BEATIFICATION
OF FRANCIS REGIS CLET
OF THE CONGREGATION OF THE MISSION OF SAINT VINCENT DE PAUL
MARTYR

At the close of the century, the Church also has the right to take note of the works accomplished by her sons, that God may be glorified in the crowns decreed them.

Thus has it been in the solemn ceremonies of the canonizations and beatifications at Rome, this year, on the 24th and the 27th of May.

The canonizations: Herein the Church verified the increasing glory, which for us has now reached the perfection of its splendor, of one of her most illustrious sons, John Baptist de La Salle, of the diocese of Rheims in France, the apostle of popular and Christian education, founder of the Brothers of the Christian Schools. She contemplated also the exceptional glory of one of her most illustrious virgins, St. Rita—abbreviation of Marguerita—of Cascia, in Umbria. She has ranked both among the saints.

The beatifications took place on the 27th.

Justly does the Church honor God as the “Immortal King of ages: Regi seculorum immortali.” In Heaven, the elect, according to a vision of the apostle St. John, cast their crowns before the throne; here below, a similar spectacle is presented. Before the “Immortal King of ages” epoch succeeds epoch, and the children of God or His soldiers still offer Him their crowns, or their palms.

The closing century pays its tribute: it will not pale before preceding ages either in the cohorts of virgins that have been raised up, or in those of holy pontiffs and
martyrs. Fain would we dwell longer upon this subject, but space limits us to the martyrs.

One hundred years ago, navigators, furrowing the seas of Oceanica, discovered there a world of new islands. If they touched the shores of China and Annam, it was to declare that these shores were inhospitable and would welcome neither European civilization nor Christian faith. With regard to faith, the Church, according to her custom set to work; as usual it was at the price of the blood of her martyrs, and during this century she has planted the Christian faith in regions hitherto buried in the darkness of infidelity. Only a few years have elapsed since she beatified the blessed martyr, Pierre Chanel, representing the apostles of Oceanica. In John Gabriel Perboyre, she had crowned a representative of the martyrs of China. On May 27th, she decreed crowns and the aureola of the blessed to a full cohort. She proclaimed the glory of seventy-seven martyrs of Annam, Tonkin and China. And among them is a Son of Saint Vincent de Paul, Blessed Francis Regis Clet, born at Grenoble, in 1748; received into the Congregation of the Mission, at Lyons, March 1769, martyred for the faith, in China, Feb. 1820.

I.—BIOGRAPHY OF THE MARTYR

The Bishop of Grenoble by a circular notified his diocesans of the beatification of the Servant of God, who belongs by birth to that diocese, Grenoble being his native city. We transcribe the summary given by His Lordship of the life of the Blessed Martyr:

"Francis Regis Clet was born at Grenoble August 19, 1748, and was baptized on the following day in the parish church of St. Louis. He was the tenth of fifteen children in a family thoroughly Christian, wherein piety was prized above all earthly goods, however precious."
THE BLESSED FRANCIS CLET
OF THE CONGREGATION OF THE MISSION (LAZARISTS)
PREACHER OF THE FAITH AND MARTYR IN CHINA

Published by Via Sapientiae, 1900
"Of the childhood of Francis Regis, or his education nothing is known; however, it is probable that he studied the classics at the royal college of Grenoble, as his brothers and his cousins were students there.

In his twenty-first year, obeying the attraction for the religious life, he bade adieu to his native land and his family, to repair to Lyons, to the novitiate of the Priests of the Mission, the worthy Sons of Saint Vincent de Paul. He made his profession there March 18, 1771, after the two years of probation required by the Institute. Furnished by Mgr. de Caïrol de Madallan, Bishop of Grenoble, with letters of recommendation he received, successively, the divers orders, and, finally, that of the priesthood, March 27, 1773, at Lyons.

"He was then sent by his Superiors as professor of theology to the ecclesiastical seminary of Annecy where the Bishop, Mgr. Biord, cordially welcomed a co-laborer to whose merit the highest authority bore testimony. During the fifteen years that he spent here Francis Regis Clet won the admiration of all who had intercourse with him, by his rare virtue, and the depth and accuracy of his teaching. So extensive was his learning that he was surnamed the walking library. He was a profound theologian and from all sections of the diocese the clergy delighted to have recourse to his counsel.

"The moment marked out by Divine Providence to change the course of this life, hitherto so peaceful and uniform, had now arrived. Delegated by his confrères to assist at a general assembly of the Congregation of the Mission, held at Paris, June 1788, Francis Regis saw himself—notwithstanding the resistance made by his humility—appointed by the Superior General, Father Cayla de la Garde, to the important office of Master of Novices at Saint Lazare. He was not destined to remain long in this
duty. The year following, the Revolution broke out, soon opening the door to every excess, and letting loose the passions of the populace. In the blind folly of rage and destruction, the mob—on a certain day—rushed upon Saint Lazare’s, a house which the remembrance of the benefits of Saint Vincent de Paul and his successors could no longer protect, and shamefully pillaged it. This was for our Blessed Martyr a severe trial. Obliged to leave France, and desirous still of being useful to souls, he felt within himself sufficient courage and strength to carry on the work of an apostle. He envied those among his confrères who had been sent to foreign lands to evangelize the idolaters. Why could he not be of their number? The vision of China haunted him. He asked and obtained permission to repair thither, and, in April 1791, he embarked at Lorient.

"For more than thirty years he led the self-sacrificing life of a Missionary, and always with indefatigable zeal; he evangelized three immense Provinces of the Chinese Empire: Kiang-Si, Hou-Pé, and Ho-Nan. Meanwhile, he held a most edifying correspondence with his eldest sister, Miss Marie Theresa Clet, and one of his brothers, Dom Francis Clet, religious of the Chartreuse. In his familiar letters, with a lively interest, he pours out his heart with that charming gayety which we so frequently find allied to the austerity of the saints. He describes his labors and his trials; but he always effaces himself, never uttering the least complaint, insisting that he was everywhere too well cared for. His pure and lofty soul reveals itself in the simple expression of the motive of all his actions: God wills it, this is my motto!

"His greatest ambition was still to give his life for Jesus Christ. Deeming himself unworthy of such a favor, he scarcely dared hope that his one desire was ever to be realized. At length, however, his prayers were heard."
"A violent persecution having burst forth against the Christians, he was forced to flee his humble abode. A fugitive and a wanderer, obliged to conceal himself in the woods and caverns, he was at last betrayed by a false Christian who made known the place of his retreat, and, like his Divine Master, he was delivered into the hands of his persecutors, for thirty pieces. Loaded with chains, he was thrown into prison, and was afterwards brought before the mandarins and the Governor of Ho-Nan. His tormenters resorted to every species of torture. Bound hand and foot, kneeling upon fragments of iron, he endured all manner of brutality from his executioners who, with unheard of cruelty, drew blood from their victim by their inhuman blows. And, amid these excruciating sufferings, possessing his soul in peace, patient and full of meekness, with a smiling countenance, he bore all, opening not his mouth to complain. Finally, the Emperor ordered the martyr to be strangled. The sentence was put into execution February 17, 1820. Thus was his sacrifice consummated.

II. CAUSE OF BEATIFICATION.

The apostolic life with the martyrdom of this valiant Son of Saint Vincent de Paul has already been published (See Annals of the Mission, Vol. VI., p. 437).

His Cause of Beatification was joined with that of a number of confessors of the faith who, in the same persecution gave their lives for Jesus Christ in Annam, Tonkin, and in China. Several of these martyrs were Europeans; they belong to four religious families: the Society of Foreign Missions of Paris, the Orders of St. Dominic, of St. Francis of Assissium, and of the Congregation of the Mission, of Saint Vincent de Paul. The rest were native priests and Christians; one woman being among
the number. All these Causes were included in the same process of Beatification.

The Cause of our martyr, Blessed Francis Regis Clet, had been introduced July 9, 1843, under Gregory XVI.; on February 25, 1900, the special decree was issued, verifying his martyrdom and the cause of his martyrdom, with the signs and miracles verifying this martyrdom. (See Vol. VII., pp. 153, 155).

On the following April 8th, there was published, by order of Leo XIII., the decree common to all these servants of God, said decree declaring that they might safely proceed to their beatification. Here is the text:

DECREE.

For the beatification or declaration of the martyrdom of the Venerable John Gabriel Taurin Dupresse, Bishop of Sabraca; Peter Dumoulin Borie, Bishop elect, and their companions of the Foreign Missions; Ignatius Delgado, Bishop of Mellipotamus, Dominic Henares, Bishop of Fessa, and their companions, of the Order of Friars Preachers; Francis Clet, of the Congregation of the Mission, and John de Triora, of the Friars Minor,—martyred by the pagans in hatred of the faith.

The invincible soldiers of Christ who have poured out their blood to bear witness to the immortal faith which they professed, are the proudest trophies of the Church; therefore doth she glory in the ever-increasing number of these heroes of whom she is the Mother, and therefore doth she repeat with the apostle: "And this is the victory which overcometh the world, our faith." (1 John, v., 4.)

Whilst, on earth, with one hand, she gathers the palms of her children that she may reckon their number, with the other she inscribes their names in Heaven. Now, truly worthy of being associated with the white-robed army of martyrs, we behold a glorious troupe of combatants who have sustained the conflict in our own century: John Gabriel Taurin Dupresse, Peter Dumoulin-Borie, Ignatius Delgado, Dominic Henares, Francis Clet,
JOHN DE TRIORA and their companions, to the number of seventy-seven, in China, in Tonkin, in Cochin-China, who, despite the proscription of the most ferocious tyrants, have professed the Christian faith with a cheerfulness and constancy worthy even of the early martyrs. Despising all threats, they submitted to exile, tortures, and to a most cruel death rather than renounce their holy religion. The Sovereign Pontiff has declared that their martyrdom and its cause, as well as the miracles and signs, were unquestionable, save in regard to miracles in the case of two, who were nevertheless included with the other martyrs; and this by decrees dated July 2, 1899, and February 24, 1900.

But, in order that the process might be regularly carried out in the general assembly of the Sacred Congregation of Rites, held March 17, at the Vatican, in presence of His Holiness Leo XIII., His Eminence Cardinal Gaétan Aloisi Masella, reporter of the cause, proposed the doubt: “Can

DECRETUM

SINARUM, TUNQUINEN. ET COCHINCHINEN.

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII VENERABILIMUM SERVORUM DEI
IOANNIS GABRIELIS TAURIN-DUFRESSE, EPISCOPI TABRACEN., PETRI DUMOULIN-
BORIE, EPISCOPI ELECTI, ET SOCIORUM AB EXTERIS MISSIONIBUS, IGNATHI
DELGADO, EPISCOPI MELLIPOTAMENSIS, DOMINICI HENARES, EPISCOPI FESSEI-
TENSIS, ET SOCIORUM ORDINIS PREDICATORUM, FRANCISCI CLET, E CONGREGA-
TIONE MISSIONIS, ET IOANNIS A TRIORA, ORDINIS MIN. S. FRANCISCI, IN ODIO
FIDEI AB IDOLOLATRIS INTERFECTORUM.

SUPER DUBIO

An, stante decreto declarationis Martyrii ejusque Causa, et Signorum seu
Miraculorum ipsum Martyrium illustrantium, Tuto procedi possit ad
eorumdem VV. Servorum Dei Beatificationem.

Invicti milites Christi, qui Fidei immortalis veritatem suo testati sunt
sanguine, trophaea maxima pepererunt Ecclesiae, quibus mater haec fortium
virorum in dies ancta gestit, iterans Apostoli verba: Hec est victoria que
vincit mundum fides nostra. (Io. Ep. I, v. 4.) Dumque palmas filiorum
we, securely accord to the Venerable Servants of God the honors of the Blessed?’ The Most Eminent Cardinals and the Father Consulters voted in favor of the beatification. His Holiness declared that he would still delay his decision, meanwhile imploring anew the assistance of Divine Wisdom.

On the Sunday preceding the paschal solemnity after having offered the Holy Sacrifice, the Holy Father summoned Cardinal Gaétan Aloisi Masella, reporter of the cause, pro-prefect of the Sacred Congregation of Rites, as well as Rev. Father John Baptist Lugari, promoter of the faith, with the undersigned secretary, and, in our presence solemnly declared: ‘We can, in all security, proceed to the Beatification of the said Venerable Servants of God.’

On the same date, April 8th, His Holiness, moreover, ordered the decree to be published, to be inserted in the
Acts of the Sacred Congregation of Rites, and Letters Apostolic to be issued in the form of a Brief, fixing the date of the solemn Beatification.

**Gaetan, Card. Aloisi Masella,**

*Pro-Datary, Pro-Prefect of the S. C. of Rites.*

**D. Panici.**

*Secretary of the S. C. of Rites.*

III. THE DECORATION; ST. PETER’S.

May 27th, was the day appointed by the Sovereign Pontiff for the beatification, and the Holy Father likewise decided that the ceremony should take place in the Basilica of St. Peter’s. The Superior General and Most Honored Mother Kieffer made it a duty to be present at the beatification; a large number of Missionaries and Sisters of Charity also assisted at this solemnity so consoling, and reflecting so much honor upon the Family of Saint Vincent de Paul, as one of his Sons was to be placed upon the altars of Holy Church.

The superb decorations for the canonizations underwent no change for the beatifications. The church was a marvel of beauty.


Decretum hoc in vulgus edi et in acta Sacrorum Rituum Congregationis inseri, Litterasque Apostolicas in forma Brevis de Beatificatione quando- cumque celebranda expediri mandavit sexto idus aprilis anno mcm.

**Cajetanus Card. Aloisi Masella,**

*Pro-Datarius, S. R. C. Pro-Præfectus.*

**D. Panici,**

*S. R. C. Secretarius.*
"The effect of the decoration of the Vatican Basilica for this canonization"—say those whose privilege it was to be present—"recalled the canonization of SS. Peter Fourier and Anthony Zacharia in 1897. Along the cornices that run around the interior of the great nave, the dome, and the top, there was a close, continuous row of tall wax candles. The effect was attractive and pleasing. The lines of the architecture were delineated in points of light. From the inner curve of the arches on each side hung chandeliers of cut crystal outlining the curve and coming down near to the ground. This is an especially lovely feature in the decoration.

"These magnificent decorations are very costly and the basilica is immense. The postulators bear the expense. For this occasion a considerable sum was expended on new gold braid for the damask hangings that cover the pilasters, these hangings were woven by order of Alexander VII. Strange effect of time: it was necessary to renew the gold lace and braid used for trimming since 1660, whilst the hangings are almost as fresh and beautiful as in the very first moment that they became part of the adornment of St. Peter's.

Hangings have been done away with, and no one finds fault with the splendid architecture of this great temple in consequence.

"We had, moreover, the electric light"—Another eyewitness writes:

"The grand illumination was just softened by the large curtained windows. The space within the arch above the throne was one blaze of light; skilful hands had imprisoned the electric flame within what seemed crystal cups of light, to honor the Creator of light. On each side of the great standards suspended between the pillars, the jets shone like clusters of stars.

"These banners with pictures of the virtues or miracles
of the new Saints painted in the freest and broadest man­ner had their colors toned down to harmony in this mys­teriously-tinted atmosphere.

"Along the nave there must have been ten thousand wax candles forming an aureola for the statues of the founders of religious Orders,—Saint Vincent de Paul had his place among them. At the feet of these statues were large marble vases, appearing amid the dazzling radiance like immense baskets of flowers."

Such were the decorations of the vast basilica for the canonizations of May 24th; such also was the spectacle St. Peter’s presented to the favored witnesses of the sol­emnities held, three days later, for the beatification of the seventy-seven martyrs, among whom was the Venerable Francis Clet. It would not be easy to form an idea of the labor required for all these preparations. The Osservatore romano in the list of honor mentioning all those who brought to the occasion the tribute of their intelligence and devotedness, places in the first rank, Sr. Theresa, Sr. Vincent, and the other Sisters of Charity of Rome.

IV.—THE WITNESSES OF THE FESTIVITIES.

The festivities in honor of the newly-canonized and the newly-beatified were to count among their witnesses a noble gathering of Christians,—the pilgrims who had come to Rome in order to gain the Jubilee. And our readers will doubtless be edified at the manner in which these days of holy joy and prayer were spent by the pilgrims. We shall give here as an instance one day of the French pilgrimage which was by far the most numerous, for they had been drawn thither by the glorification of their blessed com­patriots, so honorable a number of whom was to be placed upon our altars.

The marvelous influx of pilgrims of ancient times, of which we read that so numerous were these pilgrims that
the crowd could no longer make its way over the bridge of St. Angelo, was in some degree repeated during the present Holy Year. From the Osservatore romano we take the official report on the date in question, showing the number from other countries without including Italy:

French .................................. 11,428
Germans .................................. 3,238
Portuguese .................................. 1,150
Spanish .................................. 605

Pilgrims from Jerusalem under the leadership of Mgr. Bonetti, Delegate to Constantinople ............... 400.

We have gathered the touching details of the three days intervening between the canonization and the beatifications. St. Peter's and the great basilicas were designated for the religious reunion and the fraternal agapes were held at the Belvedere.

In the Basilicas.—

"What grandeur," writes an eye-witness, "and what thrilling emotion in this visit, wherein more than three thousand pilgrims—this was the French division, men being in immense majority—defile in long procession into the antique sanctuary which re-echoed from dome to foundation with their canticles. And more admirable still, if possible, than the fervor of their piety, was the perfect order and discipline with which they followed the indications of the priest who directed the pilgrimage.

"At half-past nine they stand within the vast portico of St. Peter's, the multitude filling even the square. All are turned towards the Holy Door, respectfully contemplating the traces left by the hammer in breaking down the stone within the wall, whence now flow forth the great waves of pardon and mercy.

After the preparatory prayers the procession is formed; passing through the sacred opening each one reverently kisses the wall at the entrance and now they are within
the basilica, imposing and radiant in beauty, vast as a city, carved and polished as a precious gem.

"At the head of the procession in a framework of our national colors the Cross is borne. And with measured tread, every countenance grave yet lighted up with a holy joy, four by four, the three thousand pilgrims advance chanting sacred hymns. And this tableau, which would be grand wherever it might be presented, is unfolded at St. Peter's!.......

"That great supplication, the Miserere, bursts forth, alternating with the Parce Domine which ascends to God for our native land. These are followed by the Litany of the Saints. A choir formed of priests invokes in turn each of the elect; the multitude simultaneously responding: Ora pro nobis!

"Meanwhile, the procession has passed before the chapel of the Blessed Sacrament, before the altar of the Blessed Virgin, winding around the Confession of St. Peter, and gathering all the pilgrims into the centre of the basilica. There are more than three thousand, and yet the colossal temple seems solitary and almost deserted.

"Standing beneath the sumptuous canopy that covers the sacred tombs, Mgr. Jauffret, Bishop of Bayonne, leaning against the altar and surrounded by the directors, presides over the solemnity. To the prayers succeed canticles, other canticles follow accompanied by prayers. No one could ever weary of this manifestation of piety so delightful to witness.

"With arms crossed upon the breast, the pilgrims turn towards the chapel of the Blessed Sacrament reciting devoutly five times, the Pater, Ave, and Gloria, to gain the Indulgence of the Jubilee. In accents of tender and filial piety they address to the Blessed Virgin her sweet, harmonious Litany,—to St. Joseph, the strong and beautiful prayer prescribed by the Holy Father.
"Then, one of their bishops, in a few words that thrilled all with joy, while strengthening their faith, repeated to the pilgrims the significance of this grandiose manifestation.

"You are about to solemnly testify to your faith; remember that you must practise it."

"Then there took place an incomparable scene—the Profession of Faith, when these three thousand pilgrims with one voice all tremulous with emotion, the arm raised over the tomb of Him whom Christ appointed the Head of His Church, with indescribable fervor cried out: I believe.

"And from arch to arch, from dome to foundation the echoes repeated that cry; it would seem to have issued from the very walls and columns impregnated with the faith of generations.

"At the chanting of the Credo, every face was beaming; many eyes were moist with tears. It seemed, as one of these pilgrims afterwards expressed it in his original style,—it seemed that the faith was oozing out from every pore.

"A few other prayers; a De Profundis for the intention of our dear departed; a triple cry, enthusiastic and vibrating: Long live Leo XIII! and the ceremony is over. Henceforth it must remain but a memory. Yet, never shall that memory be effaced.

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"After the enthusiasm and emotion came cheerful, joyous cordiality.

This cordiality reigned at mid-day in the great refectory of the Belvedere where fifteen hundred pilgrims were comfortably seated for their repast in the shadow of the Vatican. This establishment notwithstanding its dimensions does not suffice to accommodate all who prefer it to the hotels and restaurants."
It is well known that the administration of this dining-room, installed within the very shadow of the Vatican beside the colonnade to the right of the entrance to St. Peter's, is confided to the Sisters of Charity. Last year, Mother Kieffer, Superioress General, for the ornamentation of this dining-room presented the garlands which adorn it and which were made at the Mother-House of the Sisters in Paris.

It is customary for a cardinal to preside at this grand friendly reunion; a tribune is arranged and towards the conclusion of the fraternal feast there is an interchange of an affectionate and sometimes very touching sympathy.

"On this afternoon," writes the witness whom we have quoted, "the repast had for exquisite and savory dessert a toast from Rev. Father Lemius, chaplain of the Sacred Heart at Montmartre: first of all, to Mr. Harmel, the truly Christian manufacturer of Val de Bois, whose unsparing devotedness and experience contributed so effectually to the organization of this pilgrimage; afterwards, to the Sisters of Charity, notably to Sr. Theresa, their excellent Superioress, these good and energetic religious who multiply themselves to serve the guests of the Holy Father."

This friendly appreciation was still further accentuated on the following day, in the same place, when Cardinal Mathieu, who presided over the repast, publicly thanked the Sisters of Saint Vincent de Paul, these excellent Sisters, said he,—and then a joyful, spontaneous, prolonged acclamation burst forth; these Sisters, admirable everywhere—even in the kitchen—as Father Lemius remarked to you, playfully observed the Cardinal. He thanked them, those good Sisters who are the glory of Catholic France and who know how to unite to the piety of Mary, the zeal and activity of Martha in order to devote their services to so many."
Father Lemius, finally saluted the Brothers of the Christian Schools, for joy so well became them in these happy days of the glory of their Founder.

“These delicate and generous sentiments were loudly applauded. Then the pilgrims dispersed throughout the city where they might fully satisfy their thirst of religion, of grandeur, and of beauty.” Francis Veuillot.

V. BEATIFICATION

At length came the day appointed for the beatifications, the echo of that of the canonizations.

The solemnity comprised two parts: the proclamation of the decree of beatification in the morning; and in the evening, the ceremony of the veneration of the relics of the newly-beatified. It is at the ceremony of the evening that the Sovereign Pontiff is present.

I.—THE MORNING

From eight o’clock on this, Sunday, May 27th, the tribunes and reserved seats in the Vatican basilica began to be filled. Tickets of admission had been furnished.

Above the tribune or Loggia of the Benediction, the back to the façade of the basilica, is exposed the Glory,—that is the picture representing the triumph of the newly beatified.—This was the work of Henry Boltoni and Guido Francisi.

At the great door of the temple all could admire the painting by Resio, representing divers episodes of the martyrdom of the beatified. On each side were inscriptions recalling their combats and verifying their present triumph.
To the left were these words:

**MARTIRES LXXVII**

**SEMINARII PARISIEN, AB EXT. MISS.**

**SACR. ORDINUM PRAED. FRATRUMQUE MIN.**

**NECNON CONGREGATIONIS MISSIONIS**

**QUORUM CAUSAM A SUMMIS PONTIFICIBUS**

**GREGORIO XVI ET PIO IX S. M. COEPTAM**

**SANCTISSIMUS D. N. LEO PAPA XIII**

**ANNO SACRO MCM**

**SOLMNI BEATIFICATIONIS DECRETO**

**FELICITER ABSOLVIT**

To the right:

**ISTI OMNES**

**APUD SINENSES ET ANNAMITICAS GENTES**

**CHRISTI EVANGELIUM CORDE ORE OPERE FIDELITER PROFESSI**

**VARIO MORTIS AC TORMENTORUM GENERE**

**AB ANNO MDCCLXXXVIII AD MDCCCLVI**

**SANGUINE PRO CHRISTO EFFUSO**

**ANIMAM SUAM IN HOC MUNDO ODERUNT**

**UT IN VITAM AETERNAM**

**CUSTODIRENT EAM**

The throne occupied by the Holy Father on the day of the canonizations had been drawn within the arch; the ornamentation remained the same. On each side of the altar were the seats for the Cardinal who presides over the Congregation of Rites, the other cardinals who form part of the same Congregation, and for the officers. Other seats were prepared for the Cardinal Archpriest of Saint Peter’s, for the Chapter and the clergy of the Vatican.
Under the side arcades between the large chandeliers, hung the two pictures representing the acts and the miracles of the newly-beatified. On the Gospel side, under Griliotti's painting, an inscription recalls the miraculous cure wrought upon Sr. Saint Bernard in the great hospital of Rheims.

SOROR A S. BERNARDO EX HOSPITALARIIS
MAJORIS XENODOCHII RHEMENSIS
A GRAVI ARTHRITIDE
TIBIOTORSICA TUMORE ALBO COMPLICATA
INVOCATIS MARTYRIBUS SINENSIBUS ET ANNAMITICIS
INSTANTANEE ET PERFECTE SANATA

On the epistle side, under the other picture, the inscription described the touching scene which was represented. The painting set forth the heroic courage of the mother of one of the martyrs of Cochin-China, André Trong; she had the heroism to witness the torture and beheading of her son, and then claimed from the judge the head of her child, which she kissed, regarding it—as truly it was—the relic of a martyr.

MATER ANDREÆ TRONG MARTYRIS
XX ANNORUM ADOLESCENTIS OPIIFICIS E COCHINCHINA
POSTQUAM UNICI FILII SUPPLICIO FORTIS ADSTITERAT
CAPUT EJUS A JUDICE PETIT
ACCIPIT PIE OSCULATUR

The electric illumination confined to the arch and the choir was greatly admired: the dust of the preceding Thursday had time to fall, therefore, it no longer veiled the splendor of the lights which appeared more dazzling than ever.

There was to be no military display in the Vatican.
square; a battalion of infantry was, however, assigned to the barrack Serristori; there were also other companies of infantry detailed to the Castle of St. Angelo.

In the basilica, provision had been made for the sick and this department was confided to the Sisters of Charity from St. Martha’s of the Viatican, assisted by their companions from the other houses in Rome. In order to be prepared in case of accident, the fire company was stationed near the arch of the basilica.

The tribunes set apart for invited guests, for visitors and pilgrims, for the relatives of some of the beatified and their compatriots were soon filled.

The Cardinal members of the Congregation of Rites, Their Eminences Aloisi Masella, Parocchi, Mocenni, Vincent Vannutelli, Ledochowski, Svampa, Gotti, Casalidel Drago, Macchi, Richelmy, Steinhuber, Segna and Pierotti, took their places in the centre. Seats were also occupied by a large number of archbishops and bishops of Italy and many other countries. Then came the prelates and officers of the Congregation of Rites, and, finally, the representatives of the postulation of the causes of the beatified.

The seats on each side were occupied by the Reverend Chapter of St. Peter’s, having at its head Cardinal Rampolla, arch-priest of the basilica, and other distinguished personages.

The Superior General was in the tribune for the Generals of Religious Orders, and Mother Kieffer in a special tribune near the altar.

Then began the solemn ceremony. The postulators of the Cause of the newly-beatified, accompanied by the secretary of the Congregation of Rites, advanced towards the President of this Congregation; and, presenting to him the Apostolic Brief of Beatification they besought him to order the publication of the same.
His Eminence the Cardinal replied that he consented to the request, and he sent the same petitioners to the Cardinal Archpriest of St. Peter's, that he might be pleased to have the Brief published in the basilica. The latter in his turn, acquiesced; then was read from a platform raised for the purpose, the Brief of the Holy Father, by which, after having pronounced the eulogy of the Venerable Servants of God, he declared that he inscribed them in the number of the Blessed:

Here is the translation:

**LEO XIII. POPE.**

FOR A PERPETUAL MEMORIAL

Legions of valiant men have in every age rendered testimony to Jesus Christ by the shedding of their blood. The line of martyrs has never at any epoch been interrupted, the book containing these records has always been enriched by new pages; for the Church, empurpled by the blood of martyrs, has never ceased from the beginning to set forth admirable examples of courage. To shake the constancy of the soldiers of Christ, tyrants have invented new methods of torture; but, they have thereby, only embel-

**LEO PP. XIII**

AD PERPETUAM REI MEMORIAM

Fortissimorum virorum seriem, qui effuso sanguine testimonium Christo reddiderunt, nulla unquam conclusit aetas, sed fastorum ipsorum tabulae novis semper enitent titulis. Martyrum enim purpurata sanguine vel ab ipsis suis primordiis Ecclesia exhibere postea nunquam destitit miranda exempla fortitudinis. Dum ad labefactandam Christi militum firmitatem nova excogitarunt tyranni suppliciorum genera, auxerunt pariter ad sempiternum Ecclesiae decus praeantium heroum coronas et palmas. Id porro non sine providentissimo Dei consilio factum est: nimirum ut manifeste constaret durissimo certaminii e coelis adfuisse Auctorem fidei nostræ Christum Jesum, qui, ut scripsit S. Cyprianus, "praeliatores et assertores sui nominis in acie confirmavit, erexit, qui pugnavit et vicit in servis suis". Hoc etiam sæculo modo ad exitum...
lished the crowns and palms of these undaunted heroes, to the eternal glory of the Church.

Nor has this happened without a providential design of God clearly showing that the Author of our faith, Jesus Christ, vouchsafed from the height of heaven to assist at this most severe combat; He it was, according to the expression of St. Cyprian, “who fortified and sustained during the struggle, these soldiers and defenders of His name, and He it was who fought and vanquished in these His servants.”

During this century, now almost at its close, Cochin-China, Tonkin, and China, have produced many martyrs.

For a period of many years, a frightful persecution, like a fierce tempest, swept over these countries in hatred of the Catholic religion which had been so successfully introduced therein; many preachers of the Gospel after having endured among these nations incredible hardships, and encountered dangers of every description, did not hesitate to seal with their blood the faith which they had faithfully announced in the sweat of their brow. This renowned and generous band of athletes of Christ may be justly ranked with the first martyrs: bishops, priests, both secular and regular, catechists, soldiers, men, and even women.
of every age and condition, preferred courageously to suffer exile, imprisonment, tortures and the most grievous afflictions, rather than to trample the Cross under foot and renounce our most holy religion. To try the constancy of these faithful Christians executioners employed the most excruciating tortures, the very remembrance and mention of which make us shudder. Some bound to a stake, were strangled; others were crucified; others beheaded; some died from starvation; others were sawed in two in a horrible manner, or cut in pieces; some were confined in cages like wild beasts, exposed to the scourging sun, having to suffer thirst, the lash, chains, and the horrors of the prison; thus they exchanged this mortal life for everlasting happiness.

In the midst of these awful torments, they were joyous, their courage unalterable; according to the testimony of St. Cyprian, "they were stronger than their executioners; and their cruel wounds, frequently renewed, could not vanquish their faith." The number of the valiant heroes we now commemorate is seventy-seven.

Forty-nine of these constitute the glory of that illustrious Society of the Foreign Missions which has rendered invaluable religious service in China. These are: John Gab-
riel Taurin Dufresse, bishop of Tabraca, and vicar apostolic of Su Tchuen; Augustine Chapdelaine, Augustine, Tehao, Paul Lieou or Liou, Joseph Yuen or Yen; Thaddeus Lieou, Peter Lieou or Ouen Yen; Peter Ou, Joachim Ho, Laurentine Pe-Man and Agnes Tsa-Kouy, who were put to death for the faith.— At Tonkin: Peter Dumoulin Borie, bishop elect, John Charles Cornay, Augustine Schoeffer, Peter Khoa, Vincent Diem, Peter Tuy, James Nam, Joseph Nghi, Paul Ngan, Martin Thinh, Paul Khoan, Peter Thi, Andrew Dung or Lac, John Dat, Luke Loan, Peter Tu, Francis Xavier Can, Paul Mi, Peter Duong, Peter Truat, John Baptist Thanh, Peter Hieu, Anthony Dich, Michael Mi, Martin Tho, John Baptist Con, John Louis Bonnard, all suffered martyrdom.— In Cochin-China, in hatred of the faith: Francis Isidore Gagelin, apostolic missionary and pro-vicar general of Cochin-China; Francis Jaccard, Joseph Marchand, Emmanuel Trieu, Philip Minh, Andrew Trong, Thomas Thien, Paul-Doi Buong, Anthony Quinh-Nam, Simon Hoa, and Matthew Gam, were massacred. Among these martyrs, to mention but one example, the young soldier, Andrew Trong, proved himself by his admirable constancy, worthy of his heroic mother

who, in imitation of the Queen of Martyrs, assisted at the
death of her son; she then demanded of the executioner
the head severed from his body and carried it away in her
bosom.

Twenty-six of these martyrs belonged to the family of
Friars Preachers, a society so fruitful in Saints: Ignatius
Delgado, bishop of Mellipotamus, vicar apostolic of east
Tonkin, and Dominic Hénares, bishop of Fessa and coad-
juvor of the former vicar apostolic; the first suffered a pro-
longed martyrdom in prison confined in a cage; to the
second was decreed the honor of being beheaded. At Ton-
kin, nine priests of the Order of Preachers, were their
companions in suffering: Joseph Fernandez, provincial
vicar; Vincent Yen, Dominic Dieu or Han, Peter Tu,
Thomas Du, Dominic Doan or Xuyen, Joseph Hien,
Dominic Trach of Doai, and Dominic Tuoc; all were be-
headed except the last who died of his wounds. Of the
secular clergy, Joseph Nien or Vien and Bernard Due
were both beheaded; Peter Tuan died in consequence of
the torments which for a long period he suffered in his
prison. The catechists, Joseph Canh, physician, of the
Third Order of St. Dominic, Francis Chien or Chieu were

absumpnus est, alter capitis obturcatione certamen absolvit. Similiter
in Tunquino accedunt hses in passione socii novemex ordine Praedicator-
orum Sacerdotes, Josephus Fernandez Vicarius Provincialis, Vincentius Yen,
Dominicus Dieu seu Hanh, Petrus Tu, Thomas Du, Dominicus Doan seu
Xuyen, Josephus Hien, Dominicus Trach seu Doai, et Dominicus Tuoc
omnes capite cæsi, præter extremum, qui gravi vulnere saucius occubuit.
Sunt e reliquo clero Josephus Nien seu Vien, Bernardus Due, ambo capite
mulctati et Petrus Tuan in vinculis cruciatuum diuturnitate consumptus.
Subeunt catechesis tradendæ ministri Josephus Canh medicus in tertium
ordinem S. Dominici adlectus, Francisicus Chien seu Chieu ambo capititis
nati, Josephus seu Petrus Uyen e tertio ordine S. Dominici in carcere
ærumnis confectus, Thomas'Toan item tertiariv Dominicius fame enec-
tus, Francisus Xaverius Mau et Dominicus Uy, similiter tertiariv laqueo
suspendi. Extremo hoc genere mortis affecti, succedunt alii duo tertiariv
Dominicani, nempe agricultæ Augustinus Moi et StefanusVinh, deinde mili-
tes tres, ex quibus Dominicus seu Nicolaus Dat fune strangulatus, Aug-
beheaded; Joseph or Peter Uyen, also of the Third Order of St. Dominic, perished in his wretched prison; Thomas Toan, Dominican tertiary, died of starvation; Francis Xavier Mau and Dominic Uy of the same Order were hanged. This mode of death was inflicted on two other Dominicans of the Third Order, the husbandmen, Augustin Moi and Stephen Vinh; and on three soldiers; Dominic or Nicholas Dat, strangled with a rope; Augustine Huy, and Nicholas The, who were cut in pieces; in fine, Thomas de Sartor, of the Third Order of St. Dominic, was hanged.

The Congregation of the Mission of Saint Vincent de Paul, which embraces all the works of charity, and which reaches to the extremity of the world, has associated to the martyrs above mentioned, the Venerable servant of God, Francis Clet: apostolic labors did not dishearten him, dangers and threats did not terrify him; with the greatest constancy he underwent a long and cruel martyrdom: the torture of a severe captivity, the ignominy of the vilest treatment, and finally, death by strangulation.

Comprised in this invincible phalanx, there is found, to the glory of Italy, a member of the Franciscan Minors.
who have always rendered invaluable service to religion and to society; this was the Venerable John Lantrua, called de Triora, from the name of his native city in Liguria. He converted many pagans to Christianity, and strengthened great numbers of Christians in the faith; he was the only priest in an extensive region of the Chinese Empire where, fearlessly, he exercised the functions of the proscribed religion; he was finally condemned to the torture of strangulation; his death was precious in the sight of the Lord.

The fame of the magnificent triumph of all these martyrs, has spread throughout the Christian world; the splendor of miracles and of heavenly signs has not been wanting: frequently the bodies of the martyrs preserved from corruption, diffused a sweet fragrance; often after the martyrdom unearthly detonations issued from a cloudless sky; again, the tribunal of the tyrant would be struck by a thunder-bolt, or cities would be disturbed by unusual earthquakes. Sometimes a flock of birds would sweetly warble above the head of the condemned; again, after the martyrdom of the venerable servants of God, the thickest darkness would conceal the brightness of the sun inspir-
ing the wicked executioners with the fear of eternal gloom. In fine, many infidels, hitherto rebellious, were converted to the true faith, while frightful chastisements were inflicted on the tyrants the authors of so many crimes; this proclaimed the glory of the martyrs; this was a proof that their blood was truly the seed of Christians.

Therefore, the informative process having been terminated according to the accustomed rules, and sent to Rome; the Cause of their martyrdom was introduced before the Sacred Congregation of Rites; and after a rigid examination of the Acts, We solemnly declared, by decrees issued the sixth of the month of July of last year, the fifth of the Kalends of March, and the eighth of the Kalends of April of the present year, that the martyrdom and the cause of the martyrdom, as well as the signs or miracles, of these seventy-two servants of God—with the exception of the Venerable Matthew Gam and Louis Bonnard, in whose favor there were no miracles—nevertheless on account of their martyrdom and the death which they generously suffered for the sake of Jesus Christ, we have resolved to rank them as martyrs among the other athletes of Christ.

corumdum Venerabilium Dei Famulatorum martyrio ejusque causa, itemque de miraculis seu signis constare solemniter ediximus, duobus exceptis ex eo numero, nempe Venerabilibus Matthaeo Gam et Joanne Aloisio Bonnard qui iis signis carent, quos tamen propter martyrii splendorem ac fortiter toleratam pro Christo mortem eodem censu ac reliqui martyres habendos esse jussimus.

To conclude the investigation of the Cause, we had only to inquire if the Venerable servants of God could truly be numbered among the blessed in heaven. Such was the opinion of our dear son, Gaetan Aloisi Masella, Cardinal priest of the holy Roman Church, reporter of the Cause in the general assembly of the Sacred Congregation of Rites, held in our presence at the Vatican, the sixth of the Kalends of April of the present year; and all, Cardinals of the Sacred Congregation and consulting Fathers present, responded unanimously in the affirmative. However, we deemed it necessary to redouble our prayers in order thus to obtain the assistance of Divine Wisdom before passing so important a sentence. On Sunday preceding the feast of the Resurrection of this year, at the conclusion of Mass, having called our dear son, said Cardinal Gaetan Aloisi Masella, reporter of the Cause and pro-prefect of the Sacred Congregation of Rites; and also Rev. Father John Baptist Lugari, promoter of the faith, and the Rev. secretary of the same Congregation, Diomède Panici, we decided that we could safely proceed to the solemn Beatification of these seventy-seven martyrs. And thus, yielding to the entreaties of the four religious Orders—the Society...
of Foreign Missions, the Order of Preachers, the Congregation of the Mission of Saint Vincent de Paul, and the Order of Friar Minors of St. Francis Assissi; responding at the same time to the desire of the vicars apostolic of Tonkin, of Cochin-China, and of China, to whom is confided the guardianship of the divine fold in these countries bedewed with the blood of martyrs; having taken the advice of our venerable Brethren, the most eminent cardinals of the Sacred Congregation of Rites; of our Apostolic Authority, by virtue of these presents, we permit that the Venerable servants of God: John Gabriel Taurin Dufresse, bishop of Tabraca, Peter Dumoulin Borie, bishop elect, and their companions of the Foreign Mission above named; Ignatius Delgado, bishop of Mellipotamus, Dominic Henares, bishop of Fessa, of the Order of Preachers, and their companions already mentioned; Francis Clét of the Congregation of the Mission, and John de Triora of the Order of Minors of St. Francis put to death by the pagans in hatred of the faith, be henceforth denominated Blessed; that their relics, although they are not to be carried in solemn procession, may, nevertheless, be publicly exposed to the veneration of the faithful, and

Missionibus; Ignatius Delgado, Episcopus Mellipotamensis, Dominicus Henares, Episcopus Fesseitensis Ordinis Praedicatorum, sociique praedicti; tandem Franciscus Clét e Congregatione Missionis et Ioannes a Triora Ordinis Minorum S. Francisci in odium fidei ab idololatris interfecti, Beati nomine imposterum appellentur, eorumque corpora et lipsana seu reliquae non tamen in solemnis supplicationibus deferenda, publicae fidelium venerationi proponantur atque imagines radiis decorentur. Praeterea eadem Auctoritate Nostra concedimus, ut de illis recitetur Officium et Missa de communi plurimorum martyrum juxta rubricas missalis et breviarii tum Romani tum Ordinis Praedicatorum cum orationibus propriis per Nos adprobatis. Ejusmodi vero Officii recitationem Missaeque celebrationem fieri concedimus in domibus ac templis quatuor dictorum Religiosorum Ordinum et Congregationum necnon Filiarum Charitatis, ab omnibus Christi fidelibus tam sæcularibus quam regularibus qui horas canonicas recitare teneantur. Tandem concedimus ut supradictis in templis ubique terrarum existentibus, solemnia Beatificationis venerabilium dictorum Dei Servorum

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that their pictures be adorned with rays. Moreover, by
the same Authority, we grant that in their honor, the of­
face may be recited, and the Mass of the Common of many
martyrs be celebrated according to the rubrics of the bre­
viary and of the missal, whether Roman or Dominican,
with the special prayers approved by Us. Moreover, we
declare that this grant of office and Mass is applicable to
the houses and chapels of the four Orders and Congrega­
tions of religious and also to those of the Daughters of
Charity, and this in favor of all the faithful both secular
and regular who are present at the recitation of the cano­
onical hours. Finally, we grant the faculty of celebrating
in all the chapels above mentioned, the solemnities com­
prising the office and Mass under the rite of double major,
on the occasion of the Beatification of these venerable
servants of God; the day of these feasts will be appointed
by the respective Ordinary of the place in the course of
the year following the solemnities of the Beatification
celebrated in our patriarchal Basilica of the Vatican.

Notwithstanding the apostolic constitutions and ordi­
nances, and decrees of non-cult, and all other things to the
contrary. We will that copies of these letters, even printed,


celebrentur cum Officio et Missis duplicis majoris Ritus: quod quidem fieri
precipimus die per Ordinarium respective definienda intra primum annum
postquam eadem solemnia in Patriarchali Nostra Vaticana Basilica cele­
brata fuerint.

Non obstantibus Constitutionibus et Ordinationibus Apostolicis ac De­
etis de non cultu editis ceterisque contraris quibuscumque. Volumus
autem et harum Litterarum exemplis etiam impressis, dummodo manu
secretarii Sacrorum Rituum Congregationis subscripta sint et sigillo pre­
fecti munita, eadem prorsus fides in disceptationibus etiam judicialibus
habeatur, quae Nostræ voluntatis significationi hisce Litteris ostensis
habetur.

Datum Romæ apud S. Petrum sub annulo Piscatoris, die vii Maii
mcm. Pontificatus Nostræ Anno xxiii.

L. † S.

Alois, card. Macchi.

https://via.library.depaul.edu/annals_en/vol7/iss3/1
provided they be signed by the Secretary of the Sacred Congregation of Rites, and furnished with the seal of the Prefect, the same credence shall be given, even in juridical discussions, as to the expression of our will by the showing of these presents.

Given at Rome, at St. Peter's under the seal of the Fisherman, May 7, 1900, the twenty-third of our Pontificate.

Alois Card Macci.

As soon as the decree was read, the veil concealing the pictures representing the glory of the Blessed fell before the devout and expectant multitude. The bells of the Basilica of Saint Peter, by their joyous peals announced to the whole city that the ceremony of the Beatification was accomplished. His Excellency, Mgr. Sanminiatelli-Zabarella, patriarch of Constantinople and auditor general of the Reverend Apostolic Chamber vested in sacred robes of a red color in honor of the martyrs, intoned the Te Deum, which the chanters and people alternately continued, and incensed the pictures of the newly-beatified.

This was followed by the solemn Mass from the liturgical office Of the Common of many Martyrs. Mgr. Sanminiatelli officiated pontifically; the music was of the highest order: that of the chapel Giulia, under the direction of the distinguished maestro, chevalier Meluzzi.

It was midday when the liturgical service terminated.

EVENING.

In the afternoon, the concourse of pilgrims and of the faithful of Rome, hastening to the Vatican Basilica, was greatly increased. The vast square was densely filled by the crowd repairing to St. Peter's to assist at the passage of the Holy Father and at the solemn ceremony. From half-past two, when the doors were opened, until six o'clock
when the Holy Father entered the Basilica, there was a constant tide towards the place into which the people pressed in the most extraordinary manner. However, there was no serious accident and the entrance of so many thousands of persons into the temple, was effected in good order. In the interior, so great was the press, that some ladies fainted; but, owing to divers sanitary posts established in the interior of the church, immediate assistance was afforded them.

Towards six o'clock, the Holy Father in white robes, with the mozetta of red velvet with gold trimmings, descended from his apartments in the Vatican. He was preceded by the cross, accompanied by his noble court, surrounded by guards, preceded and followed by the Swiss guards. Carried in the Sedia, he reached the inner passage to St. Peter's, and entered by the chapel of the Blessed Sacrament; here he was received by the Chapter of the Basilica and by Cardinal Rampolla who presented holy water.

Having blessed the people, His Holiness knelt in adoration before the Blessed Sacrament, and then ascending the Sedia gestatoria, made his entrance into the temple.

He was received with a burst of applause from the multitude; from every part the people saluted him with the hand and the waving of handkerchiefs.

The pilgrims in their divers languages expressed the intensity of their joy, of their obedience, of their love for the Pope who, visibly affected, responded thereto by continually blessing them.

The procession advanced majestically, and during a quarter of an hour, the acclamations never subsided; they ceased only when the Pope reached the altar.

The Holy Father descending from the Sedia, knelt, remaining some time in prayer; after which the Blessed Sacrament was exposed.
In honor of the newly-beatified, the liturgical hymn: O Glorious King of Martyrs, Rex gloriosae Martyrum, was intoned; after it, resounded, as a cry of joy and triumph, the sacred versicle: Pretiosa in conspectu Domini, Alleluia: Precious in the sight of the Lord, Alleluia! And the multitude completed the liturgical response: Mors sanctorum ejus, Alleluia: is the death of Thy servants and of Thy Saints, O my GOD! Alleluia! After this, the Pope, as the head of the Christian people, recited the prayer of the new elect, blessing GOD for the courage He had granted to His servants, and beseeching Him that their example and merits may sustain us in the combats to which we may be exposed. Amen, responded with one voice the multitude assembled in the immense Basilica.

The postulators of the Causes then advanced and offered to their Eminences the Cardinals, to the ambassadors, and to distinguished personages present, pictures and Lives of the newly-beatified.

The Tantum ergo having been chanted by the choristers of the chapel Giulia, benediction of the Blessed Sacrament was given by Mgr. Anthony Colomer, of the Friars Preachers, vicar apostolic of North Tonkin; this terminated the imposing ceremony.

In the tribunes were the diplomatic corps accredited to the Holy See, the Patricians and Roman nobility, and other eminent personages, also the Sacred College of their Eminences the Cardinals, and a large number of archbishops and bishops visiting Rome.

The four postulators of the Causes of Beatification, each in the name of his Congregation presented to the Holy Father gifts:—a silver reliquary, the traditional bouquet of flowers, Lives of the Blessed richly bound, and pictures of the same stamped on silk embroidered in gold. His Holiness addressed words of benevolence and satisfaction to all, then took his seat in the Sedia gestatoria.
THE ANNALS

The return of the Sovereign Pontiff with his magnificent cortège, was the signal of affectionate demonstrations still more intense and expressive than on his arrival; the walls of the Basilica reëchoing this enthusiastic manifestation.

The day was almost at its close; the windows of the church admitted but a faint light which cast upon this assembly a mysterious shadow enveloping the pathway of the Supreme Head of the Church. Happy and deeply affected, he benignly bestowed his blessing upon his beloved children who ceased not to claim it until he disappeared from their view.

It was then about seven o'clock. The square of the Vatican was again densely thronged; the crowd, happy and impressed, issuing from St. Peter's, repaired leisurely to the divers quarters of the Eternal City. Rome only can offer a spectacle bearing this seal of majesty, religion, and peace.

MONTE CITORIO, ROME.

The House of Monte Citorio celebrated the Triduum while the Superior General was in Rome; the day following the solemn Beatification, that is, on Monday, it inaugurated the honors rendered to the Blessed Francis Clé; these feasts were continued on Tuesday and Wednesday, the 29th and the 30th of May.

The handsome church of the Missionaries was magnificently adorned, a great number of jets symmetrically arranged lent additional splendor to the decorations. The picture of the Blessed martyr occupied a conspicuous place in the choir: he was represented offering his palm to God. On the side walls of the choir, two other paintings of artistic skill and original design, recorded two episodes in the life of the Blessed: one, the darkness which enveloped the spot at the moment of the martyr's death, and the ray of light which pierced it; the other, the luminous Cross.
A large portion of the house was taken by the Italian Government after the invasion of Rome in 1870; this part is now a lay school for girls.

Engraving taken from “*St. Vincent de Paul*”, by A. Loth, edited by D. Dumoulin, Paris.
which shone upon his tomb and on that of the Blessed John Gabriel Perboyre, his confrère and, like himself, a martyr.

During these three days numerous Masses were celebrated at the Church of the Mission by cardinals, prelates, and religious; there was a large attendance of the faithful.

On the first day, pontifical Mass was celebrated by Mgr. Diomède Panici, archbishop of Laodicea, Secretary of the Congregation of Rites. In the panegyric delivered in the evening, Mgr. Bartolini brought out in bold relief the characters of hero and martyr displayed by Blessed Francis Clét. Benediction of the Blessed Sacrament was given by Cardinal Parocchi.

On the second day, Mgr. Ferrant, of the Congregation of the Mission, pro-vicar apostolic of north Kiang-Si, officiated pontifically; and in the evening, Rev. Father Salaria of the Servites of Mary, in a very beautiful synthesis of the life of Blessed Clét, portrayed in him the ascetic and the martyr. His Eminence, Cardinal Macchi, gave the benediction of the Blessed Sacrament.

On the third day, Cardinal Aloisi Masella gave Holy Communion at eight o’clock, to a large number of the faithful; at half-past nine, Cardinal Respighi, vicar of His Holiness, performed at Rome the first solemn liturgical function since his nomination, by celebrating pontifical Mass. The assistants were numerous and the ceremonies were conducted with the traditional precision peculiar to the Church of the Mission. Mgr. Marini, Substitute of Briefs, portrayed in an eloquent panegyric, the valor of the Blessed martyr in the midst of external combats and in the sorrows of soul which he had to sustain. Cardinal Serafino Vannutelli presided at the benediction of the Blessed Sacrament.

It may truly be said that these feasts were celebrated in a manner which does honor to the Priests of the Mission.

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If the joy of the Canonization and Beatification just accomplished, is a joy common to the whole Church, it is but just that France should share largely therein.

Hence, the number of French pilgrims assembled at Rome on the occasion of these solemnities, far exceeded that of other countries. France has reason to rejoice, for she never wearies of giving her sons to labor for the extension of the Church; no one could reproach her for being justly proud on this account.

In the circular issued May 28, 1900, by His Eminence, the Archbishop of Paris, we read these benevolent and edifying words:

“You are aware, beloved Brethren, that the Vicar of Jesus Christ has placed upon our altars many children of France. On the feast of the Ascension, he celebrated solemnly in the Basilica of St. Peter, the Canonization of Blessed John Baptist de la Salle, founder of the Brothers of the Christian Schools. Yesterday he beatified fifty-two martyrs who died for the faith in the extreme East, in China, and in the Annamite countries. Nine of these martyrs belong to the Seminary of the Foreign Missions. On the same day also, the sovereign Pontiff placed in the number of the Blessed, Venerable Clet of the Congregation of the Priests of the Mission; Venerable Perboyre of the same Society was beatified in 1889. In the month of June, we shall celebrate in Paris, the triumph of these servants of God, by a solemn Triduum which will be a manifestation of the Christian vitality of France.

“At the present day, a great deal is said about the education of the children of the nation; but men quite forget
that education cannot be effected, if the name of God be banished from our schools. St. John Baptist, with his thousands of brethren laboring throughout the world, instructs us how to educate the popular classes. The martyrs who shed their blood in preaching the Gospel, are witnesses of the devotedness of Christian France and of the mission which God has intrusted to her of spreading throughout the world that true civilization which is born of the Gospel.

"The deeds accomplished under our eyes and constantly renewed in the world, will demonstrate the benevolent reign of our Lord Jesus Christ."

His Eminence, the Cardinal Archbishop of Paris inserted in his circular the following notice:

..."A solemn Triduum in honor of the holy martyrs of China and of Tonkin will be celebrated in the church of St. Francis Xavier,—the parish of the Seminary of Foreign Missions,—on the 11th, 12th, and 13th of June.

"A solemn Triduum in honor of Blessed Clét will be celebrated in the chapel of the Priests of the Mission, 95 Rue de Sévres, on the 25th, 26th, and 27th of June.

"A third Triduum in honor of St. John Baptist de la Salle, will be celebrated in the church of St. Sulpice on the 26th, 27th, and 28th of June.

"We shall preside at the close of each Triduum."

THE DIOCESE OF GRENOBLE

Grenoble, the native city of Blessed Francis Regis Clet was represented in the festivities of the beatification by a numerous deputation headed by Mgr. Bellet, prelate to His Holiness, who was to deliver one of the panegyrics of our Blessed Martyr, in the Mother-House of Paris during the Triduum.
Mgr. Henri, Bishop of Grenoble, had addressed to the clergy and the faithful of his diocese a circular on occasion of the beatification of Francis Regis Clet:

“Our days,” said he, “are evil. Let us not allow discouragement to take possession of our souls. But, rather let us turn our eyes towards the Eternal City. Is it not thence that the hope of salvation comes to us? Do we not recognize in the act just accomplished by the Pilot who, in the majesty and the serenity of his ninety years is still at the helm of the Church, a new and strong impulse to our hope?

Amid his trying sufferings, he calls our attention to the consoling apparition of the new stars that so providentially have arisen in the firmament of the Church, which they irradiate with their bright scintillations. Behold our own very dear brothers,—they are the celestial pharos destined by Almighty God to enlighten us, amid the darkness that enshrouds life’s journey! Let us then go forward, with firm confidence, in the pathway which they have so luminously traced out for us. Through them we shall discover the narrow way, the austere path of penance and sacrifice too long forsaken.”

On the very day of the solemnity, May 27th, the Bishop of Grenoble addressed to Cardinal Rampolla the following telegram:

“The bishop and the clergy of Grenoble humbly entreat Your Eminence to lay at the feet of the Sovereign Pontiff, with the homage of their filial veneration, that of the deepest gratitude for the honors of beatification decreed this day to their illustrious compatriot, Francis Regis Clet. They offer most sincere wishes for the happiness of His Holiness, that of Your Eminence, and they solicit the Apostolic Benediction.

† Paul Emile, bishop of Grenoble.”
His Eminence replied:

Rome, May 29th.

"The Holy Father most cordially accepts the sentiments expressed by you in your own name and in that of your clergy, on occasion of the beatification of an illustrious Son of your diocese. May the Benediction which His Holiness willingly grants to the diocese of Grenoble and its worthy bishop, be rendered fruitful by the intercession of Blessed Clet.

"Card. RAMPOLLA."

We intend to publish an account of the solemnities now in course of preparation, at Grenoble, in honor of our Blessed Martyr.

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THE "CATHOLIC MISSIONS"

AND THE WORK OF THE PROPAGATION OF THE FAITH

The Catholic Missions, organ of the Work of the Propagation of the Faith, whose Seat is at Paris and at Lyons, published the portraits of the newly-beatified and a copy of the picture which, at St. Peter's in Rome, represented the glory of these martyrs.

Above, God and the angels; near our Lord, the Blessed Virgin and St. Peter, and with them resting on the clouds in glory, St. Francis of Assissi and St. Dominic on one side, and on the other, St. Vincent de Paul; thus representing the founders of the three Communities to which the martyrs belong.

Below, the broken instruments of torture, are lying on the ground, near them we see the beatified. Standing in the centre, Blessed Mgr. Borie and Blessed Francis Regis Clet; in front of them are the Dominican bishops, and grouped on each side appear the other martyrs, their eyes and hands raised towards Him for whom they laid down their lives,
they praise Him for whom they died, whilst awaiting the crown promised to those who have won the victory.

Beside these beautiful pictures of the Catholic Missions are the following lines:

"On Sunday last, May 27th, the solemn ceremony of the beatification of seventy-seven martyrs of China, Tonkin and Chochin-China took place in Rome. Of the thirteen Europeans comprised in this number, nine belong to the Society of the Foreign Missions of Paris; one, Blessed Clet, to the Congregation of St. Lazare; Blessed Delgado and Henares to the Order of St. Dominic; and, finally, Blessed John Triora, to the Seraphic Order. The other sixty-four martyrs, are natives of the countries in which they were martyred, among them twenty-nine priests, several catechists, and in the number of the faithful there is one valiant Chinese woman.

"All these glories are ours; for, has not the Work of the Propagation of the Faith by the offerings of its associates rendered possible, for the most part, the heroic devotedness of the martyrs?

"Ten years ago when the great Pope, now gloriously reigning, placed Blessed Perboyre and Chanel upon our altars, ever-to-be-remembered festivities proclaimed to the world that in Heaven, new protectors were offering their prayers for the extension of our Work—the Mother of the apostolate. Should not our joy and our hymns of triumph be multiplied to-day, when we know beyond any doubt that new intercessors bless our dear associates who are for them the angels of Providence, the cause of so many conversions and of so many glorious combats?

"It must not be forgotten that to France, whence our Work has spread throughout the world, the greatest share of this triumph belongs. She has just tendered an invitation to the entire world, and her Exposition summarizes in an admirable synthesis the marvelous conquests of the
closing century. Leo XIII. has deigned to add to all these splendors another glory; and the apotheosis of so many heroes, thoroughly French in heart and in genius, will, like a radiant peaceful rainbow, encircle the marvels of human skill.

"We take this occasion to offer our humble and respectful felicitations to the Families of St. Francis of Assissi, St. Dominic and St. Vincent de Paul, and, furthermore, to that venerable Seminary of Rue du Bac, so well styled the nursery of martyrdom. From these four blessed hearthstones have gone forth to exile, death, and Heaven, the newly-beatified, to whom Rome has just decreed the homage of the universal Church."

CAUSE OF BEATIFICATION OF CATHERINE LABOURE

Our readers will remember that in April, 1896, at Paris, was opened the cause of beatification of Sister Catherine Labouré, Sister of Charity, who had been favored with the vision of the Miraculous Medal. They will rejoice to learn that this first process has finally been completed. His Eminence Cardinal Richard, Archbishop of Paris, in a solemn assembly held June 18, 1900, in presence of all the members of the Ecclesiastical Tribunal charged with the decision of this cause, accorded his full approbation to the entire process, and administered the oath to the person deputed to carry to Rome the copy of the process-verbal, the original of which must be kept in the archives of the archdiocese. When the Sacred Congregation of Rites will have examined the papers relative to this matter, and when the Sovereign Pontiff has given his signature to officially introduce this cause of beatification, the servant of God will have a right to the title of Venerable.

Probably several years may elapse before we shall have
the consolation of saluting the humble Daughter of Saint Vincent de Paul with this title.

In the meantime let us rejoice on account of the results already obtained. The heroic virtues concealed by Catherine Labouré under an exterior of simplicity, were brought to light and challenged the admiration of the members of the commission charged with their verification by the deposition of witnesses. We should, moreover, rejoice for the prompt attention given to the pressing entreaties of His Eminence Cardinal Aloisi Masella, who so earnestly desired the introduction of this cause; for, a few years of delay would have deprived us of the valuable depositions of Father Chevalier and Father Chinchon, whose removal from our midst, by death, the double Family of Saint Vincent was called upon to mourn so shortly after the two venerated Missionaries had appeared before the ecclesiastical tribunal.

Finally, we have reason to hope that through a sentiment of humility and filial affection for the Venerable Mother Louise de Marillac, Catherine Labouré will now, more than ever, use her influence with God to hasten the beatification of Mlle Le Gras, whose process is much further advanced. We hope that the letters remissoriales of the Sacred Congregation of Rites for the process-apostolic of the special virtues of Mlle Le Gras will soon be forwarded; this will be the last. Whilst sighing after the glorification of the Mother and the Daughter, it behooves us to return thanks to our Lord for the glorious testimonies of His favor towards our two Communities.
POLAND.

The following edifying and interesting notes have been communicated to us from Cracow; and this special remembrance is well merited by the Rev. Pierre Soubieille, Visitor of the Province of Poland.

Rev. Pierre Soubieille sweetly fell asleep in the Lord, April 1st. Father Soubieille, had for many years filled the office of Provincial Superior of the double Family of Saint Vincent de Paul, the Priests of the Mission and the Sisters of Charity at Cracow in Austrian Poland. By birth a Frenchman, not only did he adopt the ways of this country in which he spent thirty-three years, but he loved our people with a sincere and devoted affection, through his religious Family solacing our every misery.

Still young when he was sent to us from France by his Superiors, he found at Cracow only two aged priests of his Congregation, and instead of resources, numberless difficulties. But, nothing could daunt his courage; he sought the needed light and strength in God alone; the Almighty blessed the humble labors of his faithful servant, and this blessing was revealed in the fruits resulting from his efforts. At his death, he left fifty young men in the novitiate, several houses of Missionaries in Galicia and during his Directorship the houses of Sisters of Charity had increased from fourteen to forty-nine.

At Cracow he built a church and at Novawies, a magnificent sanctuary very much needed in the environs of Cracow. It would be impossible to enumerate the other fruits of his labors, less visible, but even more important. These were especially the retreats given several times a year, to immense crowds of people from Galicia and Silesia; besides the word of God, these multitudes whilst attending the holy exercises were lodged and fed at Cracow.

Father Soubieille could never express himself very
correctly in the Polish language; this did not, however, prevent him from devoting himself to the works of the sacred ministry; hence a large crowd always surrounded his confessional.

For several years his health had been on the decline, but the most acute suffering could never diminish his zeal. Towards the close of his life the physician could with difficulty induce him to keep his bed for two days, after which he resumed his duties and, like a good soldier, remained at his post until the end.

On Saturday, March 31st, he heard the confessions of the Sisters of Charity at the Central-House. On Sunday, April 1st, always faithful to the Rule, he rose at four; after morning prayers with the Community, he made his confession, said Mass and repaired again to the confessional. At nine o'clock, extreme weakness and intense suffering obliged him to go to his room; already our Lord awaited His faithful servant to call him from labor to the eternal recompense. At eleven o'clock, Father Soubiéille was no more.
Erected in 1869, by the Duchess Salviati to whose zeal the development is also due—with the co-operation, however, of the Congregation of Charity and other benefactors—this hospital, destined for sick children was begun in the same house with the “Zoccolette.” It was soon removed to a neighboring locality but carried on separately, and, finally, transferred, in 1885, to the old convent of Sant Onofrio, which had been confiscated by the government. There were at that time one hundred and twenty children and eight sisters. The sick now number two hundred and fifteen.

A large number of nurses was employed and their duties were very laborious; in 1883 the Association of the Children of Mary was established for them, the organization being perfectly successful.

In 1896, this house passed through a severe ordeal. There was question of changing the primitive end, and it was proposed to close the hospital and substitute dispensaries to take care of little children afflicted with diseases, and afterwards to return them to their families. At this epoch the number of children was considerably diminished: at one time there were only ninety. There are now near-

1 See Vol. vii., p. 190.
ly one hundred and sixty, with thirty nurses and eleven sisters.

The first Superioress of this house was Sr. Touyras who died at Sienna. Next came Sr. Rodini, replaced in her turn by Sr. Durif; Sr. Montauzet succeeded in the charge of the house in 1882.—LEON LALLEMAND, Hist. de la Charité à Rome.—And MSS. notes.

HOSPICE FOR CRIPPLED CHILDREN. 1886.

Via Porta Angelica.

Touched with compassion for little children deprived of the use of their limbs, some members of the Municipal council of Rome, conceived the design of opening a hospice for the same. Not having the resources requisite for the project, but relying upon public charity, they procured a house outside the gate of St. John Lateran On Dec. 16, 1886, three Sisters of Charity arrived to take care of six little cripples, whose number gradually increased. In 1889 there were twenty-eight. Liberal donations contributed to the maintenance of the establishment, and, in 1896, Mr. Voghera, president of the work, placed six thousand dollars in the hands of the lay association known as Congregation of Charity; the latter put this sum out at interest, and thenceforward the Association charged itself with the administration of the hospice. The place being found too small for necessary accommodation, the work was removed to the old confiscated convent of S. Maria delle Grazie, via Porta Angelica, near the Vatican (Octo. 1896). There were then thirty-two cripples. The administration also gave the sisters charge of a soup kitchen which has just been taken from them, this year (1899).

A first contract was drawn up Dec. 10, 1886; the same was renewed June 22, 1897, raising the number of sisters
to eight. In the same year, 1897, seven little girls were received; the number was soon increased to twelve. On March 25, 1898, the Congregation of Charity opened an ambulatorio, near the hospice, in the via Catone, with a pharmacy, consultations of physicians, and surgical attention for poor little children. Two sisters from the Hospice for Cripples were assigned to the service of this annex.

The establishment for cripples is at this very time passing through a trying ordeal, resulting from changes made among the members that compose the Association of the Congregation of Charity.

The house now counts ten sisters including the two from the ambulatorio, Sr. Erhel was the first Superioress. As has already been remarked she also commenced the Zocollette.— MSS. Notes.

PONTIFICAL HOSPITAL OF ST. MARTHA OF THE VATICAN.

When, in 1884, the cholera broke out in Italy and threatened Rome, the Holy Father purchased the premises known as St. Martha's, having it afterwards connected with the sacristy of St. Peter's of the Vatican, to prepare there under the direction of his physician Ceccarelli, a vast hospital fully equipped for all the requirements of medical science. The Sisters of Charity were chosen for the work; four came to gratuitously offer their services. But God was satisfied with the material sacrifice and the city was spared the horrors of the scourge. Meanwhile, the worthy Mother Lequette was appointed to organize the work; after her departure the sisters took charge of the keys of the house and attended to the care of the furniture and of the laundry.

On the occasion of the Pontifical Jubilee, many pilgrimages coming to Rome, Leo XIII. offered them hospitality.
in this house. France was foremost in entering into the idea of this grand movement by a pilgrimage of six hundred laboring men, that came to visit the successor of St. Peter, in 1887. This first manifestation of faith has since been succeeded by many others from all Catholic nations. The grand Refectory of the Belvedere is also attached to the administration of St. Martha’s.

Under the direction of Sr. Theresa, so well known and appreciated by the pilgrims, the sisters have charge of the order and maintenance of the establishment; they arrange everything for the reception of the pilgrims, for whom board and comfortable lodging are provided. During the great pilgrimages, the Sisters of Charity of the other houses of Rome and even from the environs come to St. Martha’s to assist the four sisters stationed there; the Holy Father has often testified his satisfaction and grateful appreciation of these services.

Besides attending to the pilgrimages, the sisters found time to devote to visiting the poor of this quarter. They are also charged with the sanitary office during the great pontifical ceremonies.

The work is under the direction of a commission of which Cardinal Mocenni is president. *Annals* 1885, p. 20; 1887, p. 65; 1892, p. 45; English Ed. 1897, p. 563. MSS. Notes.

**HOUSE OF SAINT-JOACHIM** 1885, 1893.

*Prati di Castello.*

In 1893, the Community of Sisters of Charity, at the celebration of his Episcopal Jubilee, offered the Holy Father three sisters for the works of Saint-Joachim. Saint Joachim is the new church erected beside the Castle of St. Angelo in the quarter *Prati di Castello,* and presented to the Pope by the Catholics of the entire world. Three sisters from the Crèche of the *via Porta Angelica* in front
of the Swiss barracks, were placed in this house; the Crèche had been founded in 1885 by a special committee of which the Duke de Fiano is president. The new works, the asylum, and the ourroir were established July 19, 1893.

In 1894, want of resources made the failure of this work seem almost inevitable. It was then that a committee of ladies was formed the very soul of whose organization was Mme Merry del Val, wife of the Spanish ambassador to the Holy See; these ladies set about collecting funds. On Feb. 2, 1895, a soup-kitchen was founded to be supported by St. Peter's Circle. The sisters also established a laundry with a view to furnish employment for poor young girls and, whilst shielding them from the dangers of the world, secure also an income for the house that possessed neither funds nor rents. Through the influence of Mme del Val, the Holy Father settled an annual revenue of two hundred dollars on the asylum.

There is besides, the work of Christian Mothers, devoting itself to the care of one hundred and seventy women, visits to the sick, two patronages, not including the soup kitchen of St. Peter's Circle, and another supported by the Queen.

So far as resources permit, the Ladies of Charity come to the relief of every species of misery spiritual and temporal. Mgr. Bisletti has ever been deeply interested in the works of this house, where there are four hundred children and eight sisters. Sr. Fornasi, the first Superioress, was succeeded, in 1898, by Sr. Rochow.—Annals; MSS. Notes, etc.

THE MISERICORDE OF ST. PHILIP. 1896, 1899.

Via Alfieri, 12

At the urgent request of Mlle Spurgazzi, the Community gave three sisters, Sr. Hulot being in charge, at the commencement of January, 1896, in the service of
the Misericorde, and the workroom, which a committee of ladies wished to establish for the benefit of the poor in the miserable quarter of St. Eusebius, of St. Laurent and the environs. The work commenced in via Principe Eugenio, 40, was, later, transferred to via Alfieri, 12. Visits are made to the sick and soup is distributed, through the bounty of the Queen. When, in April, 1897, the house of St. Laurent was opened, the distribution of soup was transferred to this new mission. A fourth sister has recently been added to the number first appointed. But on the failure of resources and for other reasons resulting from circumstances, the Community thought proper to close this house. However, in consequence of the renewed and pressing entreaties of Mlle Spurgazzi it was decided to send three other sisters under the direction of Sr. Martha; and, on Nov. 4, 1899, the works were again organized.

HOUSE OF ST. LAURENT. 1897.

Via dei Marsi, 71.

The Sisters of Charity were asked for by Commander Tenerani, then president of the Congregation of Charity, to direct the works which he wished to establish in the quarter St. Laurent, outside the walls, which quarter is, in every point of view, one of the most miserable in Rome. The Community appointed three sisters, and April 1, 1897, in a rented house, the works were commenced by the opening of an ouvroir for weaving and sewing, in which at first sixteen woman were employed; gradually their number increased. In May, 1898, it being impossible to procure work for the sewing department, some of the hands were discharged, leaving only twelve. Then Princess Ruspoli, wife of the mayor of Rome (he died 29th of last November), a pious and devoted benefactress, indefatigable in her exertions, conceived the idea of introducing tapestry on a small scale. This experiment was successful.
and the ouvroir now furnishes occupation to more than seventy young girls who work at tapestry. On April 1, 1897, the sisters of St. Laurent took charge of the daily distribution of bread and soup to one hundred poor persons; this charity is carried on through the benevolence of the Queen of Italy, who is likewise much interested in the ouvroir, using her influence to procure weaving and tapestry for those employed there.

On May 1, 1897, in this populous and very poor quarter, a dispensary was opened, where two physicians and two surgeons give their services on three days in the week; this dispensary is much frequented; from May 1, 1897, until the end of the year, 7,752 consultations were held; in 1898, 12,015; and from January 1, to November of 1899, 13,201.

January 1, 1898, dates the commencement of the Ladies of Charity, of which Princess Pamphily is president.

The Association of the Children of Mary, organized in May, 1899, gives consoling promise for the future. The house opened with three sisters, there are now five, including Sr. Eugenie Fleury, its first Superioress—MSS. Notes.

J. Parrang.

SWITZERLAND.


Geneva, June 6, 1900.

To the Secretary General,

Rev. Dear Sir,

You are interested, I know, in the great mission given, a few weeks ago, in our dear parish of St. Joseph, at Gen-
eva: permit me—as it is moreover, a pressing desire of my own heart—to send you a brief account of this mission.

Can the blessing of God always be measured by the visible success of human enterprises? No, in general, this is not the rule. But in a work like that of a mission it is lawful so to measure. I think that I have just grounds for thus believing now.

It could not be otherwise; for it was to be given, in the heart of Geneva, in a centre wherein not only were the people grappling with the grave moral diseases common to all large cities, but there were, moreover, to be found violent prejudices in the midst of which Protestants were raging a hostile propagandism against Catholic truth.

Our parish of St. Joseph numbers from about eight to nine thousand Catholics; they increase from year to year; hence it was necessary not long since to enlarge our church; yet even this vast structure is now too small; this fact was very evident during the mission.

The mission opened on the 25th of last March: God had in a special manner, guided and blessed us in the choice of the valiant and zealous religious who were to preach it: these were the Lazarist Fathers from Musinens, Father Bouvier, Superior, with Fathers Dolet and Siebeu.

Who are we?—What do we ask of you? An eloquent answer to this twofold question was developed by Father Bouvier, in his opening sermon. Who are we? Priests, Missionaries, ambassadors of Jesus Christ. What do we ask of you? Your souls! your souls, that we desire to restore to the friendship of God, or to strengthen in the path of salvation. It was indeed an apostle exhorting this dense multitude which then filled the sacred temple; an apostle, worthy Son of that “indefatigable seeker after souls,” Saint Vincent de Paul.—From that moment the work was accomplished; his burning words had enkindled
in the very depths of every heart, an irresistible emotion: day after day, we witnessed a magnificent crescendo.

Let me repeat, it could not be otherwise: during the three weeks that the mission lasted, the exercises were so judiciously organized and combined, everything carried out with so much experience, intelligence and devotedness, that a pious curiosity was constantly aroused, interest sustained, and, finally, edification secured.

At six o'clock, in the morning, the church was already crowded; here were fervent souls, and well were they stimulated in the practice of virtue, of charity, of zeal, of sacrifice.

At three o'clock, conference to the women; the attendance was very large, and all seemed under the influence of that "sympathetic inspiration", of which Lacordaire speaks, "a sort of magic fluid, owing to which truth passes on to sentiment, urging the will and becoming fruitful in acts."

Father Bouvier understood the art of making fervent proselytes, as was clearly shown, on those never-to-be-forgotten evenings when the entire nave of the church was crowded with men: many of them deserters from the sad army of indifference and scepticism. Who had been in their regard the instrument of divine grace? their wives, their mothers, their sisters, their relatives who had caught up the inspiration of the apostolate.

At eight in the evening came the grand exercise of the mission. What enthusiasm! what transports! what a happiness for us priests to see our church absolutely thronged! Poor women! They are sometimes to be pitied, for they are at the church nearly an hour before the exercises begin. They had already been excluded from certain seats that must be reserved for the men. This was hard! but some pleasant little remark from the Missionaries, and the whole difficulty was smoothed away; they made a virtue
of necessity, finding seats where they could; this was not an easy thing to do.

The subjects treated of in the principal sermons each evening were well chosen: first of all the principles of religion which every man possessing common sense must admit, without contesting, by the light of reason alone; then, a logical and irresistible chain of general consequences resulting from these principles which constitute the great truths of religion. Finally, the series of chief duties of a Christian, so presented that resistance is out of the question unless one be absolutely incapable of being impressed by sound reasoning.

All this was treated with faultless logic: every word was uttered with a conviction so earnest, a sincerity so unmistakable,—with a charity so communicative that the Missionary's auditors were, so to speak, forced to fall back upon themselves and to ask, as did formerly the members of the Areopagus, at Athens: "What is it that this word sower would say?"

What did he wish them to do? Had he not told them at the opening of the mission: he wished to sow in their souls the truth, to implant good, after having eradicated the evil, error, false teaching, in one word,—he wished to save them.

Who does not remember, and who does not still speak of those familiar conferences held on the truth of the Catholic religion, and sacramental confession? And those special conferences of the concluding week for men! With the grace of God to how many conversions have they not contributed!

The festivities must not be overlooked, for a mission is not a series of sermons only, it is, moreover, a succession of ceremonies more and more touching, more and more grandly imposing.

Such was the delightful feast for our children: there
they were at least eight hundred, surrounded by the countless multitude of relatives and friends—all ingeniously ranged in the form of a cross in the church, joyously presenting their crowns, giving their hearts to Jesus, and consecrating themselves to His Immaculate Mother.”

Thus did we celebrate the feast of the Blessed Virgin: the church was splendidly illuminated; the statue of Mary Immaculate towering above the multitude from an elevated throne all sparkling with light. Then the parish was solemnly consecrated to our Heavenly Mother: more than one thousand, eight hundred medals were distributed on this occasion.

And what of the results of the mission?—

On Easter Sunday, at seven o’clock Mass, at least six hundred men presented themselves at the Holy Table: including those who came before, or after this feast, we had the inexpressible consolation of being able to count eight hundred Communions of men alone.

A touching feature of this mission; on Easter Sunday we had two first Communions, both of men, one of these eighty years of age.

As to the women, it is no exaggeration to say that nearly two thousand approached the Holy Table.

Was not this an admirable success?

And this great success we owe to God, and never shall we be able adequately to return Him thanks: to Him we are indebted for the eloquence, the zeal, the experience, let me say also, for the rare powers of discrimination evinced by those ardent “sowers of words,” those intrepid bearers of the glad tidings of salvation—the devoted and worthy Missionaries from the house of Musinens: they are called to accomplish great apostolic labors in our region, in our French Switzerland above all, where the Missionaries are few in number, and yet so sadly needed.

May God still bless them as He has blessed them in
our dear parish: May He multiply them, *Messis quidem multa*, for the great good of souls.

I beg that you will accept, Rev. Dear Father, the expression of my devoted respect in our Lord

**J. M. Jacquard, pastor of St. Joseph's, at Geneva.**
Events in China have assumed a very serious aspect.

"China is by excellence, the country of secret societies: these pervade the extensive population of hundreds of millions. One of these secret societies has suddenly manifested a formidable spirit. Europeans have designated it the Society of "Boxers," because its countless members fight hand to hand under the patriotic pretext: Ludus pro patria. The "Boxers" are hostile to foreigners, to importations, intrusions, usurpations, of barbarians from Europe. They attack the concessions, and dwellings of Europeans; destroy the railways, and are in command of the troops partially gained over to their cause. It has not yet appeared whether the organization and rebellion of the "Boxers," is the work of the old dowager Empress of China, inimical to western influence, or that of a great European power, preparing pretexts for an armed intervention."

The Catholic journal, the Univers, gave in June the following reliable statement:

In the beginning of last year, a sad schedule of the losses sustained by the Chinese missions might have been drawn up. At Su-Tchuen, at Kouang-Tong, at Chang-Tong, Hou-Pé, Kouang-Si, at Kiang-Si, many chapels were destroyed, churches burned, Christian settlements pillaged, and numbers were massacred. Shortly after, however, the famous edict of March 15, 1899, was proclaimed, establishing in a manner most favorable to the Church, the relations between local authorities and the Catholic clergy.
"Devastations continue.

"April 29th and May 12th, Mgr. Reynaud, vicar apostolic of Tche-Kiang, sending to the "Catholic Missions" an account of new disasters, wrote: "Never have we experienced such a series of troubles and tempests; never have conversions been so numerous!" Affairs at Tai-Cheou were most distressing, the outlaws destroying everything in their pathway. Bands of rebels numbering from four thousand to five thousand men all well armed, gathered around standards bearing the following, or some other analogous inscription: "Protect the Kingdom. Exterminate religion.

"In the course of July a band of outlaws led on by a certain Ouang-Che-Ouan, entered the market of Ong-Ky-Miao, in Su-Tchuen, killing one Christian, seriously wounding another, rifling the property of Catholic families, and afterwards repeating their deeds at Che-Cuan-Tchang; the mountains of Yu-Keou-Guo sheltering a number of men resolved, as soon as possible, to undertake a similar expedition. About the same time, the Christian village of Youn-Foung, at Kiang-Si, was sacked; Father Festa received some shots and wounds, and another Lazarist of the same vicariate, was inhumanly treated in presence of a wildly vociferating crowd: Death to the devil of Europe!" The sub-prefecture of Seijam, in Hou-Nan, was pillaged.

We heard of the death of two young French officers killed by the Chinese at the close of last year; their heads were cut off, their bodies ignominiously outraged. The French cannon resounded on the coast of the Celestial Empire at Kwong-Tchao-Waw. Some Chinese gun-boats with all hands on board, were declared prisoners of war; the market of Ma-Tcheung was bombarded and destroyed by our vessels, and more than four hundred inhabitants or native soldiers were exposed to projectiles from our artillery.—The North Chan-Tong became the theatre of
scenes of pillage; no less than 132 Christian settlements were destroyed. The churches of the principal residences excepted, a number of chapels, and houses of Christians were sacked and burned in south Chan-Tong, and the Christians cruelly massacred.—Finally, the French consulate of Mong-Tse, in the province of Yun-Nan, was attacked by the Chinese.

At present, English despatches give us detailed accounts of the nefarious transactions of the Society known under the odd title of “Boxers”; these in formidable bands continue their depredations. Certain details impress us as exaggerated; nevertheless, we have every reason to believe in the reality of one of these upheavals so frequent in China and which are as an endemic malady in this country. We have already on several occasions, mentioned the famous Yu-Man-Tse who two years ago, made Su-Tchuen tremble. We have cited a certain number of distressing events, but have omitted many, some of them most thrilling; for example, the revolt of Ing-wan-te, the man of “ten thousand virtues”, in the province of Tche-Kiang.

“The Boxers must belong to one or to many of these numerous secret societies that germinate and thrive with astonishing facility on Chinese soil; Ta-Tao-Hoei, or Great Knives; Tchang-Mao or Long Hair; Pe-Lien-Kiao or White Lily, etc.; these avail themselves of any pretext to excite disturbances. Sometime the presence of Germans in Chan-Tong, sometimes the neighborhood of Frenchmen, as in You-Nan; again, a spirit of revenge will take possession of a powerful banditti, as was the case in Su-Tchuen; not unfrequently, pretexts of a private nature will prompt the petty tyrants of a village to solicit the good offices of the “Great Knives” or of other braves of the same stamp. Nothing more is necessary to excite the
fury of certain notables and to set a persecution on foot, in this country, than the conversion of a village; for in such cases this means: no more contributions for pagodas, no more legal taxation, or extortions.

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"The central government would certainly prefer the reign of peace in the provinces, but such is far from being the case! Moreover, certain officials apprehend trouble, or fear to lose the favor of agents in power: whereas, others, unacquainted with the countries under their jurisdiction, fall into the hands of local clans who force them to act according to their views. At Pekin, all such disturbances are smoothed over by paying a few taels, ceding a portion of land, cutting off a few heads, and sending soldiers to the points attacked or threatened. We, therefore, hesitate to admit a certain connivance which reports from an English source seem to insinuate. All riots, all disturbances of the Boxers or other desperadoes are a source of anxiety and trouble to the Chinese government."

And yet, in face of undeniable facts, it is hardly possible to free the government from the suspicion of connivance.

Another journal states:

"By degrees, the Boxers spread throughout the north of China. They are headed by a bold chieftain of robbers, named Tsch en-Hung-Tong, and at present they have invaded the environs of Pekin, intoxicated by some partial success gained over the native government troops who secretly were siding with the insurgents. It is said that the leaders of the rebels assure their adherents that they are in possession of magical formulas and powerful charms against cannon balls, guns and the infernal inventions of the "white devils."

"According to the report of divers correspondents, the
number of associates is beyond calculation. The diplomatic Memorial says there are no less than 200,000 in the sole province of Pe-tche-ly.

"The Boxers seem determined to accomplish what the other countless societies formed at different times against the Europeans, have failed to effect. On the other hand, the European powers have for so long a period considered their intervention possible in China, that they, perhaps, do not regret the approach of the catastrophe. The crisis is of the utmost gravity."

WEST TCHE-LY.

Rev. Father Alphonsus Morelli, Missionary in west Tche-Ly, wrote from Tchen-ting-Fou, Feb. 25, 1900: "Times here are not very tranquil. A new horde of fanatics, the I-ho-k'uen, are assailing exclusively, the Christians and our works. The government has just executed ten of them at Ning-Tsing."

TCHE-KIANG.

The Catholic Missions published a letter describing the situation as exceedingly disastrous. This, as the "Missions'" state, is the most serious crisis through which the mission of Tche-Kiang has passed since the epoch of the rebels Tchang-Mao (Long Hair) of 1858 to 1863. Mgr. Reynaud, Lazarist, and vicar apostolic of Tche-Kiang, wrote as follows, May 28, 1900:

"The feast of the Annunciation, that blessed anniversary of the glad tidings whereof, after the Archangel Gabriel, we are the humble messengers, reminds me that last year it was the immediate precursor of a sorrowful Calvary, the the Cross of which we are still carrying.

"Tai-Tcheou was a most promising district in which there was a general movement towards Christianity: chapels arose as if by enchantment in various quarters of the locality, and fervent neophytes were multiplied. But, suddenly, the storm burst over our head, spreading ruin
and devastation; and like the virgins of Rome, martyred immediately after their Baptism, the white robes of this youthful Church were stained with blood. The demon, jealous of our conquests, found means of indemnifying himself, by the aid of docile emissaries; among others, of an ancient pirate whose name Ing-wang-te, signifies, ironically, Ing, of ten thousand virtues!

“Ing-wang-te, after having carried the cangue, as chief of brigands, feigned submission, while secretly maintaining intercourse with the insurgents. His sole concern was to avoid falling into the power of the mandarins; and he thought that by passing for a Christian he might possibly escape their vigilance. Hence, he had several interviews with the Missionaries who handled him as they would deal with a dangerous neighbor. However, they gave him to understand that he would never be admitted as a catechumen unless he changed his life.

“Then Ing-wang-te threw off the mask, and at the head of a body of Seides, ran over the country, pillaged and robbed the churches, sacked and burned our chapels. His troops carried large standards bearing the inscription: “Protect the Kingdom: exterminate religion.”

Instead of repressing these proceedings and crushing the revolt in its cradle, the mandarins sided with the brigands, giving them what information they desired, furnishing them with suitable ammunition, and every means of doing us, with impunity, all possible harm.

“Assured of support from the magistrates, intoxicated by success, screened from censure, Ing-wang-te was beside himself; he dreamed only of new conquests; and as there were no more Christians to rob, nor chapels to burn, he turned his arms against the authorities and attacked the regular troops; these, instead of having him arrested took part with their companion against us. He plundered the customhouse, pillaged the camps, opened the prisons, etc.
"The mandarins being personally threatened, pursued this man, but unable to capture him, they bought over a pirate who delivered him into their hands. A few days after, the wretched man was publicly executed with his brother Ing-wang-lin, his accomplice.

"This tardy retribution might have put an end to the trouble had it not been for a perfidious measure of those in authority, who judged it proper to notify the people that the two brothers Ing had not been punished for their misdeeds in regard to us, but on account of their revolt against the mandarins, and that no other malefactor would be pursued.

"This official guarantee emboldened the bandits who for the moment, had been intimidated; they recommenced in all security and with renewed vigor, their work of hatred and violence against more distant Christians who had hitherto escaped unharmed.

"The representatives of France have given proof, in our behalf, of devotedness and energy worthy of all praise. At the same time, many prayers mingled with the tears and blood of the victims, were offered imploring a merciful God to grant us a return of peace to gladden our poor hearts. We lost fourteen chapels reminding us of the fourteen sorrowful stations of the Way of the Cross. Besides this, 1,400 families have been pillaged. Many ruins are to be repaired, many tears to be dried. We should lose courage, were it not for our boundless confidence in God in whose work we are engaged.

"Nevertheless, our tears continue to flow, for there are wounds which can never be healed. A young Christian has been horribly mutilated. The executioners tore out his eyes, and cut the sinews of his feet; he lives but to suffer. Another, a poor sick man who was unable to make his escape, was brutally snatched from his bed, dragged to
the mountain and buried alive in a cavern. To deprive
him of all succor, the wretches took the horrible precau-
tion of closing his mouth, eyes, and ears with a mixture
of infectious clay.

"The last victim that fell under the effects of their
hatred, was a catechist thirty years of age. Three several
times he escaped the death decreed against him by the ban-
dits; but, on one occasion, betrayed by a miserable wretch,
he fell into their hands and was immediately subjected to
a cruel scourging; his head was struck off, and his muti-
lated body was cut in pieces. This good catechist was well
known to the Missionaries under the name of Abel—a
name admirably suited to his frank and open countenance.
This name was given to him because while still a child,
the murder of Abel had deeply impressed him, he spoke
of it continually. Alas! he also was to be the victim of
another Cain—an unfortunate man who was overtaken by
the justice of God: being suddenly attacked by a singular
malady, he three times offered sacrifice to the manes of
his victim on the very spot where he had slain him.

"I must close my enumeration of these bloody and bar-
barous scenes. The remembrance of them, like a painful
wound, will long cause our hearts to bleed.

"Nevertheless, in the midst of my tears, I have reason
to bless God who has given us sensible marks of protec-
tion. Divine Providence rescued Fathers Lepers, Muien,
Wilfinger, in the most critical circumstances. They were
very near death: many times they were on the point of
mingling their blood with that of their neophytes, after
sharing their anguish and dangers! If they have not fallen
under the hands of assassins, it is not because occasions
were wanting, or because the hatred of the enemy was in
the least mitigated; but a friendly hand always came to
the rescue. However, a price has been set upon their head,
and their residence at Hay-men where, for the past year
they have been inclosed with numerous Christian fugitives resembles a prison of no great security; may it, at least, not become their tomb!

"These sorrowful details ought not to discourage our benefactors, since they are far from disheartening the Missionaries. China is going through a crisis: she has reached a turning point in her history; but beyond all this, through our tears and trials, we behold the Cross radiant and triumphant."

Rev. Father Lepers, missionary in Tche-Kiang, gives the following details of Hay-men, Jan. 24, 1900:

It seems that the evil is intensified. True, our Christians are not so persecuted, but it is impossible for the Missionaries to visit them; the rebels are in possession of the place. Two or three miles from Hay-men, there is no security for travel; communication is very difficult even for the people of the country. At Ta-bing a band of pirates holds possession. These two or three hundred individuals clothed as Chinese soldiers, are under certain leaders; and what is worse, are all well armed.

The soldiers have only old-fashioned guns.

Only the soldiers of Hay-men from other provinces, are furnished with new-modelled guns. But, you will ask: What are the mandarins doing! Alas! they are content to guard the cities, concerning themselves very little about the country; short-sighted politicians! they do not perceive the ever-increasing number of brigands; but when these will be in sufficient force, the cities will be powerless to resist them. True, for the moment, the bandits are content with seizing the merchandise on the boats; but later, when they attack the rich inhabitants of the country, so great will be the rebellion that no mandarin will be able to quell it.

These anticipations have been realized: on April 18th, the residence of one of the Missionaries of Sa-Kiao was
invaded by more than 200 rebels from Ta-bing; the priest was left for dead, bathed in his blood. However, he recovered. But troubles in this region, as well as in Pe-tche-ly and Chang-tong are increasing.

LATER INFORMATION.

On May 21st, notwithstanding the hesitation of the Chinese government at Pekin in giving consent, European troops—English, French, Russians, Americans, Italians, and Japanese, disembarked from their war-vessels stationed in the waters of Pe-tche-ly. A special train conveyed from Tien-Tsin to Pekin 350 soldiers and five cannon,—rapid revolvers.

Difficulties increased, murders were committed, and on June 5th, the Superior General received from Mgr. Favier the following despatch; “At Pekin and at Tien-Tsin, all are in great danger.”

From this date, we have reason to apprehend serious transactions.

The papers state that the European Missionaries at Pao-ting-fou—have confrères in this place—were surrounded by the rebels. Happily, on the evening of the same day despatches announce their deliverance by the English and Russians. Since then, no tidings have been received.

On June 20th the last reliable information regarding our missions of Pekin, was from Mgr. Favier. He telegraphed to the Superior General, June 11th, informing him, that by the mercy of God, there were no victims among the Missionaries and sisters.

The journals have published despatches which although not fully reliable, excite serious apprehensions:

Pekin, June 14th (via Tien-Tsin, June 15th.)

Violent measures, directed against foreigners, were taken last night in Pekin. Some of the finest buildings in the eastern part of the city were
destroyed by fire, and hundreds of native Christians, or domestics in the employ of foreigners, were massacred within little over a mile from the imperial palace.

This was a most excruciating night for all foreigners who sought protection from the international marines.

The Boxers publicly set fire to the Catholic cathedral, to the principal establishments of the English and American mission, and to all the buildings occupied by foreigners employed in the customhouse.

If the international troops on their way to reinforce the marines, do not arrive to-day, new disorders are to be feared. So far it is thought no European has been killed.

The Chinese troops being centred in the fortified city of Takou, and having fired on the Europeans, Takou was bombarded on the 17th and the forts were taken by the allied forces.

Takou is of minor importance in itself, being situated below the bay, and inhabited principally by fishermen; but the terminus of the railway is here, and also a telegraph office.

(A traveler gives the following details):

The railway from Takou to Tien-Tsin is precisely 85 miles in length; it is a double track on account of the extensive traffic carried on with Tien-Tsin. From this latter city the track is single, the distance to Pekin is about 78 miles. There are six stations on the road: Yang-Tsun, Lofah, Lang-Fang, Anting, Huang-Tsun, and Feng-Tai.

The Boxers, you are aware, have just destroyed this line; at present there are only two other routes by which the troops and convoys can reach Pekin.

The first of these routes is Pei-Ho, whose waters are so shallow, that they admit navigation only for light vessels. It is very doubtful whether troops could be transported by this river; however, in all cases it will be serviceable for conveying provisions and ammunition.

The second route is a railway which traverses, through a distance of 15 miles, the magnificent park of Nan-hai-dsy, the extensive park forming the Emperor’s hunting grounds. The line is horrible. I have been over the road on a mule and have never found anything to equal it: in summer one is up to the knees in dust; and in winter, to the girdle in mud; there is a succession of quagmires and pools. The road has not been repaired since 1860, at which date the Anglo-French troops passed over it on their way to Pekin, and it is very difficult for a column to pass there.
The allied forces are on their way from Tien-Tsin to Pekin: when and how will they reach it?

While writing these lines, June 24th, the latest news given by the Havas Agency is: "June 23d. Shanghai announces that on June 22d, the Chinese bombarded the concessions of Tien-Tsin and destroyed the American consulate.

Shanghai is still without tidings from Pekin.

PERSIA

HOUSE OF PROVIDENCE

Kosrowa, March 28, 1900.

Extract from a letter written by Sister Andréeu, to Most Honored Mother Kieffer.

.....This year, the marriage of one of our orphans became, under God, the cause of the conversion of a Nestorian. This young man had recently been working in Russia and was invited to the wedding of his relative. After the ceremony, the newly married couple accompanied by this young man, made us a visit. In the course of conversation, the subject of religion was mentioned; without seeking it, I entered upon a little contest with him; he defended Nestorius, but I firmly maintained that the Blessed Virgin was truly the Mother of God. Finally, the man said to me: "Sister, all that you tell me, does not convince me; I shall believe only what is in my mind." I replied: You do not wish to believe me, sir; but I can give you a book which will clearly explain all, you will please read it.

He willingly accepted a little Crucifix and a Miraculous Medal. One month after this, he returned to visit his relatives who took him to the church to assist at Benediction and to hear a sermon delivered by Mgr. Khoudabache on
the happiness of belonging to the Catholic Church. On leaving the holy temple, this poor young man, touched by grace, and doubtless, attracted by the Blessed Virgin, cast himself at the feet of Mgr. and abjured his heresy.

I do not wish to trespass on your time, Most Honored Mother, but allow me to mention that last December we received a visit from the prince of Tauris, son of his Majesty, the Persian Shah. Only think of this poor village girl receiving into her house the son of the King! But so it had to be; with all my dear companions, we did our very best. The prince was attended by a numerous train of horsemen. One of the children delivered a little speech in French; a table cover embroidered in French style was presented to him; he seemed much pleased! He had been to pay a visit to our good Missionaries, and on leaving us, he made an offering of one hundred dollars, one half for the mission and the other for us. This present was of great service to our dear poor who for the most part are in need of bread. Divine Providence ministers to all our wants!

On the feast of the Epiphany, the ground was covered by snow a foot and a half deep. A sick man, a Nestorian, in the village of Goulizan who allows his wife and children to practise the Catholic religion, being more suffering than usual, sent for his niece, one of our orphans, and a sister to visit him.

On account of the weather, it would be impossible to go and return the same evening; I gave the little girl a Miraculous Medal, telling her to say to her uncle that she would place this medal around his neck and that he must promise the Blessed Virgin to be converted, if she obtained his cure.

Protestants went frequently to see him. The Blessed Virgin did not restore him to bodily health, but three days after, being baptized, and having received the last Sacra-
ments, etc., she took him to heaven. He made his First Communion on the day of his death and expired making the sign of the Cross. Glory to God! and gratitude to the Immaculate Mary!...

Excuse this long letter, dear Mother, but I thought these details would afford you pleasure!

I have the honor, beloved Mother, of being in the love of Jesus and of Mary,

Your most humble and obedient Child,

Sr. Andrieu.

AFRICA.

ABYSSINIA.


Gouala, April 28, 1900.

Rev. and dear Confrere,

The grace of our Lord be ever with us!

I am somewhat in the same condition as I was two years ago; but our enemies are no longer, as then, the inhabitants of Gouala—who are now our friends—but the ambitious heretical monks who, unfortunately, have prejudiced the emperor through the medium of the heretical Coptic bishop, Abouna Mattieos.

This week I received no less than five summons from the governor of Agamia, Dedjas Hagos, to leave—but I remain.

I am not so sanguine of success, for the emperor will not yield, unless there is a providential change in his dispositions... But will not our Lord, the Immaculate Mary, the destroyer of heresies, and our venerable first apostle,
Justin de Jacobis, in memory of whom I cling to the ruins of his first house, come to my aid?...I could not harbor a thought to the contrary.—But these struggles exhaust me during the day, and fears, anxiety, and oppressive forebodings deprive me of rest at night. How many sleepless hours I pass on my couch of stone!

This is the state of affairs on the plateau of Agamia; but below, at Alitiena, the spectacle, happily, is quite different. There the struggle is with poverty and hunger,—no schism, however, no gnawing jealously. Hence, what religious consolation in the parish of Alitiena!

Then at the new church of Aiga: What joy, what sweet hopes on Thursday at the blessing of the sanctuary! Being detained here by my little skirmishes, I was deprived of the pleasure of assisting at the ceremony. Father Picard replaced me; it was a great happiness for him thus to consecrate his own work: this was his right: Cui onus honor! I am told that a large crowd assisted at the beautiful feast: in proof of this, two beeves, two sheep, and a fat goat were slain....!—They are digging the foundations of a building to serve as a seminary—or will it be for our sisters?

E. Coulbeaux.

SOUTH MADAGASCAR.

Letter from Rev. J. Gaston, Priest of the Mission, to Rev. A. Milon, Secretary General.

Tulear, February 25, 1900.

Very dear Confrere,

The grace of our Lord be ever with us!

Our works, God be praised! continue here to prosper under the united protection of Saint Vincent and Saint Joseph whose statues occupy the place of honor in our
parish chapel. Not that we have less love for the Blessed Virgin, but we have not been able to procure a statue of her; we rely upon the charity of some devout client of Mary.

Our schools are filled with little boys and girls who crowd in to our humble inclosure built but one year ago, and already too small to accommodate our children.

The official journal of the Colony states that Tulear alone furnishes us with nearly three hundred children who come to our schools; about two hundred of these are in daily attendance. Hence, it is a real pleasure to devote ourselves to this work which promises a harvest of rich fruits in the future. All these little folks learn their catechism and prayers in French and Malgache; they also render various French canticles in the most satisfactory manner; we teach grammar, arithmetic, etc.

Considering the recent organization of the schools, the majority of the children are not far advanced in their studies; we have but three professors for all these children: Father Rollero, your humble servant, and a native catechist. You perceive that occupation is not wanting, particularly if to this interesting work be added, visits to the hospitals where there are nearly forty sick soldiers, Europeans and natives, the care of our sheep of Europe and of Bourbon; and visits to the natives to encourage parents and draw the children.

We do not rely upon our own strength and ability, but upon succor from above. Help us by your prayers before the precious Relics of our Blessed Father; and request your pious friends to aid us.

Accept......etc.

J. CASTAN.
SOUTH AMERICA

BRAZIL

Letter from REV. JOHN MIRALDA, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

Porto Alegre, February, 1900.

MOST HONOURED FATHER,

Your blessing, if you please!

I have the honor to inform you that on the 9th of this month we arrived safely at Porto Alegre of Rio Grande do Sul, Brazil. This establishment, with your approbation, having been accepted by the Province of Spain, five priests and two brothers, appointed by the Rev. Visitor of Madrid to take charge of the seminary, set out from Cadiz, Jan. 7th, and after a prosperous voyage, we arrived at Montevideo on the 25th of the same month. Our confrères gave us a truly fraternal reception, and, all united, we celebrated the traditional feast of the Conversion of St. Paul. We spent eleven happy days among our French confrères who vied with one another in lavishing every attention upon us. We shall be ever grateful for the kindness bestowed.

From Montevideo we repaired to Porto Alegre where Mgr. Claude Gonzales, bishop of the diocese and our confrère, received us with open arms. He is much pleased at our coming and we are equally so to be under his protection. GOD grant that notwithstanding our arduous undertaking, we may respond to his desires and hopes in the direction of this seminary.

He begs you to recommend us to GOD in your prayers, that we may obtain the graces necessary to fulfil our mission.

With this confidence, I am, in the Sacred Hearts of JESUS and MARY,

Your humble and devoted Son,

JOHN MIRALDA.
On March 11, 1900, Father Orriols wrote as follows to the Superior General:

Most Honored Father,

Your blessing, if you please!

January 27th, 1900, I went to Jaro to make a visit; as the seminary is closed, without the hope of re-opening it, I desired to bring my confrères back with me; but the bishop wished to retain them to minister to the needs of the people, as priests were scarce. I then proceeded to Cebu. Our confrères are getting along very happily with the Rev. president of the college and the clergy of the diocese. The sisters are much esteemed by the Americans and Filipinos: their duty is heavy. I reached here Feb. 19th. A few days after my arrival a hospital was opened at Cavita and a school for girls; five sisters are engaged in these works.

Affairs at Manila are going on as usual; the sisters have the same establishments as formerly, with the exception of the marine hospital. We have been very anxious about our confrères in Nueva Carceres, from whom we had not heard since Nov. 28, 1899.

Day before yesterday, Fathers Torres and Angulo with the Superioress and two sisters arrived. They brought us letters from Father Santandren. While other religious have been subjected to ill-treatment, they had nothing to suffer from the Americans or the Filipinos. Great was our joy; we owe this to the protection of our Lord and of the Immaculate Virgin.
DOCUMENTS.

I.—BRIEF OF BEATIFICATION OF VENERABLE FRANCIS CLET.
   (See page 340.)

II.—MASS OF BLESSED FRANCIS CLET, MARTYR.

IN FESTO BEATI FRANCISCI CLET, MARTYRIS.

Missa In virtute, de Communi unius Mart. non Pont præter Orationes sequ.

Oratio.—Deus qui Beatum Franciscum, post diuturnos pro salute animarum labores, martyrii gloria decorasti; concede propitius; ut ejus intercessione et exemplo tibi fideliter servientes æterna præmia consequamur. Per Dominum.

Secreta.—Adesto, Domine, supplicationibus nostris; et intercedente Beato Francisco Martyre tuo, fac nos ad tua sancta mysteria ita ferventer accedere, ut eamdem quam ille spiritus fortitudinem hauriamus. Per Dominum.

Postcommunio. — Per hujus, Domine, operationem mysterii famulos tuos in fidei confessione confirma; qua Beatus Franciscus sanguinem fundere non dubitavit. Qui vivis et regnas.

Concordat cum suo Originali. In fidem, etc. Ex Secretaria Sacrorum Rituum Congregationis hac die 15 Iunii 1900.

L.†S.


III.—INDULGENCES

FOR THE SOLEMNITIES OF THE BEATIFICATION
OF THE MARTYRS OF CHINA, TONKIN, AND COCHIN-CHINA.

DECREET:

On the occasion of the Beatification of the Martyrs of China, Tonkin, and Cochin-China: John Gabriel Dufresse, bishop of Tabraca; Peter Dumoulin Borie, bishop elect, and their companions of the Foreign Missions: John Delgado, bishop of Mellipotamus; Dominie Henares, bishop of Fessa, and their companions of the Order of Friars
Preachers; Francis Clet of the Congregation of the Mission; John de Triora, of the Order of Friars Minor, the Rev. postulators of their Causes, besought His Holiness, Pope Leo XIII., to grant an indulgence either plenary or partial, in the customary form of the Church, during the Solemn Triduums which, after the Brief, and according to custom, will be celebrated in honor of the blessed Martyrs,—in the course of the year following the day of their solemn Beatification,—in the churches or public oratories belonging to the Institutes above mentioned and to the Daughters of Charity.

The Sacred Congregation of Rites, in virtue of the special powers which it has received from the Holy Father, conformably, moreover, to similar indulgences already granted, vouchsafes to grant a plenary indulgence, to be gained once by the faithful of both sexes who, being truly contrite, having received the Sacraments of Penance and Holy Eucharist, will visit the churches or oratories where said feasts are celebrated, and there pray for the intention of the Sovereign Pontiff.

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**DECRETUM**

SINARUM, TUNQUINEN, ET COCHINCHINEN.


https://via.library.depaul.edu/annals_en/vol7/iss3/1
Those who at least contrite of heart, shall visit at the same time, the church or oratory and there pray as above said, may gain, once, each day, a partial indulgence of 100 days.

All those indulgences, plenary and partial, are applicable to the souls in purgatory, and to them alone, during the course of the Holy Year.

All things to the contrary notwithstanding.
June 17, 1900.

† Gaetan, Card. Aloisi Masella, pro-prefect.

Place † of the seal.


IV.—INDULGENCES OF THE CHAPLET.

The indulgences of the Rosary can be applied to the chaplets of six decades used by the Sisters of Charity; and said indulgences may be gained by using them. This is the result of a recent answer of the Sacred Congregation of Indulgences. (May 8, 1900.)
OUR DEAR DEPARTED

OUR MISSIONARIES:

Rev. Louis Bray, Albi, France, March 29, 1900; 55 years of age, 34 of vocation.
Rev. Francis Selbach, Theux, Belgium, March 29, 1900; 28 years of age, 10 of vocation.
Rev. Peter Soubielle, Cracow, Poland, April 1, 1900; 76 years of age, 48 of vocation.
Rev. Joseph Albano, Rio de Janeiro, Brazil, April 3, 1900; 41 years of age, 3 of vocation.
Rev. Emile Baes, Pekin, China; 30 years of age, 7 of vocation.
Brother Augustine Fernandez, cleric, Madrid, Spain, April 4, 1900; 24 years of age, 7 of vocation.
Brother Hyacinth Alonso, Madrid, Spain, April 9, 1900; 29 years of age, 6 of vocation.

alle stesse Figlie della Carità il privilegio di conseguire queste Indulgenze anche quando per motivi di carità non potessero recitare per intero il Rosario o lo dovessero interrompere. Ora essendo la corona delle Figlie della Carità per tradizione che risale alle origini dell' Istituto composta di 6 decine come quella di S. Brigada, e sorto in alcuni Missionarii il dubbio se recitando con essa il Rosario ne conseguano le indulgenze. Pertanto ad acquietare gli spiriti, e ad evitare l'inconveniente di cambiar la corona tradizionale...l'umile Oratore supplica istantemente la S. V. a voler dichiarare che anche coll'uso di detta corona le F. d. C. possono conseguire le indulgenze del Rosario dominicano, uniformandosi esse nel recitarlo alle regole seguite dai Fideli si in quanto all'ordine ed alla meditazione dei misteri si in quanto al numero delle decadi.

EX SECRIA S. CONGREGATIONIS

INDULGENTIIS SSOQUE RELIQ. PREPOSITÆ, DIE 8 MAI 1900

S. Congregatio attento Decreto in una Urbis et Orbis s. d. die 29 Februarii 1820, nec non attentis iis quæ in Syllogae Indulgentarum, vulgo Raccolta leguntur (p. 10 edit. 1898), declarat, sorores in casu uti posse ad recitandum Rosarium S. Dominici coronis S. Bregitae sex decadibus constantibus.

Jos. M. Coselli, Subst.
Rev. Philip Burton, Cork, Ireland, April 23, 1900; 76 years of age, 56 of vocation.
Rev. John Del Rio Casado, Badajoz, Spain, April 27, 1900; 63 years of age, 43 of vocation.
Brother William Neuenhofer, cleric, Mother-House, Paris, May 5, 1900; 21 years of age, 3 of vocation.
Brother Martin Marx, Vienna-Neubau, Austria, May 1, 1900; 55 years of age, 31 of vocation.
Rev. Frederic Gamarra, Lima, Chili, April 10, 1900; 56 years of age, 32 of vocation.
Rev. Peter Tsay, China; 74 years of age, 49 of vocation.
Rev. Henry Auran, Saint Pons, France, May 15, 1900; 36 years of age, 13 of vocation.
Rev. Joseph Cassinelli, Como, Italy, May 13, 1900; 56 years of age, 22 of vocation.
Rev. Martin Nolan, Cork, Ireland, May 18, 1900; 34 years of age, 12 of vocation.
Rev. Arnold Theunissen, China; 26 years of age, 7 of vocation.
Rev. John Coursieres, China; 61 years of age, 42 of vocation.
Rev. Ferdinand Antier, Cambrai, France, May 31, 1900; 74 years of age, 50 of vocation.
Rev. Joseph Brady, Lanark, Scotland, May 31, 1900; 30 years of age, 10 of vocation.
Brother Francis de Lucia, Naples, Italy, June 5, 1900; 72 years of age, 48 of vocation.

OUR SISTERS:

Sr. Anne Saint Ellier, L'Hay, France; 74, 55.
,, Egilda Carubbi, Chiavari, Italy; 23, 3.
,, Jane Delieux, Turin, Italy; 61, 39.
,, Marie Ropas, Neutra, Hungary; 30, 11.
,, Marie Petit, Paris; 72, 52.
,, Marie Navarre, Arras; 50, 27.
,, Josefa Perez de Villahoz, Cuenca, Spain; 59, 33.
,, Jane Martinez, Balearic Isles; 56, 32.
,, Vincent Urreta, Pampeluna, Spain; 40, 16.
,, Cecile Seugnot, Dourdan, France; 56, 28.
,, Ursula Aruta, Naples, Italy; 37, 13.
,, Maria Mouton, Lyons, France; 33, 8.
,, Sophia Toussaint, Mother-House, Paris; 76, 54.
,, Frances Driad, Calimera, Italy; 78, 56.
,, Adele Labayle, Lyons, France; 53, 27.
Sr. Barbara Terminaux, Rio, Brazil; 70, 38.
Eugenia Chevalier, Montlucon; 46, 26.
Philomena Thery, Montpellier; 31, 6.
Marie Abant, Smyrna; 62, 39.
Maria Franceschi, Montolieu, France; 66, 35.
Louise Sauce, Alexandria, Egypt; 80, 59.
Frances Acloque, Arequipa, Peru; 36, 14.
Christine Mondelin, Coucy-le-Chateau, France; 73, 46.
Frances Vibanco, Panama; 75, 50.
Mary Martin, Mother-House, Paris; 40, 16.
Marie Zeuli, Pisa, Italy; 36, 16.
Marie d’Artensac, Assumption, Paraguay; 58, 34.
Juliette Cresson, Clichy, France; 59, 38.
Frances Gil, Linares, Spain; 57, 38.
Dolores Riera, Valladolid, Spain; 64, 41.
Jane Pandelle, Montolieu, France; 70, 46.
Rosalia Murat, Neuville, France; 77, 46.
Olympia Vidal, Constantinople; 58, 34.
Petra Par, Alicante, Spain; 53, 29.
Leontine Ferrand, Montolieu, France; 60, 38.
Julia Humann, Vigaun, Austria; 69, 32.
Louise Aubry, Troncais, France; 63, 36.
Margaret Vallero, Sienna, Italy; 59, 39.
Anais Prin, Algeria; 44, 24.
Agatha Sugier, Narbonne, France; 87, 61.
Pauline Falkovic, Essegg, Austria; 23, 5.
Marie Gagnaire, Belgium; 63, 40.
Maria da Silva, Shang-Hai, China.
Clemantine Oger, Paris; 35, 6.
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R. I. P.
"Last September a young boy about to enter the preparatory seminary, was attacked by a disease very disagreeable in its nature, and almost incurable.

"At the end of the month, his mother called to tell me of her sorrow, asking if I did not know of some remedy for the disease. I promised to prepare something and have it ready for the next morning. Early on the following day, the child came to the house for the remedy promised to his mother. I knew it would be necessary to use this prescription a long time before obtaining any result. I gave the boy at the same time a leaflet concerning our Blessed Martyr, advising him to commence a novena in union with his good parents.

"The same evening, I saw the mother, a woman of admirable faith; she had already commenced the novena; in giving her offering for the Work of the Blessed Martyr, she added: "I implore our Lord, through the intercession of this Saint, to restore my son to health that he may become a good priest, and even if he wishes it, a Missionary, like your Martyr. I have six children, I offer them all to God, and I would be very happy if He accepts my offering."—This son is the second she has already given to God.
This remarkable faith united to such generosity merited to be graciously regarded. That very evening, the malady disappeared; since then, the youth has not been troubled by it, and he is now a fervent seminarian at S.-en-B.

Bouches-du-Rhone, April 14th. Gratitude, $2.—Ain, April 10th. Thanksgiving and petitions.—Paris, April 29th. Conversion obtained by the Blessed Martyr, $2.—Italy, April 30. Favor, $1.


GENERAL HISTORY
OF THE CONGREGATION OF THE MISSION,
BY REV. CLAude JOSEPH LACOUR.
1660-1731.
(Continued)

BOOK IV.
GENERALSHIP OF VERY REV. NICHOLAS PIERRON
FOURTH SUPERIOR GENERAL OF THE CONGREGATION.
§ 24. ELECTION OF REV. NICHOLAS PIERRON.

163. His Government as Vicar General.—We may imagine his surprise, for he was far from expecting such an office, being a great lover of humility and simplicity.

Father Faure notified the Houses of the death of Father Jolly, by a letter dated March 27, 1697, wherein he makes known the great loss sustained by the Company and his own affliction by the burden laid upon him; he solicits the prayers of all the Missionaries and the counsels of the Visitors, to enable him to faithfully discharge his duty. During the vacancy, which was not of long duration, he peacefully governed the Houses of St. Lazare and the whole Company.

By a second letter, he convoked a General Assembly for the first day of the following August; he called attention to an article of the Constitutions in reference to avoiding all disputes regarding the generalship: he recommended this article to be read in the Community; He also sent to the Houses an Apostolic brief that had been solicited and obtained, in order to prevent all ambitious intrigues.

1 See Annals, Vol. VI., p. 417.
M. NICOLAS PIERRON
FOURTH SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
AND OF THE DAUGHTERS OF CHARITY
1697-1703
164.—**General Assembly of 1697.**—The death of Father Jolly having occurred at the close of winter, the ensuing spring was deemed most suitable for holding the provincial assemblies, and most favorable for the journey of the deputies to the General Assembly. The five Visitors of the kingdom, namely: Father Pierron of the Province of France; Father Doué of that of Poitou; Father Henin of Guyenne; Father Lefort of Champagne, and Father Gallien of Lyons, arrived with their deputies; also Father Pierre Giordinini, who had succeeded Father Terrarossa in quality of Visitor and Superior at Rome,—a man highly esteemed in the Province, on account of his learning and remarkable talents; he was a native of Piedmont; also Father Tarlo, Visitor of Poland and well known in the Company.

165.—**Interference of the civil power.**—Father Faure was acceptable to the king (Louis XIV). He would certainly have been elected General of the Company on account of the respect entertained for the choice which Father Jolly had made of him; for the Company had never failed to elect the one who had been appointed Vicar General by the preceding Superior, had not the king made known that he would acknowledge none but a Frenchman; Father Faure was originally of Savoy. It was thought that this decision was prompted by the Duke du Maine and Mr. de Noailles an intimate friend of Father Hébert, then pastor at Versailles,—a man, doubtless of rare merit—and that they availed themselves of this pretext, with the view of having him elected Superior General of the Company.

The order of the king was made known to the Assembly. Father Faure, accompanied by some of the principal members of the Company, had the honor of an audience with his Majesty, procured him by Madame de Maintenon, a devoted friend of the Congregation. The object of the
visit was to lay before the king the inconveniences that might result from his exclusion on the plea of being a foreigner;—although in his humility he considered himself personally unworthy of this office. The king expressed his regret that the objection should compromise him whom he had known at Fountainebleau, and with whom he was always satisfied; but he could not forego the claims of the kingdom on this point; although he would be pleased to see him invested with any other authority.

The Assembly, therefore, was obliged to renounce all thought of Father Faure; this, as was apprehended, caused considerable disturbance. The Italians and Poles inveighed strongly against it. The Visitors of France, and among others, Father Doué, deputy from the Province of Champagne, who fully understood the case, solidly refuted these protestations, showing that this exclusion was not their work. (In fact, it was easy to comprehend that the accidental exclusion of an eligible member, how much soever it might be regretted, did not deprive the electors of the liberty of choice, since this liberty was extended to a great number of others). The right of exclusion of certain Cardinals in the election of Popes, was never regarded as a cause of invalidation. We may add that if the measures of the Assembly were at that time ineffectual, ere long, that is to say, before the Assembly of 1703, Louis XIV. gave information that he resigned his royal pretension. (Circulars of Superiors General, vol 1, pp. 208, 209).

166. Election of Rev. Nicholas Pierron, Aug. 7, 1697. His sentiments of humility on the occasion.—The Assembly was divided in opinion between Father Pierron and Father Watebled, at that time Superior of Beauvais; he had been in the Company many years and had rendered important services to it, being a man of practical ability, of exemplary demeanor, and well-versed in the art of gov-
erning. A compromise was necessary to decide which of the two should be elected. Finally, Father Pierron was chosen, and recognized General in the Assembly, (Aug., 1697).

Father Pierron, when quite young, was received into the Congregation by Saint Vincent; he was born in the parish adjoining that of Father Jolly in the same province of Brie. Having successfully completed his studies, he was employed in teaching at St. Lazare’s. He was a very learned man; and externs of distinction,—among others, Mgr. Claude de Saint Georges, archbishop of Lyons, a very able man and a learned antiquarian, who became acquainted with Father Pierron at Tours, where he was bishop, previous to his transfer to Lyons, on hearing of his election, said that it afforded him great pleasure to find that in the Company due regard was paid to the erudition of subjects. Father Pierron was the first Superior of the seminary of Saint-Flour, and also of that of Tours. In 1694, Father Jolly recalled him to St. Lazare’s and appointed him Superior of the seminary of Chartres and Visitor of the Province of France. He was somewhat over sixty years of age when elected to the Generalship which he was loath to accept, weeping bitterly and representing to the deputies that he was already aged and could not properly acquit himself of the office. His objections, however, were disregarded, and his election was confirmed. He himself, according to custom, gave notice of this by a circular-letter dated Aug. 10, 1697, humbling himself on account of his elevation: “God,” said he, “could not more deeply humiliate the Company in its head and in its members; I am already infirm, consequently, not in a condition to discharge the duties incumbent on the Superior General.” However, he asserts that he will endeavor to imitate his most honored predecessors in the wisdom of their government; above all, he will seek to preserve union and the faithful observance of the Rules.
The Italians and Poles were not satisfied with the election, and returned to their Provinces after declaring that they would not recognize the new General; all Houses of France accepted him.

(Observation.—These last details are not correct, as proved by the Acts of the Assembly, the original of which is in our possession. These protestations were retracted by their authors previous to the election of the General. ¹ All recognized the election and signed the acts of the same and the decisions of the Assembly.—The author of the History which we publish has rendered valuable service in preserving many interesting details; but we must acknowledge, that writing out of Paris, and not having official statements, "he is often inaccurate," as affirmed by Rev. Gabriel Perboyre, a man most familiar with the history of our Congregation.—Note of the Editor of the Annals.)

167. Divers nominations by the Assembly.—The Assembly gave Father Pierron for Assistants, Father Faure who was also his monitor; Father Hénin, and Father Terrarossa for the Italian nation. This last, however, did not come to Paris until matters were settled, and this was some time after. The secretary of this Assembly, as in preceding ones, was Father Hébert.

Observation.—Here again the historian makes a mistake. Father Jean Watebled was the secretary of this Assembly, and in this capacity he signed the acts of the

1. Nos...ex motivo charitatis, pacis et boni communis Congregationis nostræ, a protestationibus a nobis in sessionibus antecedentibus, et praecipue in ultima sessione verbo et scripto factis, libere recedimus; et non tangendo ullamodo presentem electionem, et ejus validitatem cui contradicere aut eam in dubium nullo modo volumus, ad eandem electionem pariter cum ceteris electorisibus accedere nos velle declaramus et libere accedimus, et omnes actus hucusque a Conventu factos approbamus." (Acta. VI Conv. gen., sess. V.)
Assembly. He had been elected to this office in the iv. session.—Note of the Editor of the Annals.)

167. Decrees of the Assembly of 1697.—The election having been confirmed, certain decrees were added to those of previous Assemblies; these regard principally the regulation of points for the good order of Assemblies, and the vow of poverty.

On this subject, in what regards real estate either by inheritance, or otherwise, the Assembly refers to the rules of the Visitor, approved by the Assembly of 1668, after a diligent and serious examination; concerning poverty, the contents of the letter of the late Father Jolly written after the Assembly of 1692, were confirmed.

The Assembly of 1697, consented, moreover, that the Superior General when he judged proper, should transfer to Dijon the intern seminary established at Toul in Lorraine, which furnished but few subjects.

169.—Circular-Letter after the Assembly of 1697.—This Assembly followed the example of preceding ones, in requesting the Superior General to acquaint the Company by a circular-letter of its resolutions on various subjects of minor importance; hence, Father Pierron wrote one under date of Sept. 21, 1697; the letter concludes as follows: “These are the principal points which the Assembly recommends to the Company. Let us apply ourselves to the practice of the virtues which constitute the spirit of our state; let us be faithful in the observance of our Rules; let us cheerfully obey our Superiors; let us be circumspect and discreet in our intercourse with all sorts of persons, carefully avoiding those who could excite any suspicion, although unfounded; let us live in the regularity and poverty befitting evangelical laborers who have abandoned all things, even the care of the body, to follow our Lord.

“Let us preserve the spirit of piety and devotion in the midst of our employments and numerous occupations, that
we may discharge them with fervor and with the view of pleasing God who will continue to shed His benedictions upon us.”—Behold a beautiful epitome of the lessons recommended in this letter; in all these points, we perceive the zeal of the first Missionaries in guarding against relaxation.

29. **Action of Father Pierron in doctrinal questions of the period, and in the affairs of the Congregation.**

170—**Zeal in prohibiting forbidden works.** "Maxims of the Saints." The new General, like to his predecessors, was ever watchful to withdraw from the hands of the Missionaries, any book condemned by the Holy See. It is well known that the archbishop of Cambrai, in 1697, published a work on the Interior Life, seeming to favor Quietism; this obliged Mgr. de Meaux and other bishops, although hitherto friends of Mgr. de Cambrai, to call the attention of the Holy See to this book and to seek earnestly a condemnation of the same. Innocent XII, who then governed the Church, after examining the book, solemnly censured it by a brief dated from Rome, March 12, 1699, as dangerous and capable of leading many into errors already condemned by the Church, and as containing, in the sense presented to the mind, sentiments and maxims that are rash, scandalous, offensive, repulsive to pious ears, dangerous in practice, and even erroneous; he forbids, under penalty of excommunication, the book to be read or to be held in possession. Here follows a list of twenty-three propositions extracted from said book, tending to admit a permanent state of Pure Love, excluding hope and fear, wherein God acts alone, creatures having no voluntary and deliberate desires of their own interests, not even for salvation, as their own, and which they sacrifice absolutely in severe trials; then they expire on the Cross.
with our Lord in whom the inferior part did not communicate its voluntary suffering to the superior part. In this passive state, the soul exercises all virtues, without however thinking them to be such, but as doing only what God wills, etc.—This brief having been sent to France, was unanimously received; and Mgr. Cambrai himself, obedient to the Holy See, condemned his book.

The General of the Mission on this occasion, wrote a letter to the Company, under date of March 28, 1669, wherein he says: “The late Father Jolly was accustomed to notify the houses of the condemnation of certain books and of the prohibitions of the Holy See against reading them, as containing errors in opposition to the traditions of the Church and to morality; I feel it my duty to imitate him on the present occasion, in order to preserve the Congregation from all pernicious doctrine, and ever to maintain it in that which is taught by the oracle of the Church to whom we must listen with perfect submission. I hope that God will graciously maintain it in these sentiments so secure for salvation; and I beseech Him to guard us against all false, and suspicious doctrine. We should avoid reading books more curious than useful in the discharge of our functions. I earnestly exhort Visitors and Superiors to be vigilant lest any one have in his possession books condemned by the Holy See, but to lock them up, the key to be left in the hands of the Superior. Let us adhere to the decisions of the Holy See, to the maxims of the interior life bequeathed us by our Venerable Founder who so often exhorted us to follow the common and royal way, via regia,” etc.

171. The Case of Conscience.—When Pope Clement XI., successor of Innocent XII., condemned the famous Case of Conscience by the Bull Vineam Domini, Father Pierron wrote another letter, dated March 30, 1703. He speaks in
these terms: "You have heard of a printed pamphlet entitled: *Case of Conscience proposed by a confessor of the Province, regarding an ecclesiastic under his direction*, and supported by many doctors of the Sorbonne, who in this seem to renew the disputes which have so long disturbed the Church. I deem it my duty to notify you, according to custom, that this issue was condemned on the 12th of last February by our Holy Father the Pope, who prohibits the reading of it under penalty of excommunication; it is likewise forbidden by the archbishop of Paris, "as contrary to the apostolic Briefs in its first article, wherein the consultor, after having simply signed the Formula, says that he believed a respectful and silent submission sufficient in regard to what the Church has decided in the case of Jansenius; and as favoring the practice of equivocal and mental restrictions and even of perjury;" moreover, by a decree of the Council of State, March 5th, commanding the suppression of all these works. Almost all the doctors who had approved this *Case* through misconception or otherwise, have subscribed to the decree of the archbishop of Paris; those who remained obstinate in their opinion have been exiled: the Pope having addressed a very pressing Brief to the king wherein His Holiness stated that these troublesome spirits be silenced, that the rebellious be subdued, that the obstinate be brought to obedience, and that the royal power compel to their duty those whom the leniency of the Church fails to reclaim. After this exposition of the affair, Father Pierron adds: "It is not necessary for me to urge you to submit to the orders of ecclesiastical and civil authority. We have reason to believe that all the members of the Congregation are very far removed from the sentiments expressed in this *Case*; however, for greater security, I consider it my duty to address to you this letter to be read to all the priests and to clerics who have made their vows. Do not suffer any
of our members to entertain such sentiments, or by cap¬
tious subtleties to elude the apostolic Constitutions; it
behooves us to mistrust and to discard novel opinions—
always suspicious—and particularly such as would tend to
renew the propositions of Jansenius so many times con-
demned and prohibited. Let us have for the decisions of
the Church, not only a respectful and silent submission,
but a sincere submission of mind and heart; let us give
evidence of this when occasions offer; and if it be requisite
to make a choice, let us take the part of the Church and
of the Holy See. Whereupon I request that should any
contest arise in the Church, you will withhold your opin-
ion, and refrain from declaiming against any community,
society, or institute; for the contrary would have only a
bad effect; rather let us imitate our Venerable Father
Vincent who maintained the strictest reserve on such oc-
casions; and who, moreover, was so obedient to the deci-
sions of the Holy See, that he defended them with vigor
and prudence.”

By this custom of the Company of writing circulars and
notifying the houses of the condemnation of books by the
Holy See—a custom introduced by the late Father Jolly
—we perceive how strongly the Congregation was attached
to the centre of unity; and that if some members deviated
on certain occasions from this submission they acted in op-
position to the spirit of their Community; they were repre-
rimanded by the General, and if they persisted in their
views they were requested to leave the Society.

172. The Pope declares the election of Father Pierron
legitimate, and confirms the same. The Visitor of the Prov-
ince of Italy with his deputies, in union with the Poles,
persisted in refusing to recognize the General elected in the
last Assembly.—These gentlemen alleged that they had
not liberty of choice. Pope Innocent XII. took cognizance
of the matter at Rome.
Father Pierron, therefore determined to send into this city a confidential person to treat the affair, and he selected for this purpose Father Francis Watel, then Superior at Amiens; this choice was instigated apparently, by Father Hénin, second Assistant, who held his compatriot in great esteem, both being natives of Artois. Father Watel was a man of remarkable prudence, of sterling good sense, tall of stature, and comely in person, but not of very polished manners. It was proposed to give him for a companion, Father Denay, a man of condition, originally from Lorraine, accomplished and very refined; but this project was not carried out. On going to Lyons, Father Watel took for companion a young priest, Father Bernard; both set out for Rome, arriving there in 1698.

The Superior General gave information of all this to the houses of the Company by a letter dated April 10, 1699, saying: "Fathers Watel and Bernard had not been two weeks in Rome, when our Holy Father, the Pope, after having requested Mgr. Rodolovich, archbishop of Chieti, secretary of the Congregation of Bishops and Regulars," since cardinal,—"to examine the statement of our Italian and Polish Missionaries, and report the same to him, of which duty the prelate having acquitted himself, His Holiness pronounced that our election was legitimate." We can here add to the recital of the General, that it seems the Pope was at first embarrassed; but Mgr. Cardinal de Bouillon, then in Rome, chargé d'affaires of France, remonstrated on the part of the king; representing to the Pope that the election of the Sovereign Pontiffs did not cease to be legitimate, although crowned heads were accustomed to claim many exclusions,¹ and that it would be

¹ The custom alluded to was this: The Sovereigns of many Christian nations claimed what was called the Right of Exclusion; that is: at the opening of the conclaves for the election of the Popes, they declared excluded from the candidateship to the Supreme Pontificate such or such a
dangerous, if His Holiness did not oblige the Italian Missionaries to obey the French General, lest the king should withdraw the French religious from the Italian Generals.

"The Pope," continues Father Pierron, "informed the Roman Missionaries, by said archbishop, that he wished them to recognize me as Superior General and to obey me in this capacity, as they had done in regard to my predecessors; and His Holiness reiterated the order by Mgr. cardinal Albani, secretary of Apostolic Briefs, who was soon after Pope, under the title of Clement XI."

173. Letter of Pope Innocent XII, to Rev. N. Pierron, on his election as Superior General.—"Finally," added Father Pierron, "to remove every pretext from our Italian and Polish Missionaries, His Holiness deigned to reply to the letter which I had the honor of writing to him, by a Brief of the 17th of last March addressed: To our dear Son, Nicholas Pierron, Superior General of the Congregation of the Mission. It runs thus:

"Dear Son, Health and Apostolic benediction.—We have, whenever occasion presented, given marks of our apostolic charity, of the esteem we entertain for your Congregation, and of the paternal benevolence we bear to the same, on account of its zeal for the interest of the Church of God. From this, you may readily conjecture with what grief of heart we learned that the fraternal union of minds which, by the grace of God, had hitherto flourished in your Congregation, has been diminished by certain difficulties arising from your election to the Generalship of this Congregation. However, our anxiety of mind has
cardinal. Either through gratitude for services rendered by these princes, or because by discarding these pretensions, grave inconveniences might have resulted, the Church accepted or yielded to this practice. No one judged, however, that the conclaves were not free, or that the election of Popes under these conditions was not valid.—Note of the Editor.

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been much relieved, knowing the earnest and praiseworthy desire of preserving peace and maintaining union, which our dear Sons, the Visitors of the Provinces of Italy and Poland have manifested by their humble solicitations in the name of their Provinces; as we have also been informed that on your part, you ardently desire it, as we understand from our dear Sons, the two priests of your Congregation who brought us your letter. Hence, mindful that we hold on earth the place of Him who is not the God of dissension, but of peace, we heartily desire that the tranquillity which has always reigned in this Company may be re-established by removal of all discord.

"Therefore, relying on the piety, wisdom, prudence and vigilance with which you are endowed, and having been informed that far from having had recourse directly or indirectly, to human means of being raised to the dignity of General, you have on the contrary, by your truly sacerdotal humility, resisted with all your strength, that this heavy burden might not be placed upon your shoulders, we have resolved, in our benevolence, to settle this affair; and in order to remove every source of difficulty and of trouble; if in your said election, there has been any defect, or if any one should say, think, and pretend that there has been any, we supply as far as there is need, for all and each of said defects. We doubt not that all the members of the Congregation will submit willingly to our present apostolic wish as soon as it shall be made known to them."

Such is the Brief of Pope Innocent XII., which at once puts an end to all opposition. His Holiness called for Fathers Terrarossa, Giordanini, Watel, and Bernard; after giving them marks of his paternal protection and his blessing, he granted to all the Missionaries at the hour of death, a plenary indulgence.

The Superior General adds: "I must not fail to remind you that we are under a special obligation to the king for
having protected us at Rome, by the agency of Mgr. Cardinal de Bouillon, to whom also we are much indebted for his kindness and zealous efforts to pacify our Roman Missionaries who have written us letters of submission; among others, Fathers Giordanini and Terrarossa.” Some time after, Father Buglia was appointed Superior of the house in Rome and Visitor of Italy. ¹ He died a few years later. Pope Clement XI., renders this testimony of him “that he was always strongly attached to his Superior.

Father Terrarossa,” continues the General, “is preparing to come to France and to assume his duties as Assistant.”

The Italians having recognized the Superior General, the Poles, who were already in good dispositions, readily followed their example.

Finally, the letter of the Superior terminates thus: “We are likewise under many obligations to Mgr. Cardinal Albani,”—he had always been a friend of the Congregation, and such he continued to be after being raised to the Pontificate;—to the archbishop of Chieti and to the Rev. Abbé Pighini, sent by Cardinal de Janson to Rome to plead our cause which he did successfully; having recognized the justice of the same, he explained it to the archbishop of Chieti. His Eminence wrote also concerning this affair to his friends among the cardinals, commending it to their benevolence.”

174. Establishment of French priests at Monte Citorio, and of a Procurator of the Congregation at the Court of the Holy See.—For the preservation of union in the future, the resolution was adopted—at the instigation of the friends of the Company, and particularly of Cardinal de Janson—to place some French priests at Monte Citorio, Rome, whither Rev. René Divers, a learned and prudent man,

¹ This statement is incorrect. Father Buglia was named Superior in 1708, that is several years after the death of Father Pierron.
was soon after sent in quality of Procurator of the houses of the Congregation in that renowned city.

175. Government of Father Pierron.—Houses of Rochefort and Marseilles.—It was a subject of grief to the inmates of St. Lazare to behold the sad and dejected countenance of Father Pierron. We remarked above, that he accepted the office of General with extreme reluctance, and he would repeat from time to time: “Why did they elect me Superior?” His regret was much intensified by certain administrative difficulties to which several of the houses were subjected. At Rochefort, some disturbance arose with the Superintendent Begon, in regard to the land donated by the king for the erection of a church and house; this property was in the hands of the officer and he was unwilling to relinquish it. Rev. Father Lescuyer, then pastor, was obliged to come to Paris to secure his rights.

At Marseilles, certain chaplains caused trouble. Some one had written that it was desirable to provide specially for these gentlemen, as they are required to furnish a missionary as a chaplain at Vielle-Reale, where the sick are detained before being taken to the hospital; the request was granted by the Court with the accustomed appointments. But other chaplains found fault with this arrangement; they also wrote. Mr. de Montmors, then superintendent at the port of Marseilles, added a certain memorandum given by an almoner in which the reputation of Father Boulanger, Superior at Marseilles, was attacked, although he was acknowledged to be a very holy man. This document was sent to the Court, and to the count of Pont-Chartrain, minister of the marines. It was found necessary to remove this chaplain and to appoint another Superior to replace Father Boulanger.

176. Condition of the establishments; the personnel and
the intern seminaries of the Congregation.— Efficient sub-
jects were received into the Congregation who successfully
discharged the functions thereof. According to custom,
the General informed the houses of the Company of the
condition of its works, at the opening of the year, although
it had long been deprived of this satisfaction on account of
Father Jolly's weak state of health.

"The Company," said the General in his letter of Jan. 1,
1700, "now enjoys peace and union; all our functions are
faithfully carried on. This house (of Paris) is well filled;
we have at present sixty-six students, many of them most
promising. There are forty-five clerics in the intern sem
inary, besides fifteen in different houses. The missions
and other duties are fulfilled with zeal, and blessings at-
tend them."

It will be observed that the exercises of ordination
hitherto held regularly at St. Lazare's five times in the
year, are no longer maintained. While Lord Francis de Har-
lay was archbishop of Paris, some doctors of the Sorbonne
were engaged to give conferences on moral theology in the
morning, and on religion in the evening, in order to
render the exercises more important. But Mgr. Louis
Antoine de Noailles, bishop of Chalons, having succeeded
him, and having established a seminary especially for those
of his diocese aspiring to Holy Orders, these exercises were
repressed. Some years after, by order of His Eminence,
retreats were given to pastors and other ecclesiastics; these
exercises were well attended and became quite celebrated.

The letter continues: "The intern seminary of Lyons,
of Cahors, and of Angers have more seminarians than they
can well provide for. It was decided in the last Assem-
bly to transfer to Dijon the seminary that had not suc-
ceeded at Toul; the house that we have there has very lit-
tle income and we are at a loss what measures to adopt.
We bring to St. Lazare's the clerics who made their vows
at Angers, the others continue their studies at Lyons and Cahors."

Two years later, Father Pierron wrote in similar terms: "All the houses comply with their obligations, to the best of their power; peace and union reign everywhere; this is our true riches, our most precious treasure. In this house we have many young men, and among others, seventy-five students, the hope of the Company; we incur heavy expense for their maintenance. In the seminary there are forty seminarians, besides several in other houses. We could have more at Lyons, Cahors, and Angers, if these houses had larger resources." By these letters we learn the condition of the Congregation under the Generalship of Father Pierron, and the increase of subjects.

§ 30. New establishments in Europe.—State of the Missions in foreign countries.

177. Establishment at Fontenay-le-Comte and at Vannes. Although Father Pierron’s generalship was brief, yet, we find new houses of the Congregation founded in France and in foreign countries. Missionaries were sent to Fontenay-le-Comte, in lower Poitou, and to Vannes, in Brittany.

The late Father Jolly had arranged for an establishment at Fontenay-le-Comte, many years previous. Father Pierron in his letter of Jan. 1, 1700, speaks of this new mission as follows: "About twenty-three years ago, Father Jolly signed a contract for the foundation of a House of the Mission at Fontenay-le-Comte; but many difficulties arising, this establishment was deferred until quite recently. We have sent thither three priests and two brothers, but we hope, later, to furnish a greater number; they were cordially received by Mgr. Charles Madeleine Frezeau of Frezellière, bishop of La Rochelle who holds them in great esteem." Father Brier, a holy Missionary of remarkable simplicity, was the first Superior; some years
later, the Missionaries purchased the house of Haute Roche where they are more comfortably situated.

At Vannes, Lord Francis d'Argourges, bishop of this diocese, had already in the outskirts of the city, a fine seminary under the direction of his own clergy who also served a little neighboring church. His Lordship aware that his priests were not satisfied; that they often asked for benefices shortly after commencing their labors in the seminary, resolved to intrust this work to a Community; we were chosen. The General sent thither in 1702 four priests and two brothers. The bishop, at his death, left a certain amount in favor of this seminary, to which was already united a priory in the Isle of Rhuys, on the sea; the Benedictines disputed this property, bringing forward groundless claims from a certain Breton king who lived before the time of St. Benedict. This was a cause of great annoyance to the Missionaries who, submitting the affair to the supreme court, pleaded a long time in Paris.

178. Additional members sent to Boulogne, Amiens, and Toul.—Father Pierron in the same letter, adds: “I am under the impression that Father Jolly shortly before his death, notified the Company that he had sent to the house of Boulogne-sur-Mer, three additional priests and one brother, in consideration of the missions given for some time past with the happiest results, the people being so well-disposed: we have sent a fourth priest to this house. This example induced Mgr. bishop of Amiens and Rev. Father de Riancourt, his Grand Vicar, to provide for a sixth priest who would go on the mission with one of the five already engaged in the seminary. Our Lord blesses the labors of these two priests who are now giving missions, assisted by an extern employed by the bishop; but we have reason to hope that some devout persons seeing the fruits resulting from these functions, will be induced
to provide for a third priest.—About fifteen months ago, we sent four priests to Toul in Lorraine, to labor in the missions founded there; the efforts of these good priests have been most successful.”

Thus, while new establishments are founded, older ones are recruited with more laborers for the accomplishment of new functions. This was the case in Italy and in Poland.

179. Italy: Rome;—House of SS. John and Paul on Monte Cœlio.—The establishment at Rome was notably increased under the Pontificate of Innocent XII., who became better acquainted with the Missionaries through the favor of abbé Fabroni, then prelate, and since cardinal. Let us hear what Father Pierron says on the subject in his circular above-mentioned: “Our Holy Father, the Pope, some years ago, gave to the house of Rome thirty-four chaplainships with seven thousand livres of rent, on the condition of celebrating twenty-four Masses, daily.” This was during the lifetime of Father Jolly. All these conditions in favor of the Missionaries were faithfully complied with, and they profit by them to the present day.

“Not satisfied with conferring all these benefits, the Holy Father gave his consent for a new establishment in this great city in the abbey of SS. John and Paul, in Monte Ccelio. It is said that public report speaks of this house and of its destination otherwise than the case stands; it is therefore proper for me to tell you that this signal favor of Our Holy Father, the Pope, is all the more deserving of our gratitude, being prompted by pure benevolence on his part: he himself conceived the idea, none of us had ever expressed such a thought. And what should increase our gratitude, is the fact that this donation has been made without imposing upon us any condition, save the expenses of the benefice, about twenty-four thousand livres of revenue enjoyed by Mgr. Cardinal Ottobini, nephew of Alexander
VIII. Having been informed of the Pope's intention to give us the church, the buildings, gardens, and the inclosure of the abbey, he offered also to resign the revenue; all has been definitely arranged by a Bull of September 8, 1697, expedited by the care and perseverance of Our Holy Father, the Pope, who was so interested in the affair that he caused the Bull to be signed, although he was prevented by the gout from putting his own seal to this new and valuable gift. You see what obligations we are under of praying to God for this great Pope, and for Mgr. Cardinal Ottoboni who, by relinquishing his claim to the revenue of the abbey, has furnished us with the means of founding this new establishment, to which we have transferred our intern seminarians and the students of the house of Rome, with their professors and directors; so that we have there already about thirty-four of our Congregation. His Holiness, in his paternal kindness, honored them with a visit at the opening of this establishment, imparting to them his apostolic benediction; this inspires the hope that this house will be the source of much good in the future. We have not yet appointed a Superior, because Father Giordanini at the head of our house of Monte Citorio, is giving his attention to the needs of this new establishment.

180. Other favors at Rome.—"The Pope has given us another mark of his benevolence: having organized a new congregation devoted to the reform of the clergy, he desired the Superior of our house to be one of the consulters; he had already made a similar request in regard to the Hospice for Poor Priests. Finally, His Holiness, one year ago, issued a decree requiring all confessors to make yearly a retreat of eight days in our house, and parish priests to make one at least, every three years: and that to those who present certificates of punctual attendance at the exercises of the retreat, special favors will be accorded by
His Holiness.” All this is stated in Father Pierron’s letter.

181. Gracious reception given by the Pope to Father Divers, Procurator of the Company at the Holy See, and to his companion.—In the following letter, Jan. 1, 1702, Father Pierron says: “The two French Missionaries whom we sent to Rome—he alludes here to Father Divers who went there in capacity of Procurator for the houses of the Company, with his companion—were cordially received, and were permitted by the Pope to kiss his foot;” this Pope was Clement XI, successor of Innocent XII;—“the Holy Father bade them rise, and entertained them familiarly for more than half an hour, testifying much affection for the Company.”

182. Enlarging the building at Monte Citorio.—His Holiness has given a renewed permission to our priests of Monte Citorio, to raise their dwelling, as they are much in need of room. Some neighbors objected to this under the plea that this elevation would obstruct the view; by two decrees obtained from Innocent XII. they had until now succeeded in preventing it. Clement XI. did not annul these decrees, but he interpreted them in our favor, for he was aware that we needed room for the accommodation of the confessors and pastors of Rome who, by another decree of the same Innocent XII. were obliged to make a retreat in our house; but this could not be done unless the building were raised. Such was the expedient to which Our Holy Father resorted to avoid annulling what his predecessors had decreed.”

183. Missions at Ferrara; missions and extern Seminary at Bastia; missions at Cremona.—The Company was no less esteemed in other cities of Italy. A new establishment was made at Ferrara, for the work of the missions and ordinations of this diocese in which the Missionaries have been laboring for five years; three weeks before the
death of Father Jolly, he appointed a Superior for this place.

The same benedictions attended the functions of all our houses of Italy. Father Pierron says: "The letters I have received from Batie (Bastia) inform me that the missions produce much fruit among the people of the Island of Corsica; and, moreover, that our Missionaries have commenced an extern seminary which, by forming good priests, will be an efficacious means of remedying many disorders."

The General adds, that there is question of establishing the Congregation in one of the principal Milanese cities; but as this country is now involved in war, we know not if this plan will be carried into effect; it will probably be deferred;—this city was Cremona; but notwithstanding the war, the house was established.

The same Father Pierron notifies the Company of this in a special letter dated Nov. 8, 1702; he says: "Rev. Dominic Malossi, Canon of the Cathedral of Cremona, having by a contract drawn up in September of last year, ceded us his house, furniture, and a large portion of his property, to secure in this city an establishment of the Congregation to labor in missions, we sent thither in the beginning of last month four priests and two brothers.

"Father Ageno, Superior of our house in Pavia and who arranged for this foundation with the Rev. Canon, is commissioned to begin it, no Superior as yet being appointed. This Father tells us that the little colony was received most kindly. Our priests are in admiration at the generosity and detachment of the founder who put them in possession of his house, furniture, and all that was stipulated by the contract of foundation; the Rev. Canon has taken another dwelling far less commodious than his own. We are certainly under the weighty obligation of praying to God for this generous benefactor! Such is the extension God gave to the Congregation in Italy."
184. Poland. Serious political troubles. Project of an establishment at Leopol.—The Company was equally esteemed in Poland. But this country had much to suffer after the death of king John III., having sustained many contests in regard to the future election; there were even two princes elected; namely, prince de Conty by one party and the elector of Saxony by the other. The former seems to have had the stronger claim, but the elector of Saxony gained the mastery and was recognized as king. "Our houses of Poland," says Father Pierron, "have to the present time, been in sorrow on account of the dissensions in this great kingdom; our priests have continued their ministry, although two among them have suffered serious loss of property; but the intern seminary has not been disturbed on that account.

Father Tarlo, Visitor of the Province, wrote that there was a desire to establish the Missionaries in an archdiocese of Poland, that is, at Leopol, the capital of Little Russia; and also in another city where greater difficulties were to be encountered. (See circular of Jan. 1, 1702). These difficulties were still greater than was supposed. The king of Poland being leagued with the czar of Moscow, the king of Sweden, a young monarch who longed for war, after having gained considerable victories over the czar, ravaged this great kingdom during the course of many years; and having gained the upperhand, he caused a new king named Stanislaus to be elected; then having entered Saxony with an armed force, he obliged king Augustus to abdicate the crown and recognize Stanislaus. However, he did not long enjoy his success; having pursued the czar even to the heart of Poland, he lost the famous battle of Pultowa, after which Augustus regained possession of his crown.—

185.—Missionaries sent to Algiers.—The Congregation did not hesitate to send new laborers to Algiers for the assistance of poor Christian slaves, notwithstanding the
cruel death which Father Montmasson and a brother had suffered. As soon as conditions of peace were signed between France and Algiers, Father Lawrence, an elderly priest of the Congregation, was appointed for Algiers, in quality of vicar apostolic. He sailed from Marseilles—Father Jolly being still living—and reached Algiers in 1694.

For a long time he was the only priest in the place, having one brother for a companion, as we learn from Father Pierron who says: "Father Lawrence, vicar apostolic in Barbary, lives peacefully at Algiers, although overburdened with labor, being obliged on Sundays and festivals to say at least two Masses, to give the poor slaves the opportunity of assisting thereat; thank God! there are very few priests at present in slavery. It is our intention to send in the spring a priest of our Congregation as coadjutor to Father Lawrence in the apostolic vicariate, and we have already written to Rome on this subject," The General kept his word, appointing Father Lambert Duchesne, then Superior at Alet, to join Father Lawrence to assist him in his labors: this was done, as Father Pierron gives us to understand in his letter of Jan. 1, 1702: "These two Fathers," says he, "as well as brother James Le Clerc who sailed with Father Lawrence, are in good health.

"They tell me that a pirate ship had just captured a Spanish vessel going to the Indies, having on board four Fathers of Mercy, four Capuchins, a Franciscan, and a secular priest. One of the Capuchins who spoke a little French, was claimed by the French consul, and was released. This capture is a spiritual succor for this distressed Church; but, at the same time, it is a heavy temporal charge, on account of the poverty of the slaves who find it impossible to maintain so many priests and to pay their patrons. Father Lawrence took two of the Capuchins into his house, and sent the other to serve the
The Trinitarian Fathers who have charge of the hospital, received the Fathers of Mercy; the other priests have no employment, Father Lawrence having previously given the duties to two other priests, formerly slaves. At that time, therefore, there were seventeen priests in Algiers, besides our two Missionaries, and the two Spanish priests who have charge of the hospital. These latter were much opposed to the act of placing themselves under the protection of the French consul; but they were obliged to obey the order of Philip V., king of Spain who required it of all the Spaniards in this region.” But this was the cause of envy and jealousy against Father Duchesne after the death of Father Lawrence, as we shall see.

186.—The Congregation in China.—Father Louis Appiani. God opened to the Missionaries the port of another country still more distant—that of China; and to effect this He made use of Our Holy Father, Pope Clement XI. who had a singular affection for the Company. Before his elevation to the pontificate, he sometimes honored our house at Rome with a visit. He there became acquainted with Father Anselm, a man of remarkable simplicity and uprightness, and sought his advice for the regulation of his conscience; he made a retreat there to prepare himself to receive the holy Order of priesthood. Having become Pope, he sent word to Father Anselm that he would be happy to see him sometimes, and this good Father was admitted to the Pope’s apartment by a private entrance.

The Holy Father, as stated in Father Pierron’s letter of Jan. 1, 1700, said one day in presence of Father Anselm, that he would be glad to send some priests of the Congregation into China and to the Indies, asking if many would offer to go. When this was proposed to the French priests, great numbers presented themselves for this distant mission, but few Italians offered themselves to the General.

The Pope two years ago, had sent an Italian priest,
Rev. Louis Anthony Appiani to China, in quality of vice vicar apostolic, "who", says Father Pierron, "on reaching China, will give us information in regard to making an establishment there, and then we shall seek to provide laborers. Meanwhile, he added, "those who feel an attraction for this mission, will do well to notify us that we may consider the matter leisurely; and while waiting, let them practise apostolic virtues which, with the help of God, will fit them for so holy a vocation which demands strong and solid virtue, ready to undergo every species of trial, mortification, and temptation."

Father Pierron was informed by letters from said Father Appiani, that after many voyages, and meeting with great difficulties, he was about to take shipping on the vessel which was to convey him and his companions to China; but that the captain, an Englishman, would not receive him, although the terms of passage had been agreed upon; however, he hoped soon to reach China by some other vessel. He states that being at Madras, from which port he was writing, near Meliapore, or the city of St. Thomas on the coast of Coromandel, one of his companions asked to be admitted into the Congregation.

Father Appiani became quite celebrated in China in consequence of sharing the sufferings of Mgr. Cardinal de Tournon, formerly patriarch of Antioch, and sent by Our Holy Father, the Pope, in quality of apostolic delegate, to settle some differences among the missionaries of this empire, in regard to Chinese ceremonies. This he effected by a mandate since approved by the Pope, in which he declares these ceremonies superstitious. This mandate drew upon him a heavy persecution on the part of the emperor of China. Father Appiani, whom Mgr. de Tournon took for his interpreter, is honorably mentioned in the Memoirs of the Foreign Missions.

This priest was originally from Piedmont; he had a
young brother, also a Priest of the Mission, who went at the same time to the vast regions of Mongolia in Asia; but not long after, he returned to Paris bringing with him a young man of that nation; after this he returned to Piedmont; hence, his voyage had no important result. While in Mongolia he wrote a letter to Father Pierron, dated Feb. 22, 1700, stating that two months previous, interpreting his intentions in regard to the permission granted to his brother to receive two priests into the Congregation—although he admitted only Father Mullener, then in China—he had likewise received as a Missionary of the Congregation, a priest thirty-one years of age, named Nicholas Piepascoli, belonging to a noble family of Ravenna, a doctor in canon law. Having made a retreat in our house of Monte Citorio, at Rome, he was so touched by grace that since then, he had only contempt for the world, but a strong desire to labor for the salvation of the Indians quitting all things to consecrate himself to their service. Father Appiani adds that from this time the pious priest effected so much good among these poor infidels that it would require a large volume to record it; that he had the wonderful gift of winning the love of all men, even of the English and Dutch heretics who seconded all his zealous efforts; and what is all the more praiseworthy, he is a man of extraordinary virtue, and he is styled in this country “the angel of peace”, and a true saint! “This,” adds Father Pierron, “is a rich present bestowed by God upon the Congregation. He wrote to me requesting to be received into the Company; but he asks this in a manner which convinces us that he already possesses the spirit of the Mission and the virtues that constitute it. A vessel is preparing to sail this month, by it I shall inform him that we endorse what Father John Appiani has done, and we thank God for sending us such subjects.” There is no further mention of this priest in the records of the Mission.
§ 31. Favors of the Holy See.—Preliminaries in regard to the Beatification of Mr. Vincent.—Sisters of Charity.—

187. Design of the Beatification of Mr. Vincent.—Considering the different functions and missions intrusted to the Priests of the Congregation, and to which Mr. Vincent had given rise by the institution of the Company, some persons conceived the idea of urging his Beatification by the Holy See, as his life had been so edifying and productive of much fruit in the Church. Father Pierron in his letter of Jan. 1, 1702, tells us how this was brought about:

"One of the prelates of the court of Rome, named Bottini, Promoter for the beatification and canonization of Saints, earnestly entreated us so to arrange matters as to procure the beatification of our Venerable Father, Mr. Vincent. We have written to those places where reside certain persons who were acquainted with this great Servant of God. Moreover, we have requested the bishops who lived in his time, or who have heard him spoken of, to give a juridical testimony in favor of the sanctity of this virtuous priest. These printed testimonies were then sent to Rome, according to custom, with other papers afterwards obtained from kings, princes, magistrates, and other distinguished personages. "Already," says Father Pierron, "we have the testimony of four bishops of his time and of other persons of note.—The bishops of Meaux, Autun, Bayeux, Saint Malo—this last mentioned died shortly after the date of this letter—and Alet, have promised to procure other testimonies. When all will have been received, we shall consider the formalities to be observed. This is one of the weightiest affairs in which the Congregation has ever been engaged; it will entail a heavy expense which our houses are not in a condition to meet."

However, the cause was undertaken. Father Watel successor to Father Pierron, wrote to all the houses and
even to private members, exhorting those who had means, to contribute in defraying the expense of this Cause, the success of which would be of such interest to the whole Company.

After this, each house was required to furnish yearly a certain amount; this measure was cheerfully accepted, notwithstanding the wars then waging and the difficulties of the times. Father Pierron named as procurator of this Cause, a Priest of the Mission. This was first Father de Ces, a man of remarkable intelligence and perseverance. He wrote to every quarter seeking evidence and proofs of the sanctity and miracles of the servant of God, that he might utilize the same. Father Couty, Superior of Narbonne, was then selected to repair to Rome. The new Pontiff, Clement XI. appeared anxious for the success of the Cause, saying, as we are told, that he desired to beatify Mr. Vincent.

188. Indulgences granted by the Holy See.—The Holy Father conferred new benefits upon the Congregation, as evidenced by two Briefs issued in favor of the Missionaries. The first is dated Nov. 5, 1701. In it the Sovereign Pontiff observes that indulgences being a means of increasing the fervor of congregations devoted to procure the glory of God and the sanctification of souls in the exercise of their functions; and desiring to grant them to the Congregation of the Mission so successfully laboring for the salvation of souls in the vineyard of the Lord, He grants to whomsoever shall hereafter enter said Congregation, whether priest, cleric, or brother coadjutor, a plenary indulgence on the day of his reception, after having confessed and communicated.—Moreover, a similar indulgence to those who, after two years of probation, shall receive the same Sacraments and make the four vows; and, again, at the hour of death, if, unable to confess or communicate, they invoke the name of Jesus, at least in their heart.—
Besides this, a like indulgence on the feast of the Conversion of St. Paul, by devoutly visiting, from the first Vespers to sunset of said feast, some church or chapel of said Congregation; or if there is no such church, that of the parish, receiving the Sacraments of Penance and Holy Eucharist, and there fervently praying for the propagation of the Congregation, for union among Christian princes, for the extirpation of heresies, and the exaltation of the Church. A similar indulgence, moreover, every year, to those who make a retreat of eight days; and an indulgence of 100 days to those of the Congregation who shall faithfully examine their conscience with a firm purpose of amendment, and shall piously recite the Litany of the Blessed Virgin, praying for the intentions above cited.

The second brief is dated Jan. 14, 1702. To excite them to fervor in their spiritual exercises, the Holy Father grants not only to all the Missionaries and brothers, but, also to all priests assembled in their houses to reflect upon the spiritual functions of their state, or remain in their seminaries, and who daily, for a quarter of an hour, make mental prayer, an indulgence of 100 days. Moreover, an indulgence of seven years is granted to those who spend half an hour in this exercise; and a plenary indulgence once a month to those who daily spend an entire hour in meditation, or at least a quarter of an hour each day; confession, Communion, and prayers as above enjoined. His Holiness permits this indulgence to be applied, by way of suffrage, to the faithful departed.

The first brief is in perpetuity, the second only for seven years: after this time it will be necessary to renew it.

Father Pierron informs the Company of these favors granted by the Sovereign Pontiff, remarking that they could not be obtained from his predecessor, although he was one of the Popes who greatly favored the Congregation. Rome does not approve of issuing briefs in perpe-
tuity, it is preferable to renew them from time to time.

There were three plenary indulgences which our Congregation had not yet enjoyed; namely, that in favor of our intern seminaries; the other for the feast of the Conversion of St. Paul: the Holy Father obliges us to pray for the happy success and increase of the Company on that day which Saint Vincent and, after his example, the Congregation has always honored with particular devotion; as on that feast the first sermon of the Missions was preached, giving occasion to the wife of the General of the galleys, to found Missions—this was the beginning of the Company. The third indulgence, of 100 days, is to excite us to make our examen of conscience well, with the obligation of saying the Litany of the Blessed Virgin. As this Litany is omitted on the last four days of Holy Week and during the Paschal season, they who desire to gain the indulgence will remember to say it in private.

Father Pierron then enjoins upon Superiors the duty of exhorting their subjects from time to time, to profit by these spiritual favors which it has pleased God to bestow upon the Missionaries; and to this effect, to read said briefs at least once a year. The second brief had not been obtained when the Superior General wrote this letter.¹

189. * The Sisters of Charity: administration of the Community. New Establishments.—The Community of the Sisters of Charity continued also to develop under the Generalship of Father Pierron. He was assisted in the government thereof by Mother Juliana Laboue, Superioress from 1697 to 1703; by Father Anthony Durand and James Hénin who, at this period filled successively the office of Director in the Company. Rev. Anthony Durand,

¹ The numbers marked with an asterisk, as the following, indicate paragraphs added to the statement of Father Lacour. The intention is to make known under each Generalship the progress of the Company of the Sisters of Charity.
born in 1629 at Beaumont de l'Oise, diocese of Beauvais, was received into the Congregation of the Mission by Saint Vincent, Sep. 15, 1647. After being employed in Poland, he was appointed Superior at Agde in 1657. From 1661 to 1679, he was pastor at Fontainebleau. Afterwards, he was employed in divers other functions, and particularly with the delicate mission of commencing an establishment at the house of St. Cyr. In 1697 he was secretary general. At this epoch, Father Faure, vicar general, appointed him, in place of Father Talec, Director of the Sisters of Charity. He discharged this office until 1699, at which time he was succeeded by Father Hénin who formerly was second Assistant of the Congregation. Father Durand appeared as witness in the informative process of Saint Vincent's canonization; he died May 21, 1708, at St. Lazare's and is buried in the church attached to this house. (See Extract from the mortuary register of St. Lazare's preserved in the process of Saint Vincent's beatification: Archives of S. C. of Rites, and Notice of Father Durand in: Companions of Saint Vincent, 1st series, vol. II, pp. 389, 424).

Mother Juliana Laboue, Superioress General during this period, was born at Marolle, diocese of Sens, in 1643, and was received into the Company July 28, 1664. "She was a strong and portly subject with a good mind, gentle and obliging, uniting much grace and benevolence with a grave and imposing manner. First employed in the bakehouse, in the laundry and in the kitchen, she was afterwards placed in the secretariat, then charged with the direction of the Seminary. She was Superioress during six years—that is, during the entire Generalship of Father Pierron. She was a remarkable person and wholly devoted to God." Notice vol. II, p. 647.

Jan. 11, 1688, Mother Juliana addressed a circular to the sisters in which she says that she hoped Father Pier-
would have notified all the sisters of her election to the office: but that she had received from him a letter a copy of which will be sent to each establishment. She adds, that a book should be procured for the insertion of circular-letters: (those of Fathers Alméras and Jolly are very beautiful); she then reminds the sisters to ask in due time, permission for the Renovation of vows; finally, she exhorts them to observe the Rule and preserve the primitive spirit. Feb. 19, 1699, she wrote another circular for the Renovation of the holy vows; every year in the middle of February or the beginning of March, she speaks on the same subject to her Daughters, explaining the importance and obligations thereof, as well as the dispositions with which they should be renewed.

The Company of the Sisters of Charity attained considerable development under the Generalship of Father Pier­ron, although the term of his administration was short. Several new establishments were opened, a few of which we shall mention: Alais, hospital founded in 1703; Cambrai, hospital and school in 1702; Champrosay, house of charity, founded in 1700.

At Fontainebleau, the hospital of the Blue Sisters, as mentioned in the Notice on Father Durand, was founded in 1698 by Madame de Montespan for sixty female orphans whom the Sisters of Charity reared and instructed in a Christian manner, and for forty aged men or women.

At Metz, the hospital of Bon-Secours was intrusted to the Sisters of Charity by a contract of April 9, 1699. During the Revolution, the administration was changed (1791), but the sisters remained under the title of directresses or lay officers: and an order from the district, dated Nov. 9, 1792, authorizes the receiver to defray the expense incurred by the change of costume.

At Lyons in 1697, the House of Charity of St. Michael was accepted; and in 1699, that of St. Paul.

At St. Hippolyte (Gard), a hospital and a school were
confided to the sisters in 1700. At first they had much to suffer from the fanatical religionists or Protestants.

The Sisters of Charity were established at Saintes, parish of St. Columbo, in 1700, by letters-patent from the king, to the number of six, to visit the sick, to distribute provisions, soup, medicines, etc. For this end, they received legacies, or generous donations. In 1740 they were installed at the port des Frères, where they remained until the Revolution. At this sad epoch the chapel and the school of the sisters, were closed June 31st, and August 20th 1791, because the sisters refused to take the oath. “They have been tolerated to this day,” says the warrant, “only because there was no other establishment of this nature. But they will be allowed to devote themselves to the relief of the sick-poor and to other deeds of benevolence, becoming souls that are truly pure; but they are expressly forbidden, at the same time, to propagate their opinions in matters of religion.” (Audiat, Saint Vincent de Paul and his Congregation at Saintes and at Rochefort, page 17).

§ 32. Illness of Father Pierron.—He forms the design of giving in his resignation, and of convoking a General Assembly.

190. Illness of Father Pierron.—Shortly after, during the winter, Father Pierron had a serious stroke of apoplexy; at his advanced age, his life was despaired of. However, every attention was bestowed upon him. His physicians advised him to visit the mineral springs, but he could not be induced to do so, on account of his office which did not permit him thus to absent himself from St. Lazare, or for some other reason. But this water was brought to Paris and he drank of it for some time. He seemed to improve, but after Easter, his limbs continued extremely weak, and by autumn this weakness was much increased; he was also depressed in mind; his condition was much aggravated in the following winter.
Father Henin was at the head of the affairs of the Company, and Father Faure, first Assistant, had still less knowledge of it than he; but this was not observed by some. It became necessary to send Father Hymbert to Cahors and to withdraw from this place the Superior; Father Chevremont, Visitor of the Province, at that time, Superior at Saintes, and who had used his influence to have this Superior appointed at Cahors, replaced him.

191. Convocation of a General Assembly.—The year 1703 was the sixth since the election of Father Pierron, consequently, it was the period marked in the Constitutions for the calling of a sexennial assembly from the Provinces, to meet at Paris.

The order for this was sent to the Visitors early in the spring, but almost immediately after, it was evident that the Superior General was no longer in a condition to exercise his office: he himself asked to be relieved, and with the advice of his Assistants, he determined to convocate a General Assembly in which, after giving in his resignation, they would elect another General.

(To be continued.)
BOOK NOTICES

130 A substantial and interesting Notice published on the occasion of the fiftieth anniversary of the establishment of the preparatory seminary of St. Firmin at Montpellier by Abbé Bréval in (8, 56 p.) Montpellier Press of the manufactory, 1899, gives the history of this educational institution. The preparatory seminary at the opening of the century, 1807, was installed in the same locality as the ecclesiastical seminary, in the convent occupied by the Recollects before the Revolution; but in 1879 it was transferred to the new buildings erected on the Farel grounds. The author recounts in detail and sometimes with thrilling emotion, the anxiety the expense, the devotedness called into requisition by this undertaking. Besides the material calculation, the author portrays the principal features of the development of this educational institution under the divers Superiors, Fathers de Girard, Guiraud, Caylus, and their successors of the Congregation of the Mission: Rev. Fathers Augustus Marion, Marcissus Corby (1848), Henry Martin (1879), and Frederic Laurent (1895).

131. Rev. Abbé G. Humbert, honorary Canon, first vicar of St. Etienne at Beauvais, has published one of the monographs which are the best and most reliable contributions to the general history of the Church of France during the Revolution. It bears the title: Religious history of the diocese of Beauvais, and particularly the church of St. Etienne during the Revolution (1789-1802).—Beauvais, press of the bishopric, 1898. In-8, 137 p. p.

The ecclesiastical seminary at the period of the Revolution, was at St. Symphorien on the summit of the hill, St. John. The direction of the seminary was intrusted in 1679 to the Congregation founded by Saint Vincent de Paul—the Lazarists; Rev. Louis Francis Grillet was the Superior.

Father Grillet was born Aug. 17, 1725, at Bailleul-les-Permes, a Parish in the diocese Boulogne-sur-mer, and was received into the Congregation of Saint Vincent de Paul, at Paris, May 30, 1744. He was Superior of the seminary at Beauvais from the year 1766; and in consideration of his eminent qualities, he was in 1779 appointed by his Superiors, Visitor of the houses of his Congregation in the province of Picardy.

In the treaties of the abbé Humbert we find curious and edifying details of special interest to us, relative to the role of Father Grillet in the diocese of Beauvais during the Revolution.

He enumerates the mournful series of events at the outburst of the Revolution: August 4, 1789, the suppression of tithes; Oct. 18th the abolition of monastic vows; Nov. 2d, the Nation is declared proprietor of the goods of the clergy; April 13, 1790, administration of this property forfeited. Finally, July 18th, the most fatal innovation of all took place: The con-
stituant Assembly proclaimed the Civil Constitution of the French clergy. (p. 13.)

Mgr. Francis Joseph de La Rochefoucauld, with his brother, bishop of Saintes, protested against the schismatic Constitution; they were immolated in the church of the Carmelites at Paris (1792.) All the faculty of the ecclesiastical seminary refused to take the oath, as we learn from a letter written by one of the body, Rev. Nicholas Gaudez. Abridged Notice on the Life of the Priests of the Congregation of the Mission, new series (1852, vol. 11. p. 468)

J. B. Massieu, the schismatic bishop of Oise, convoked an episcopal Council; and on the day following the act of taking possession of the episcopal see, March 20, 1791, "the seminary of the diocese," writes a seminarian, of this period, "was visited by this pretended pastor who put to flight one half of the students, and imposed masters of his own choice on the rest," (pp. 23, 67).

"The number of priests who emigrated at this epoch," writes Abbé Humbert, "appears to have been considerable, although the moment had not yet arrived for wholesale deportations. Among these priests there is one whom we would gladly draw forth from the obscurity to which he has long been consigned. We allude to Abbé Grillet, Superior of the ecclesiastical seminary, at the epoch of the Revolution. He was an heroic priest, such as appears in times of persecution for the triumph of faith and truth; he saved a multitude of souls plunged in schism or apostasy, and his noble conduct claims the homage of the clergy as one of its most illustrious members.

"When Massieu usurped the episcopal see of Mgr. de La Rochefoucauld the ecclesiastical seminary, then at St. Symphorien, was still under the direction of the Priests of the Mission. These had at their head for the period of thirty-five years, a priest of robust faith, of a strong and solid character, who during his long and fruitful administration had moulded personally the largest portion of the sacerdotal militia of the diocese. All who had lived with him testify to his benevolence and rare virtue; and many, faithful to the sentiments of gratitude which they entertained for him, continued united to him by the strictest bonds. What priest does not preserve in his inmost soul precious recollections of his clerical youth, centering these reminiscences in the person of a venerable priest whose affection was the support of his weakness and inexperience. It is easy therefore to understand how strong was the influence and authority of Abbé Grillet over the clergy of this time. Hence, Massieu on arriving in his diocese, made it one of his first duties to withdraw the government of the ecclesiastical seminary from the Sons of Saint Vincent de Paul, to confide it to priests who had taken the oath.

"It must have been a cruel suffering to the heart of Abbé Grillet, to abandon this holy retreat of St. Symphorien where thirty-five years of his
life had been spent. But he suffered intensely more, seeing so many priests forgetful of their duties, and the defection of so many of the clergy trained by himself to the priesthood. However, far from yielding to discouragement, the holy old man understood that the hour of conflict had arrived.

Braving the menaces of a hostile administration, and fearless of the dangers to which his zeal would expose him, he took his staff and began his journey through the diocese. He knocked at the door of every presbytery where he knew a former student or a friend to reside; then gathered around him in these hospitable dwellings all the priests of the neighboring regions. Here, with all the ardor and earnestness which faith excited in his heart, he emboldened the timid, raised the courage of the weak, and by his entreaties and prayers, he strove to bring the erring to repentance, reminding them of the promises of their youth, and thus pointing out the path of duty and of honor. God blessed these heroic efforts; many of the priests, touched by the zeal of the holy Abbé, renounced their errors; and to give but one instance: all the pastors of the Canton, Grandvilliers, retracted in the presence of the worthy Superior the oath which they had sworn to the Constitution.

"The decrees of the Legislature interrupted the ministry of Abbé Grillet who went into exile, taking refuge in Munster (p. 38).""

The death of the bishop of Beauvais was not made known in the episcopal city until long after. The archbishop of Rheims, the Metropolitan of Beauvais, in the city of Paderborn to which he was exiled, had not forgotten the interests of the Church of which he was the metropolitan; and he remembered that in default of the Chapter, it became his duty to provide for the administration during the vacancy of the See; therefore, he sought for a man capable of discharging these delicate functions. His choice fell on the holy priest Abbe Grillet whose character and virtues he had long since fully appreciated.

"Exiled for refusing to take the oath of the Constitution, Father Grillet was at Munster, when, in a very flattering letter, the archbishop of Rheims informed him of his nomination. The venerable Superior whose age and weak health demanded repose, was at first terrified at the overwhelming responsibility about to be laid upon his shoulders and he resolved to shirk it. But it was too late. His nomination reached him, approved by the Court of Rome, and the pressing letter of the archbishop admitted of no refusal. The holy priest silenced his repugnance and obeyed."" (p. 101).

We unite our congratulations and grateful acknowledgments to those which Abbé Humbert has undoubtedly received in the diocese of Beauvais for his most interesting contribution to the pages of religious history.

17, 1820; by a Priest of the same Congregation. Paris, Rondelet, successor to Gaume, Rue de l'Abbaye. Price 15 cents.

Letter addressed by the Superior General to the author:
"We are indebted to the talent and the devotedness of Mgr. Demimuid for a complete Life of Venerable Clet; this work will ever remain as a precious monument to the honor of our glorious Martyr. But we thought that, under the present circumstances, it might be desirable to have an abridged Life, that could the more easily be circulated, and so spread the knowledge of the heroic virtues of the newly-Beatified. You, my dear Confrere, willingly charged yourself with the labor, and most fully have you realized my expectation. Accept my congratulations and my thanks. May your work so solidly pious contribute to the glory of God and that of our Blessed Martyr."


Letter from the Superior General, to Rev. Paul Médus, Priest of the Mission:
"Rev. and Very Dear Confrere,

You have, at the request of some of the Sisters of Charity, cheerfully undertaken the examination of the Conferences gathered by them from the lips of Father Chevalier, their most worthy and lamented Director, and with another venerable confrere, you have reported most favorably of this work.

"I very willingly grant you permission to have these Conferences published, being persuaded that they will be read with interest and profit by the Children of Saint Vincent de Paul; therein, they will find with the explanation of the Holy Rules, a doctrine breathing the spirit of our Holy Founder.

"I remain, very sincerely, in the love of our Lord and of His Immaculate Mother,

"Rev. and very dear Confrere,

"Your devoted servant,

A. Fiat, Sup. Gen."

For some Christians, the Pilgrimage is an oasis in the desert; for others it is the salutary bath, wherein the soul sinful and unknown may be purified from every stain of sin; and again, it is one of those privileged spots, where one may hold more familiar intercourse with God to receive light in some important matter, such as a vocation, or return thanks for benefits bestowed, solicit some favor, etc.

There exists in that section of the Ardennes that is very near Luxembourg, in memory of a holy solitary, and stylite St. Walfroy, a pilgrimage served by the Lazarist Missionaries. The above-mentioned work is a complete Manual of this pilgrimage: the "Angel" that will guide the traveler; presenting to the pilgrim the history of the place with the exercises of piety intended to aid him during his sojourn upon the holy mountain.

Contents of this attractive volume:

- Part First: Popular history of St. Walfroy and of the pilgrimage.
- Part Second: Exercises of devotion for the pilgrim to St. Walfroy:
  1. Some general ideas; Pilgrim's Directory: Itinerary; Confession, Communion, Mass of St. Walfroy, meditations and considerations, Way of the Cross, statutes of the Confraternity of St. Walfroy, canticles, etc.

In the experience of the pilgrim who places himself under the guidance of this "Angel" the hours spent on this mountain will be short, delightful and filled with blessings.


If, as might be wished, this study does not possess a general interest, it is valuable on account of its local history, and the surroundings of the author of the journal, Rev. Antoine Durand Abbé Estournet's notes are both erudite and accurate, notably in whatever regards the Congregation of Saint Vincent de Paul; he deserves our felicitations and our thanks.


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"The author of this little book addresses himself to those who, for themselves or for their friends, are accustomed to visit summer resorts. Their piety will hail with gratitude the appearance of this small volume which will be their *Vade Mecum* during the season of recreation, furnishing with the means of sanctifying the same."


This most interesting description of the works established by the Sisters of Charity since their arrival in Jerusalem (May 3, 1886), opens with these benevolent words:

"On July 28, 1894, at the Eucharistic Congress of Rheims, a learned Barnabite, Rev. Father Tondini, in a masterful discourse on the return of the Greco-Russian Church to Catholic unity, said: "The responsibility of all that occurred in 1204, at Constantinople is to be charged to Saint Vincent de Paul, who is guilty of not having made his appearance with his admirable Sisters of Charity long before the Fourth Crusade. His children, at last, have undertaken to repair this fault by covering Constantinople with hospitals, asylums, benevolent institutions, and Sisters of Charity. I spent five months with them at Galata, and I believe that their Holy Founder would feel as much at home there as at St. Lazare's, in Paris, so faithfully have they preserved his spirit."

"These words are also as true of Jerusalem as of Constantinople. How often have we not heard pilgrims after having visited the establishments of the Sisters of Charity exclaim: "We knew nothing of their works until now; to understand how far their charity extends one must witness it!"

In a narration at once authentic and real, a typical monograph, the author vividly portrays the works of the Sisters of Charity at Jerusalem; the good accomplished by the dispensary, domiciliary visits to the sick, work of the Foundlings, that for destitute children, of the Lepers, for the Aged, for Incurables, and the Municipal Mussulman Hospital served also by the Sisters of Charity of Saint Vincent de Paul.

Then follows a brief mention of the works of the Sisters at Bethlehem (1887), Nazareth (1898), and Caiffa (1899).

These points furnish an idea of the interesting study published by Abbé Legrand.

*Les Petites Annales de Saint Vincent de Paul*; this is the title now assumed by the *Bulletin de Saint Vincent de Paul*, to avoid being confounded with the *Bulletin de la Société de Saint Vincent de Paul*. Contents:

April 15, 1900: Louise de Marillac and the Sacred Heart, by E. Didron,
97.—The Works: Catholic Missions at the Exposition of 1900; Martyrdom of John Le Vacher 115.—Chronicle, 126.


June 15: Louise de Marillac and the Sacred Heart, 161. —Catholic Works at the Exposition, by Max Turmann, 175.—The Courier of the Missions, 184.—Chronicle, 188.

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