguish were known to God alone—had, as true Christians, accepted and offered the sacrifice of their dear child, for whose restoration, however, they still prayed most fervently, and solicited the prayers of others. Novenas of Masses were offered for the Souls in Purgatory...

A promise was made to have a daily Mass offered at Lourdes, for one year: water from the Grotto was mingled with the remedies, and even with the water used for the baths.

No change...the condition always the same...On the morning of the 9th, the father dropped into the bath prepared for the child some water of Lourdes...All this, said he, will be of no avail, the Blessed Virgin wishes to have our little angel; may she take him soon that he may cease to suffer...

But Mary had, probably, heard the supplications in
the child's behalf; she had reserved to herself only the care of preventing the death of little Eugene, abandoning to our Blessed Martyr the merit of his cure.

On that same day, May 9th, at five o'clock, the physician, after his visit, said to the father: "Do not yield to depression; the case is a serious one,—indeed most serious; but not beyond all hope...Courage, cheer up"...and, leaving the house, he said to a friend who accompanied him to the door: "I fear much that the disease may affect our little patient's brain."

This was repeated to the parents.

It was then, that addressing myself to the poor mother, I said: "You have so much confidence in Our Lady of Lourdes, that I would scarcely venture to propose to you to have recourse to Blessed Perboyre. I have his relic here and could leave it with you if you wish.

Oh! give it to me, she exclaimed, to save my child, I would address myself to all the saints in Heaven...—Well, begin with this one, said I. And I gave her my reliquary and a leaflet whereon the Litany of Blessed Perboyre was printed.

The relic was immediately placed around the child's neck, whilst full of confidence the mother began to recite the Litany. Four hours later, the physicians found that the bath was no longer necessary; the thermometer had fallen to 39, from 40° 2...

The sister who was taking care of the boy, having remarked to the physician that during the evening the fever had less power of prostration, he decided to delay for half an hour longer the bath, which seemed so terrible an operation...

When the thirty minutes had elapsed the sister took the temperature: the fever had fallen to 37° 5. The doctor unwilling to believe, replaced the thermometer himself...same result...37° 5...No more fever.
What of the lungs? They were carefully examined: All difficulty had disappeared, the breathing was free and natural...

—The child is doing well, said the doctor,
—Is he cured, cries the mother?
—Oh! not yet, I can decide in forty-eight hours; the improvement was too sudden to last; the fever will probably return; we shall see to-morrow.

Next morning, the fever had not returned... For the first time in eight days the child had slept soundly... He did not fall back, and was able to take some broth. The day following, the feast of the Ascension, a little tapioca was put into the broth. In forty-eight hours, the physician declared the danger past. Friday, Eugene took soup twice and two eggs; Saturday: fish and veal cutlet.

On Sunday, Blessed Perboyre's protégé was up and at play with his brother and sister. To-day, Saturday, May 20th, he is walking in the park, opposite his own home; and in a day or two, the whole family will go to France to enjoy for a time the sea-breeze and the pines.

I could find no words to express the joy and gratitude of this privileged family.

G. CELARIE, C. M.
WORK OF

BLESSED PERBOYRE

_In favor of_

THE MOST NEEDY MISSIONS

Of the Double Family of St. Vincent de Paul.

Among distant missions how many, alas! have nothing to maintain them in their soul-saving work, but the charitable offerings, furnished by Catholic countries better provided with the goods of this world.

Now what is more natural than to interest in favor of these needy missions, Blessed John Gabriel Perboyre, who so loved them during his earthly sojourn, devoting himself to them even to the bleeding sacrifice of self, being martyred in China, September 11, 1840.

It is fitting therefore, to place under the perpetual patronage of the glorious Martyr, his brother-combatants here below, just as we invoke Saint Anthony to aid our poor, by procuring bread for them.

They who desire to obtain some favor, spiritual or temporal, promise Blessed John Gabriel, for the most needy missions, an offering proportioned to their means; if no providential hindrance interfere, the request will be granted.

The payment of the debt of gratitude so contracted, can be forwarded to Rev. Joseph Angeli, Priest of the Mission, (95 Rue de Sevres, Paris, France); or placed in the hands of some other Priest of the Congregation, or Sister of Charity, with the request to transmit to the address named.

Blessed John Gabriel has already manifested his power in securing desired graces. Let us have confidence in his powerful intercession. Our trust will be rewarded by the favor solicited, and the merit of the grateful offering.
FORM OF PETITION

To Blessed John Gabriel Perboyre.

O Blessed John Gabriel, thou who art so compassionate, and hast so great power with God, if thou obtain for me this favor, I promise thee— (here name the offering), for thy most needy missions.

But as thou knowest far better than I, obtain for me the grace most conducive to the glory of God, and the salvation of my soul.

Prayer of Blessed John Gabriel.

O my divine Saviour, grant by Thy Almighty power, and infinite mercy, that I may become changed, transformed into Thee. May my hands be the hands of Jesus; may my tongue be the tongue of Jesus;—may all my senses, my entire being serve only to glorify Thee. Transform my soul and all its powers. May my memory, understanding and will be lost in the memory, the understanding, the will of Jesus. May my works, my opinions be one with Thine. And as Thy Father said of Thee: This day have I begotten Thee! mayest Thou say the same of me, and with Thy Heavenly Father, add: This is my beloved Son, in whom I am well pleased.

LITANY

OF BLESSED JOHN GABRIEL PERBOYRE.

Lord have mercy on us.
Christ have mercy on us.
Lord have mercy on us.
Jesus Christ hear us.
Jesus Christ graciously hear us.
God the Father of Heaven, have mercy on us.
God the Son, Redeemer of the world, have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.
Holy Mary, pray for us,
St. Joseph, pray for us,
St. Vincent de Paul, pray for us,
Blessed John Gabriel, pray for us,
B. J. G. glorious disciple of St. Vincent,
B. J. G. heroic martyr of Jesus Christ,
B. J. G. who from thy childhood didst awaken holiest hopes,
B. J. G. who from thy youth didst give proof of admirable piety,
B. J. G. raised to a seraphic love of God,
B. J. G. filled with heavenly rapture whilst
celebrating the Divine Mysteries,
B. J.G. in thy days of agony comforted by
Jesus Christ Himself, in a heavenly vision,
B. J. G. who to form youth to piety, didst
offer thy heart for thy flock,
B. J. G. who after longing expectation didst
joyfully set out for China,
B. J. G. who didst gladly spend thyself to
gain souls to Jesus Christ,
B. J. G. who in thy torments didst bear a
marvelous resemblance to Jesus Christ,
B. J. G. sold for thirty pieces of silver by one
of thy disciples,
B. J. G. who didst forbid the sword to be
used in thy defense,
B. J. G. who didst give thyself up to thy
enemies,
B. J. G. who didst persevere before thy judges
in confessing the faith,
B. J. G. loaded by the people with ignominies
and insult,
B. J. G. cruelly buffeted for thy silence before
thy judges,
B. J. G. torn with scourges,
B. J. G. dragged with criminals to the place
of martyrdom,
B. J. G. fastened to a gibbet in the form of a cross,
B J G. predestined by God to reproduce in
thyself the image of His divine Son,
B. J. G. who after a life of innocence didst win
the palm of martyrdom,
B. J. G. now gloriously triumphant in Heaven,
Lamb of God, who takest away the sins of the
world, spare us, 0 Lord.
Lamb of God, who takest away the sins of the
world, graciously hear us, 0 Lord.
Lamb of God, who takest away the sins of the
world, have mercy on us.
V. Pray for us, Blessed John Gabriel.
R. That we may be made worthy of the prom­
ises of Christ.

Let us Pray.

Lord Jesus Christ, who in the midst of the Chi­
inese nation didst render Blessed John Gabriel,
Thy martyr, worthy of our admiration, by the in­
ocence of his life, the labors of his Apostleship,
and a wonderful participation in Thy Cross, grant,
we beseech Thee, that by our docility to the les­
sions of faith, hope and patience he has given us,
we may one day merit to be associated to his
glory in Heaven. O Thou, who being God, livest
and reignest with the Father, in the unity of the
Holy Ghost, world without end. Amen!
BOOK NOTICES.


These biographies form a collection worth being preserved: that of Father Chinchon is from the pen of a confrere and friend; that of Father Flagel, especially, is a homage of gratitude from the House of Saint-Walfroy to the man who has done so much for this pilgrimage and the works established there. The few notes given in the Annals to the imperishable memory of Sister Gélas in Syria are completed in the above-mentioned pamphlet.


"May these simple pages," writes the author, "contribute to the glory of Our Lady of Prime-Combe, and increase devotion towards her! The Sons of St. Vincent de Paul, guardians of the venerated sanctuary, are indeed favored: their success is certain." There is no doubt of this: the narration so well written and full of interesting matter, will be greeted with favor and gratitude by the pilgrims who journey hither to offer their prayers to Our Lady of Prime-Combe, and by those who come for the exercises of the retreat in this admirable solitude, combining, in every point of view, charms that benefit both soul and body, securing thus material rest whilst providing for the edification of the soul.

109. Reports of the Conferences at the Ecclesiastical Seminary of Saint-Flour. (1898-1899), are a specimen of what can be done by young ecclesiastics when furnished with the initiative and under an enlightened direction. The Seminary of Saint-Flour is directed by the Priests of the Mission, or Lazarists.
The Rev. Superior contents himself with encouraging and guiding the youthful members of the Conference; doubtless this is a great stimulus, our chief duties being the labors devoted to the seminarians. These latter constitute the staff; they draw up the reports, they discuss them; the Rev. Superior who is pleased to attend the assemblies, limits himself, generally, to notify them by a word or a sign if there is a digression from the subject to be discussed.

"The Conferences," indicate the title; there are in reality two, or rather the reunion has a twofold object: Conference of the works and Conference of social studies.—

We have before us the Conference of works and it treats of: 1. Post-scholastic works, lay and Catholic; 2. Foundations of the Patronages; 3. Organization of the Patronages: games, legality. 4. Training of youth in the Patronages.

The Conference of Social Studies reports the following studies: 1. Advertisements; 2. Morality, Political and Social Economy, their subordinate provinces: Origin of Society; End of Society; 4. Origin, transmission, mutation of civil power.

Humorously, and with the clearly avowed object of turning them away from such a course, young ecclesiastics have been reproached with "the discussion of these subjects before having studied them." This discussion is inevitable, for these topics meet the eye as we open the morning paper, nor can we converse with a man of even medium intelligence without having them introduced into the conversation. We must, therefore, conclude that all young ecclesiastics "have studied them." Amid no surroundings is one more clearly enlightened than among the students of the ecclesiastical seminaries. These young men, at the age of twenty, have as a rule, completed their classical studies; sometimes, they have studied for two years the principles of speculative and moral philosophy, the natural law; they study, at the same time, the principles of theology, notably the divine Law from whose precepts result in a great measure (1st, 4th, and 7th commandments), the social and economic problems of the day; they will find in them authorized and experienced guides. Let them so prepare that the reproach of "discussing questions before having studied them," may not be applied to the ecclesiastics of our time. We hope still to receive from the Seminary of Saint-Flour the reports forming the sequel of the aforementioned.

127. Poland (continued).—In his letter of November 15, 1682, Father Jolly says: "The last news from our three Houses in Poland is very consoling. Father Godquin writes me that on his return from the missions, given in the mountains, to the confines of Hungary, where great good is effected, he repaired to the environs of Cracow, in the hope of being able to gain souls to God. He found many souls in need, whether owing to ignorance of the mysteries of religion, or depravity of morals it would be difficult to explain; but God so blessed his labors and those of the two other priests, his confrères, that three thousand persons complied with all that was requisite for the interests of their salvation. People came to them from every direction, and the Rev. pastors and curates resolved, thenceforth, to take more care of the souls committed to their charge. The Bishop of Cracow ordered Father Godquin to arrange for the proper administration of the hospitals.

"From Culm, Father Desdaines writes me that he was about to set out with a confrère, a Pole, for the visits to
made in Posnania, a diocese now united to that of Culm. He says that ten ecclesiastics came from the diocese of Brunsburg to the seminary of that place to profit by the exercises given there.

"Father Fabry, assistant of the House at Warsaw, writes that Father Monteils, a French Missionary, labors always in the missions which he had undertaken in the diocese of Brunsburg; that God pours out most abundantly his blessing upon the same, that the people are so well satisfied, that His Lordship, in order to preserve the fruit of the missions, has sent to the House at Warsaw ten pastors to make the retreat. This prelate was afterwards desirous to send other priests of his diocese for the same exercises which they perform together nearly in the same manner as do the ordinands." So great was the success of the missions that it would not be surprising if, before long, we see several Houses of the Company in Poland, as has already been intimated.

128. Algiers. Father John Le Vacher; his labors and his death.—Occasionally, tidings were received of Father Le Vacher who, since the death of Mr. Vincent, continued to labor at Algiers, in Barbary, for the relief of the poor Christian slaves, as Father Julian Guérin, and his other predecessors had done. "We have received," writes Father Jolly, March 9th, 1673, "letters from Father Le Vacher who informs us that God preserves his poor suffering church in peace; and it is very consoling to know that he avails himself of the slavery of the body to withdraw many souls from the spiritual servitude of the demon, not only by the conversion of Catholic sinners, but, moreover, of many heretics of all nationalities to our holy religion. We have had with us for some months, Brother Dubourdieu, French consul to Algiers; he was sent back to France by the dey and his son-in-law, for having courageously opposed the infractions of the Treaty of Peace made with the King; and as
the ministers of State for these reasons deemed it not prudent to reinstate this brother, we presented another to succeed him." The court had left the consulate at the disposition of Mr. Vincent, in order that the priests might be more at liberty to relieve the slaves; afterwards, no more brothers were sent and merchants filled the office. Father Jolly continues: "We perceive some disposition to restore the consulate of Tunis taken from us without any notice; this would enable us to extend our services for the benefit of the poor slaves so numerous there." Nevertheless, this hope was not to be realized.

Overpowered with work, Father Le Vacher wrote to the General in 1677, begging for help. Father Jolly answered that he hoped soon to be able to send a priest to assist him, and that, meanwhile, he had sent Brother William Tardif, with whom he was acquainted, as he had been with him before he entered the Congregation; which arrangement greatly pleased the good Missionary. The priest could not take passage, and Father Le Vacher was still alone in 1681. Writing to the Houses at that date, among other things Father Jolly says: "Father Le Vacher is still at Algiers, very infirm. We had destined help for him, but we trust that the obstacles which so far have prevented the departure of the priest appointed, will soon be removed. Father Le Vacher still renders very valuable services to the poor, Christian slaves."

Speedy aid was needed by Father Le Vacher, for matters were coming to a crisis between France and the Algerians. The incessant piracies of the latter against the French, obliged King Louis XIV. to send a fleet under the command of Duquesne, a celebrated naval officer, to bombard their city; and, out of revenge, these infidels, in 1682 put Father Le Vacher to the cannon’s mouth.
death by the Algerians.—Subsequently, the treaty was renewed and Father Jolly sent to Algiers, Father Montmasson, who had returned from Madagascar after the retreat of the French from that Island. He was accompanied by Brothers Francis Francillon and James Leclerc. But peace was of short duration: the people of Algiers renewed hostilities, and in 1688, the King sent to Algiers another fleet commanded by Marshal d’Etrees, who, by bombarding the city, reduced a portion of it to ashes. Enraged at this, the unfortunate inhabitants seized all the Frenchmen in their city to put them to the cannon’s mouth, hurling the scattered members of their bodies against their assailants. Thus did they treat poor Father Montmasson whom the people even insulted in the most outrageous manner as he was led to execution. He rejected with horror—as it was his duty to do—the odious proposal to redeem his life by renouncing his religion for the law of Mahomet. Hence, his death may be regarded as a species of martyrdom.

Brother Francis Francillon died with him. The other brother was set at liberty because some one said that he was a Savoyard, which the brother did not, however, confirm, it not being the truth. Father Montmasson was originally from Savoy; the labors of this good Missionary in the Island of Madagascar, as also on the journey thither and returning, still more his most virtuous life, merited for him the crown of martyrdom, and divine Providence would not permit him to be deprived of a death so precious as that which he suffered.

130. Madagascar. Abandonment of the Colony and close of the Mission.—Father Montmasson returned from Madagascar with another Missionary who was so exhausted by fatigue, that he died shortly after his arrival at St. Lazare. We have already learned the sad fate of the French colonists in this Island which they were forced to
abandon. In 1673, Father Jolly wrote to the Houses of the Congregation: "As to the Missionaries of Madagascar, we have heard nothing from them for almost a year, and from statements contained in last letters received, there is reason to fear that they have been massacred by the inhabitants of the Island; this is the more probable as the few Frenchmen remaining were left entirely at the mercy of their enemies who deprived them of their arms and ammunition. As the Island has been abandoned by the India Company, vessels no longer pass there. We have not been able to send our Missionaries any assistance, and they have not even had the consolation, as they wrote us, to receive any of our letters, although we had written by every vessel sailing from our ports; so that cut off from all human succor, they can expect help from God alone, who never fails to provide for the wants of those who confide in Him. I, therefore, beg you, with your household, to pray in a very special manner for them." He repeats this recommendation in another letter of Sept. 23rd: "We have received no news from our poor confrères of Madagascar; I recommend them again to your fervent prayers." Father Montmasson afterwards returned with his companion; the other Missionaries met their death in divers ways in that Island. From that date, no Missionaries were sent there.

131. Commencement of the Mission in the Isle of Bourbon.—Several Frenchmen withdrew from Madagascar to the neighboring Island of Mascarenha, or the Isle of Bourbon: They had already sent thither from the forts of the Island, idlers and those whom they wished to banish for their crimes. Finding a healthy atmosphere and a few habitations, the India Company settled there, improving this new colony as a place favorable for vessels to lay over on their route to the East Indies. These gentlemen asked for Missionaries to look after the spiritual af-
fairs; hence, this new mission took the place of that of Madagascar.

As to Algiers, they waited a few years until those infidels came to terms of peace; then, new Missionaries were sent. But of all this we shall speak hereafter.

From this period, the relations given will be neither so simple, nor in such detail, and the Superiors General will not communicate so minutely news of the Family to the private Houses; nor will they dwell upon the success of the functions of the Company in the various Houses. Doubtless, because success appeared greater in the beginning, or perhaps because when the Houses have fallen into their usual order, so much note is not taken of the divers works performed therein.

§ 21. Assemblies; their fruits. Solicitude with regard to doctrine and vigilance on the part of the Superior General to maintain discipline.

132. Convocation of the first Sexennial Assembly; its result. (1679).—Six years had elapsed since the election of the General. In accordance with the Constitutions, Father Jolly deemed it his duty to notify the Houses of the Provinces to hold an assembly, that from each of these Provinces a priest might be deputed to repair to St. Lazare. There, these deputies, conjointly with the officers general, were to decide whether the welfare of the Company rendered it expedient to convoke an assembly general or postpone the same for six years longer: this was termed the Sexennial Assembly. No such assembly had as yet been held; in 1668, six years after his election, Father Alméras had judged it expedient to convoke an assembly general. The Sexennial assembly concluded that a general assembly was not necessary at that time.

133. Questions proposed by the Provinces.—Divers propositions drawn up in the provincial assemblies were presented by the deputies.
As we write from the Province of Lyons, the Memoirs furnish us only with the propositions relative to this Province, and the answers given by the General. He therein recommends the Directors of the Missions to be firm with regard to the observance of the Rule and to carry out the counsels given them; he exhorts inferiors to obey the Director appointed by the Superiors. He says that he greatly desired to send models for sermons and catechisms to the Houses, which desire he had not as yet been able to realize; that the person appointed to draw up the Rules for offices of minor importance had not made much headway.—He declares that it is not customary for the Congregation to lightly assume the direction of the Sisters of Charity, when not charged with the parish in which they reside; but that only the Visitors in passing through the cities wherein they are established visit them. To preserve the necessary uniformity on this point a promise was made that an instruction would be written out, and to this all must conform, etc., etc.

Many other questions were proposed from the Province of Lyons. But several of these questions were set aside, either in order not to fatigue the General, or that they might not seem to wish to limit his power.

134. Doctrinal Letter of Father Jolly against Quietism.—Some time after, Father Jolly sent a circular letter to the Houses guarding them against the Quietists then disturbing the Church by introducing a new method of making mental prayer; this letter bears date of October 18, 1684. In it he says that he has been informed by some of the Missionaries, that certain private members have approved the method of meditation which is not at all conformed to that taught by Mr. Vincent, and which is even opposed to some of our exercises; for example, repetition of meditation; to this may be added many other inconven-
"Having been notified," said he, "and having proof of the same, that several members, among others, some young subjects, have adopted this method without having the requisite dispositions, I consulted my Assistants regarding the matter, and we have resolved to give the following advice to the whole Company:

"Although we admit with the Saints and masters of the spiritual life, this good and sublime prayer, acknowledging that it is a very choice gift of God, when it comes from Him, yet, it may be to many souls a source of illusion, should they adopt it without the previous exercise of mortification of the passions and of the will. The Saints commonly assert that it is an error to believe that a soul can arrive at this sublime prayer by her own strength and industry. St. Bernard says: Ecclesia, non est scrutatrix majestatis, sed voluntatis, et si aliquando per excessum rapi in illam contingat, digitus Dei est dignamne Dei alta pervadens; enim Apostolus raptum se commemorat, ut ausum exseret, quinam alter praesumat huic se et divinae majestatis horrendo, scrutinio propriis intricare conatibus.

"Consequently, we should not, on our own responsibility, adopt such a method of prayer; nor is it an easy matter to furnish rules for the exercise of it. God having reserved to Himself the communication of the same to such as He pleases to call thereunto, and being the Master of those whom He conducts in this way, we may believe with the Saints that the number of such souls is very small; and experience proves, as our venerable Father has told us many times, in speaking of meditation, that many have been seduced by aspiring of themselves to this sublime prayer, while devoid of the Christian virtues which, nevertheless, it is our duty to acquire, and meditation should serve as the means of obtaining them. Meditation is good in proportion at it excites us to the practice of humility, obed-
ence and the other virtues. This is admirably set forth in the Life of St. Vincent, in the chapter treating of meditation.

"Moreover," continues Father Jolly, "our Rules prescribe uniformity in all things, particularly in point of direction, teaching, and governing; and in regard to spiritual practice,—avoiding all singularity as the cause of envy and disorder.

"No new method of mental prayer must be introduced into the Company; but we must follow that which was taught by our venerable Founder, Mr. Vincent, by means of which he sanctified himself, and by which, with the grace of God, he accomplished the good which excites our admiration. He learned this method from the Saints and from the Saint of saints, our Lord Himself, whom he so faithfully consulted; this method is perfectly conformed to our customs, it leads us to the practice of true virtue, and it will place those who strictly adhere to it, in the condition to be raised to a more sublime state when such will be the good pleasure of God. I feel that it will be well for us, after the example of the same Mr. Vincent, to take our seat here, as everywhere else, in the lowest place, waiting for him who invited us, to bid us: "Go up higher." Far be it from us to condemn contemplation; we only advise you to beware of adopting a method of prayer to which one should be called directly by God; and not to introduce into the Company a singularity which would be prejudicial to it."

Father Jolly ordered this letter to be read in all the Houses, by priests and clerics, that they might understand the intention of the Company, which forbids subjects to teach any other method of meditation than the one practised therein, and which has been inculcated by its venerated Institutor, conformably to the simplicity and uniformity of which it makes profession; and if any one thinks him-
self called by God to a more sublime kind of prayer, let him be content to speak of it to his Director in making his communication.

This beautiful and most solid letter is the first dogmatic letter written to the Company by any Superior General. The new book alluded to, written by a blind contemplative of Marseilles, Mr. Malavel, introduced this method of meditation. The General did not wish young priests, and especially clerics, to read it.

135. Notification to the Company of the condemnation of the doctrines of Molinos, by the Church.—Two or three years after this, a Spanish priest, Michael Molinos, who was considered a very good man, created quite a sensation in Rome. Cardinal Cibo, prefect of the General Inquisition, wrote to the bishops of Italy early in the year 1687, in reference to the disturbance. He did this in consequence of the information which the Congregation of the Holy Office had received from all quarters, that certain societies of men and women had been organized in churches and oratories, in which, under pretext of elevating souls to the prayer of quiet, certain spiritual directors, had artfully insinuated into the minds of simple persons, pernicious errors threatening to terminate in manifest heresies or in shameful crimes. Hence, the cardinals of the Holy Office had judged it expedient to commission the bishops to watch carefully over new assemblies, to absolutely abolish them if disorders were discovered in them, and to exhort the directors to walk in the beaten path of Christian perfection, without affecting singularity; and to prevent any suspected of these novelties, from introducing themselves into religious houses.

The Holy Office, by a decree promulgated in presence of our Holy Father, Pope Innocent XI., Thursday, August 28, 1687, in which Molinos is styled "son of perdition", condemned, in order to obviate these dangerous errors,
sixty-eight of the propositions advanced by the author, all tending to a purely passive state, regardless of the acts of virtue and obedience to law, as well as of the necessity of resisting concupiscence; and so of the rest. Molinos publicly retracted these errors September 3rd, having taught them verbally and by writing.

The decree having been sent to France, Father Jolly addressed to the whole Company a letter dated October 7, 1687, wherein he says: “This teaches us how important it is to guard against all novelty, although presented under the most beautiful aspect, before it has been carefully examined and approved by those established by God to avert from the faithful any doctrine not pure or entirely conformed to the sentiments and practice of the Church.”

These propositions were translated into French that all might understand them and be guarded against the errors, scandal and rashness which they contain, as the Decree states; and that they avoid believing them, teaching them, and reducing them to practice—all which is expressly forbidden under penalty of excommunication. These errors although so gross and so justly condemned by the Holy See, yet were revived in France by means of Father Lacombe and Madame Guyon, supported by the Archbishop of Cambray. Pope Innocent XII. issued a second decree regarding these errors, of which we shall speak in the proper place.

136. General Assembly in 1685. Convocation and Decrees.—Twelve years having elapsed since the General Assembly, in which Father Jolly was elected Superior General, he could not dispense himself from calling one, particularly as there was no hindrance thereto from difficulties of travel, wars, or similar obstacles: all Europe enjoying peace. He therefore, invited the delegates to meet at St. Lazare’s after Easter in 1685, and for that reason the usual assemblies were held in all the Houses of the
French Provinces, and in those of foreign countries. Three priests, including the Visitor, from each of the five Provinces of France and the two Provinces of Italy and Poland were present at the General Assembly.

It was not considered necessary to draw up new regulations regarding the functions of the Assembly; those followed in the last being sufficient, and to which the members had only to conform. Many resolutions were adopted far surpassing in number those of previous assemblies. Several points concerning the elections to be made in assemblies, were determined, and certain details of discipline decided.

The letter of Father Jolly, above cited, on the new method of meditation was approved with enthusiasm. All Missionaries were forbidden to uphold or write anything tending to introduce a different method of meditation; or to advance anything in conferences or instructions leading thereto. If any Superior be found guilty of having infringed this order and if, after having been warned he does not correct, he shall be punished for his disobedience, as the Superior General shall think proper.

Father Berthe was secretary in this assembly. Several decrees were drawn up; but as many points had not been sufficiently decisive, particularly in what concerned the assemblies, which heretofore had been rare, it was prudent to adopt certain resolutions for the future.

A decree relative to the precedence of the Assistants, caused Father Jolly some embarrassment, because it appeared to him contrary to primitive customs which inculcated greater simplicity, and humility; for this reason, fearing perhaps some abuse, the decree was annulled in the following assembly, as we shall see in its proper place.

137. Answers of the Superior General to the questions proposed by the Assembly.—The Assembly left to the Superior General, as formerly, the task of replying to several
questions; he was faithful to the duty. He first remarks that some relaxation has been noticed in the practice of simplicity,—a virtue so strongly recommended by Mr. Vincent, and practised with the highest edification by the first Missionaries;—and he enjoins according to the intention of the assembly, a special love for the practice of this virtue: following in sermons the simple method given by Mr. Vincent; discarding superfluous ornaments in churches, buildings, apartments, etc. — Other responses were as follows:

In parishes and in seminaries where the Missionaries are obliged to say Mass and office according to the rubrics of the diocese, it is permitted to say a different Mass from the office they have recited; and, henceforth, to make use of other colors than those prescribed by the Roman Ordo, thereby to conform to the custom of the diocese.— It is expedient from time to time, to give missions in the parishes confided to us, inviting thither confessors from other Houses of the Company. The Superior should see that catechists do not speak at too great length; we may attribute to this abuse the little fruit derived from this exercise. The Confraternities of Charity should be visited in localities where they are established. Seminarians should also be exercised in delivering sermons either in the refectory or some hall.— It is essential to call attention to the Rule forbidding us to speak of the affairs of the government of the House; to read at stated times certain instructive circular letters, particularly those received at the conclusion of the general assemblies.

These are some of the acts which have come down to us. We observe in them, as well as in those of previous assemblies, most useful regulations for the well-being of a Community. Father Jolly in a circular of September 15, 1687, points out also certain abuses. In fact, no Community can be found into which some faults may not glide,
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from the consequences of which the society must be guarded.


138. An attempt at religious restoration in England under James II. Missionaries are charged with the Royal Chapel in London. The following details give evidence of the vigilance of the Superior General and of the assembly: hence, the Company diffused the good odor of edification even in distant lands, as we shall see.

King James II. succeeded his brother Charles on the throne of England. While duke of York, he embraced the Catholic religion. On coming to the crown in 1685, he sent an ambassador to Rome, and received at London the following year, an Apostolic Nuncio. This prince also desired Missionaries for the service of his royal chapel, after the example of His Most Christian Majesty of France, who had them at Versailles. Father Jolly sent a band under the direction of Father Lelasseur, a most learned and virtuous priest: they were honorably received by the king, and at once commenced to exercise their functions.

May 8, 1867, Father Lelasseur wrote as follows to the Superior General: "His Majesty received us with demonstrations of sincere affection; he has already granted us two audiences, interrogating us regarding the duties of our Congregation, and expressed much pleasure in listening to us. No prince was ever found more zealous, more religious than he; but his zeal meets with serious obstacles. Some politicians thought he was in too great haste and that he would gain greater advantages by being more deliberate. This same year, 1687, the king published an edict granting liberty of conscience throughout his dominions. Others, on the contrary, thought he was wanting in zeal."

Father Lelasseur continues: "The English spirit is not at all inclined to Catholicity; the king could not find among the members of the Parliament any one to approve
the edict granting liberty of conscience, therefore, he had it published by his own authority. At present, there are in London seven or eight chapels and churches in which Mass is publicly celebrated; besides these, we have the king’s chapel in which we celebrate the divine office with all possible solemnity. While we officiate at the altar, attended by eight acolytes, the king’s choir performs the part assigned to it; the king and queen are always present at High Mass and Vespers which we sing every Sunday and festival. We also preach there, but in English; we preach in French only in the chapel of the French and Spanish ambassadors. We cannot dispense ourselves from preaching sometimes in the French chapel, and I think it will be necessary to do so in the Spanish chapel. We are not yet established in the Louvre, because the apartments destined for us will not be ready, until the return from Windsor where the king spends the summer; we are to accompany him thither. We do not appear in the street in our clerical costume, but we approach it as nearly as possible, to accustom the people to the sight of it. So far, we have worn the oravat, but now we are beginning to appear with the abbé’s collar, and a small wig: I hope we will soon be free to follow our own customs.”

Father Lelasseur continues: “The Rev. Jesuit Fathers being restored to favor are becoming powerful; one of them is confessor to the king, another to the queen, and a third is a great favorite of the king. We are very friendly with these Fathers, but have not much intimacy. Some English lords have recently been converted; others are beginning to go to Mass privately, propter metum Judæorum. In two weeks the Jesuits will open a college in London; they will commence with two classes.” Such was the report sent from London by Father Lelasseur.

139. Hopes of the Catholics in England frustrated.—Missionaries return to France—The account above rendered
was a source of great pleasure to Father Jolly, but these fair hopes were doomed to perish. The English, inclined to rebellion, rose in arms. The king was obliged to seek refuge in France, whither the queen had already preceded him, with the young Prince of Wales. The next year, the Prince of Orange, the king's son-in-law, and chief of the conspirators, was proclaimed king, under the title of William III.

The Missionaries had the grief to return to France, arriving, however, in good condition. All that had been done in favor of religion was destroyed; and the Prince of Orange, now king, had the boldness to induce the greater number of Christian princes to sign a league in the city of Augsburg, against France, the only country that could give assistance to James II.

140. Contest of the Court of France with Rome. Rev. Father Simon, Superior of the establishment at Rome.—Pope Innocent XI. was at variance with the crown of France on the subject of ecclesiastical revenues. He also authorized the election of the young prince, Clement of Bavaria, to the archbishopric of Cologne, while France sustained the cause of Cardinal de Furstemberg. Nevertheless, the great Pontiff who led a most exemplary life, favored the Congregation, desiring that it should preserve its primitive simplicity. He highly esteemed Father Simon, Superior of the House at Rome. But, some one having maliciously circulated the report in France, that this Superior was interfering somewhat in political affairs—he was indeed an intimate friend of Cardinal Cibo, a powerful minister under the pontificate of Innocent XI.—King Louis XIV. spoke on the subject to Father Jolly who was obliged to recall the good Father from Rome, appointing Father Martin, Superior in his stead. Father Simon died a few years after his return to France; his death was very sad, his mind having given way. He bears
the reputation of a most estimable Missionary, of easy and winning manner.

141. *Italian Life of Mr. Vincent, by Accami.*—It is believed that Father Simon was in a great measure, the author of the *Life of Mr. Vincent,* published in Rome in Italian, in the year 1677, and dedicated to the same Pope, Innocent XI.; this Italian work is highly prized: it bears the authorship of Father Dominic Accami, Priest of the Oratory in Rome. The preface of the Italian Life says: That the servant of God having been endowed with the most ardent charity for the poor, and with great zeal for the sanctification of the clergy, the book was found worthy, on its appearance, to bear on its title page the name of so great a Pope, who was universally regarded as the Father of the poor, and a most excellent model of the priesthood. We find in this work, an abridgment of what had been more fully stated by the author of the French Life, speaking, nevertheless, quite at length on what regards the functions of the Company, as well for the benefit of the Missionaries, who would see in this collection what they are obliged to do, as for the edification of readers who will be gratified to be made acquainted with these items.

142. *Father Martin, Superior of the House in Rome.* *Example of disinterestedness.*—Rev. Father Martin who replaced Father Simon, was well known in the city of Rome, having resided a long time in Italy, in almost all the Houses. He was strongly attached to the maxims of Mr. Vincent; above all, he was perfectly disinterested, giving evidence thereof in the following circumstance worthy of being recorded...A Roman priest who had acquired considerable wealth in the fulfilment of an office, was a great friend of the House; he had presented to the chapel a complete silver service. This priest was Rev. Father Balamola. His friendship was appreciated, but he
subjected the disinterestedness of the Missionaries to a severe trial:

He pretended to esteem them no longer; he did not receive them in his usual gracious manner, preferring other Communities to them. He even redemanded the silver plate which he had given them. Father Martin deliberated with the council as to the expediency of returning it; several of the members were of the opinion that he ought not to give it up, as it was a free gift; but Father Martin thought otherwise, and gained his confrères over to his views. Therefore, the silver was returned to this good priest who, ill as he was, received it, and ordered it to be safely deposited.

Shortly after this he died. Father Martin was anxious to learn the contents of his will, sending a brother expressly for this purpose; he was surprised to ascertain that in the will, the priest gave due praise to the disinterestedness and other estimable qualities which he had recognized in the spirit of the Congregation, and in acknowledgement of the same, he wished the silver plate to be restored to the House; moreover, he bequeathed to the establishment all his property, amounting to nearly 20,000 Roman crowns. This singular example is worthy of attention.

143. The Chapel of Monte Citorio; Father Terrarossa first Italian Superior of the House.—Before leaving Rome, Father Simon had richly adorned the chapel of the House. Some were of opinion that it should be opened to the public; hitherto, there was no entrance on the street. Pope Innocent being consulted, did not approve the plan. Father Martin some time after, lost his health; he could no longer discharge his office as Visitor of the Province, nor even that of Superior of the House in Rome. Then Father Jolly appointed in his place Father Jean Pierre Terrarossa, who was thus the first Italian Superior of the House in Rome, as he had already been of that at Turin, after the death of
Father Pesnelle, the last French Superior; this happened in 1683, since which time only Italian Superiors have been appointed.

144. Paris. Father Jolly much grieved by the conduct of the Superior of the Hotel des Invalides. His attachment to sound doctrine. — Father Jolly, although so estimable a Superior, had many trials to endure in the exercise of his government; one of the most distressing occurred in the year 1690. Similar mortifications have frequently befallen the most holy Communities, but the irregularities of individual members should never disparage a society, particularly if the roots of the tree are healthy, and if the spirit of the Institute animates the majority. The trouble was caused by a young Missionary whom the Superior General installed as pastor at the Hotel des Invalides. In the beginning, he gave universal satisfaction; but entangling himself in family affairs in the interests of his parents, he lost sight of his obligations. Father Jolly was deeply mortified thereat; he substituted in his place a virtuous priest.

(To be continued).
NOTA.—We have reserved for Annals No. 4—the last of 1899—matter requiring much additional space; this will compensate for smaller number of pages in Nos. 2 and 3, of present year.

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