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FESTIVITIES OF THE TRIDUUM
IN HONOR OF
BLESSSED FRANCIS REGIS CLET
MARTYR

AT PARIS.

The thought of the trying ordeal through which the Church of China was then passing, cast a gloom over the festivities held at Paris in our Mother-House of Saint Lazare, on the 25th, 26th, and 27th, of June. These were the dates that had been fixed for the celebration of the Triduum in honor of the Martyr, Francis Regis Clet, on occasion of his beatification. Anxious solicitude as to the fate of our Missionaries who continue the labors of the Blessed Martyr in the land of China, restrained our joy; and yet, were we not to render the tribute of praise to the glorious servant of God, to the Martyr whom the Holy Church had placed upon her altars? And so it was done. Here is the testimony of a witness. 1 His graceful sympathetic pen gives the outline of the ceremonies:

"Nothing had been left undone at the Mother-House of Saint Lazare that these days of the Triduum might be days of extraordinary spiritual favors, wherein the mind and the heart should experience unspeakable enjoyment, augmented by the sight of those exterior things that under such circumstances possess a marvelous eloquence.

"The courtyard presented a very beautiful view with its long oriflammes swayed by the breeze in the midst of

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flowers and verdure, and among the palms, symbolic of martyrdom, were interwoven the letters F. R. C. (Francis Regis Clet). The entire length of the parlors and the hall of relics was hung with excellent paintings setting forth: the baptism of the Blessed Martyr, suggested by a picture of the church of St. Louis, at Grenoble; the Blessed Martyr as Master of Novices at Saint Lazare; the Blessed Martyr bidding adieu to his brothers at the moment of departure for China; these were followed by two portraits, the one presenting the Blessed Martyr as Priest of the Mission, in surplice and stole, holding the Crucifix, the other as Missionary, in the Chinese costume. Lastly, at the extremity of the corridor, a very large and magnificent painting on canvas, by the celebrated Pierre Petit. The Blessed Martyr is standing in the snow at the foot of the cross whereon he is about to die; he is clothed in his poor garments which are soiled and torn after so many months spent within the walls of filthy and infectious prisons! but under these habiliments of misery there gleams forth the soul of an apostle, ravishing in its beauty,—and this beauty is reflected upon the wrapt and radiant countenance of the holy old man. He has asked of his executioners a few seconds to complete the offering of his life to God. He prays,—and oh, the prayer that ascends from that heart, and at that moment! The whole is well executed and the effect very fine.

"As to the chapel, its decoration was simple, but in exquisite taste. Above the main altar in front of the shrine which contains the relics of Saint Vincent de Paul, there was a picture representing the apotheosis of the Blessed Martyr in Heaven, where he is received by his Father, Saint Vincent.

"The whole ornamentation of the church, the throne, drapery, flowers, carpet, antependium were red, the liturgical color for the office of martyrs. In this chapel so beau-
The Triduum opened on Monday, June 25th. From five in the morning, until the hour for the solemn ceremony, there was an uninterrupted succession of Masses, not only in the chapel, but in the divers oratories of the house. Each priest had celebrated in honor of the Martyr, the Mass, In virtute, with the prayers proper for Blessed Francis Regis Clet; the order was the same on the two following days.

At 9 o’clock, the joy bells of Saint Lazare announced the solemn inauguration of the Triduum; and the large Community of the Missionaries: novices, scholastics, and priests, entered the sanctuary. Beyond, a numerous attendance had already gathered. First of all, those most closely connected with the Family of Saint Vincent de Paul: in the Blessed Virgin’s chapel, the members of the Conferences of Saint Vincent de Paul; in Saint Joseph’s chapel, the Ladies of Charity. The galleries were occupied exclusively by the Sisters of Charity; and there were, besides, among the faithful throughout the chapel, groups of white cornettes.

The preliminary ceremonies begin: the celebrant, Mgr. Montes of Oca, bishop of San Luis de Potosi, vested at the throne. When the pontifical ornaments were completed...
by the cope and mitre, the devout multitude lent the grav-est and most eager attention to what must follow.

They were about to listen to the echo of the words of the Pope. A Priest of the Mission, wearing the cope, was conducted by one of the masters of ceremonies to the epistle side of the altar: thence, in a firm, clear voice, that reaches every ear, he reads: Brief of Beatification! He was indeed repeating the words of Leo XIII. In this solemn document the Vicar of Jesus Christ, in language replete with grandeur and eloquence, rehearses the combats of the heroes of the faith; he unites in one and the same honor, the Sons of Dominic, Francis of Assissi, of the Congregation of the Foreign Missions, and of Saint Lazare: are not all the Saints brethren? Each of the religious Families is characterized in the eulogium at once elegant and concise; it is well known that the common Father of the faithful, has a thorough acquaintance with, and a tender affection for each one of these Societies,—nurseries of Saints; for, these societies, by the diversity of life in each, yet in one same faith, and pursuing one same end, make of the Church, a Queen decked out in a variety of jewels: Regina circumdata varietate.

The reading of the Brief in French and in Latin is ended: all have heard the voice of the Pope, and all have felt it penetrate their inmost soul. The choir rises immediately, whilst the bishop intones the hymn of triumph and thanksgiving: Te Deum laudamus! and in perfect harmony, sustained by the masterful accompaniment on the grand organ, the whole multitude continues: Te Dominum confitemur.

The picture of the Blessed Martyr is then unveiled, and there, in front of the shrine of his Father, Saint Vincent, appeared Francis Regis Clet, in the glorious light of his apotheosis. Then the procession forms; only the priests are in line; in silence and with measured tread, they pro-
ceed to the Hall of Relics the choir still chanting the *Te Deum*, to which will presently be added the *Magnificat*. The procession is now returning; the priests all bearing lighted tapers, precede the holy relics of the newly-beatified borne by four priests in red dalmatics. The precious burden is deposited upon a throne which had been prepared in the centre of the church, on the very spot whereon just ten years ago, under similar circumstances, they had placed the body of Blessed John Gabriel. The bishop incenses the relics; the pontifical Mass with its usual solemnity begins.

The liturgical chants were well rendered and the ceremonies were perfectly carried out; the same may be said throughout the Triduum.

After Mass, when the offices were ended, the youthful chanters sang a canticle composed by one of the Missionaries, a skilful musician, in honor of the Blessed Martyr. The mysterious echoes of this cantata vibrated through the hearts of all whose privilege it was to hear it, notably when the chanters went through this sublime dialogue:

"Mort au chretiens! mort aux infames!"
Hurlent au pretre les bourreaux.

Thus sang the choir with a new and almost savage harmony.

"Sauve, O mon Dieu, sauve leurs ames!"
Repond doucement le heros.

These two verses were chanted with a melody sweet and penetrating that went straight to the heart!

But the morning office is ended. It is eleven o’clock.

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At the solemn Vespers of the afternoon, there was the same distinguished attendance. Moreover, the directors and seminarians of the Foreign Missions, who had recently held the festivities of their own blessed Martyrs in the church of St. Francis Xavier, remembered that they had
brethren at Saint Lazare. Had they not a few days previously seen the Sons of Saint Vincent participating in their feasts and bringing thither the tribute of their sacred chants? They came also in their turn, the apostles—perhaps the martyrs of the near future—to celebrate the glory of the martyr, Son of Saint Vincent: *Ecce quam bonum et quam jucundum habitare fratres in unum!*

Mgr. Gendreau, member of the Society of Foreign Missions, one of the bishops, vicar apostolic of Tonkin, pontificated at the throne. To the organ accompaniment a *schola* of the Foreign Missions sang with admirable force and expression, alternately with the choir, the psalms for the Second Vespers of a martyr.

After an eloquent panegyric, of which we shall speak hereafter, a beautiful canticle charmed all present. Here is the refrain:

> Enfants de saint Vincent, qu’un meme amour assemble,  
> Chantons Francois-Règis, aprè Jean-Gabriel;  
> Mais, pour les honorer Dieu veut qu’on leur ressemble;  
> Suivons la meme route, elle va droit au ciel:

During the chanting of the strophes, the choir venerated the relics presented by the bishop celebrant.

Finally, in the evening, by an act of delicate courtesy towards the members of the famous Seminary of the Foreign Missions, the exit played by the organist was the *Farewell hymn of the Missionaries*, composed for them by Gounod.

The same program was carried out each day of the Tri- duum, wherever the offices were celebrated: on the second day, in the morning, by Mgr. Potron titular bishop of Jericho, of the Congregation of the Rev. Franciscan Fathers, and in the evening by Mgr. Geurts, of the Congregation of the Mission, vicar apostolic of East Tche-Ly; on the third day, by Mgr. Ferrant of the Congregation of the Mission, coadjutor of the vicar apostolic of North Kiang-Si.
Each day a distinguished orator panegyrized the newly-beatified. The invitation to preach had been extended to the Rev. Franciscan Fathers, who continue in China the work of apostolic devotedness in the vicariate where Blessed Clet was martyred; Father Dieudonné spoke on the first day. In the name of the diocese of Grenoble, from which our Blessed martyr came originally, Mgr. Bellet, prothonotary apostolic, delivered the sermon on the second day. On the last day, Mgr. Demimuid, Director General of the great Work of the Holy Infancy, distinguished author of a beautiful Life of Blessed Clet, pronounced the closing panegyric.

The Rev. Father Dieudonné took for his text these words: Inventus est in tentatione fidelis; and, as in moving terms he sketched the biography of Blessed Clet, he brought out, as a specially striking feature, the invincible courage of the servant of God. On the following day, Mgr. Bellet, developing with his accustomed eloquence these words of the mission given by Jesus Christ to His Apostles: Eritis mihi testes, showed the importance of the testimony rendered to Jesus Christ by martyrdom; and he illustrated his discourse with new and unpublished details of the life of the Blessed Martyr, with personal reminiscences of the birthplace of Francis Regis Clet; all this was made more interesting by the charm of a graceful and captivating delivery. On the third day, Mgr. Demimuid in his distinguished literary style, and in a most attractive form, traced a beautiful picture of the Blessed Martyr, dwelling most forcibly upon his humility, and his grand apostolic zeal.

Each evening, at half-past seven, for the consolation and edification of the faithful who had not been able to attend the solemn offices of the day, a new reunion with sermon and Benediction of the Blessed Sacrament took place. Fa-
other Mott, C. M., was the preacher; he delighted his numerous audience, for he has the gift of making his sermon always new to his hearers. This ceremony which so religiously closed each day was presided over, on the first evening, by the Superior General of St. Sulpice; on the second, by the Superior General of the Foreign Missions; the third and last evening, by the Superior General of the Congregation of the Mission. The ceremony was fittingly closed by the chanting of the *Te Deum*.

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**THE FEAST OF SAINT VINCENT DE PAUL**

A religious journal gives the following report of the feast of Saint Vincent de Paul, as it was celebrated this year:

"The reunion held on Thursday last, July 19, to honor the feast of Saint Vincent de Paul, presented a spectacle of more than ordinary interest. The ceremonies took place in the chapel of the Lazarists at Paris.

"In the sanctuary was the Papal Nuncio, Mgr. Lorenzozelli, who had pontificated; he brought to the two Families of Saint Vincent de Paul, the Lazarists and the Sisters of Charity, condolence and encouragement; for, upon these two Communities now weighs most heavily the mystery of the drama of Pekin, the solution of which is known to God alone. Beside the Nuncio, were the bishops of Africa, North America, South America, the Apostolic Delegate to Constantinople, and a bishop from China. These were surrounded by a grand phalanx of young Lazarist Missionaries; in the galleries and in the body of the church a white and marvelous crown of Sisters of Charity, then a multitude of Christians.

"And Mgr. Enard, bishop of Cahors, was in the pulpit to deliver the panegyric of Saint Vincent de Paul."
“The eloquent bishop before this distinguished audience, and in the presence of the relics of the admirable Saint whose name is honored by the Church and by France, had the happy inspiration of drawing the portrait of the priest according to the idea of the Catholic Church.

“No, never must the reproach be made us that we had dreamed of a modern priest, one formed in a new mould. What we should dream of and what the orator proposed for the needs of the times was not only the ‘antique’ sacerdotal standard, but the eternal standard: Sacerdos in extremum; this ideal priest may be found in ‘the sacred Epistle to the Hebrews’ as Bossuet terms it, or, in the Pastoral of Gregory of Rome, or, in the Consideration of Bernard of Clairvaux.

“And then, Mgr. Enard, as a bishop of tradition and a man in touch with our times, always a true orator, presented Saint Vincent de Paul as the very type of the Catholic priest, so delightful to contemplate. Guided by the indications laid down by Leo XIII. in his Encyclical to the French clergy, Mgr. Enard portrayed the true priest, with a precision of detail, that experience and consummate wisdom alone can dictate, bringing out each feature as only a master-hand could do.

“The adaptation of this unchanging type of the Catholic priesthood to the exigences of all time is a delicate matter: and yet it is a necessity and a duty.

“And it seemed to us whilst the orator uttered these words, at once so opportune and so replete with sacerdotal and religious signification, that, from his shrine, Saint Vincent de Paul must have said: ‘It is well;’ and that, recognizing almost to the very letter the counsels which in his deeply paternal solicitude, he had so recently addressed to the clergy of France, whom he loves so much, Leo XIII. could say: ‘That is it!’ ”
SAINT VINCENT DE PAUL
AND THE
ENCYClical TO THE FRENCH CLERGY.
SEPTEMBER 8, 1899.

SERMON
DELIVERED IN THE CHAPEL OF SAINT LAZARE, AT
PARIS, JULY 19, 1900, BY MONSEIGNEUR ENARD,
BISHOP OF CAHORS.

Sacerdos in æternum. He was a perfect priest, and
for ever shall he remain the type of the priesthood.

YOUR EXCELLENCY, 1
MY LORDS, 2
REV. FATHERS,
MY BRETHREN,

Pardon the liberty I have taken in the rendering of my
text; it summarizes in its entirety the discourse that I
bring to these festivities.

Last year, when the Sovereign Pontiff addressed his
Encyclical of September 8th, so replete with paternal en­
couragement and wise counsels, to the clergy of France,
we all admired in those pages the portrait, traced by a
master-hand, of the perfect priest, as he should be in the
the times and places wherein we live; and after having
contemplated this portrait, His Eminence the Cardinal
Archbishop of Paris, felt constrained to cry out: “But,
this perfect priest, this ideal minister of God, he has lived

2 His Grace Archbishop Corrigan of New York; Mgr. Thomas, Arch­
bishop of Adrianople, former Ap. Del. of Persia; Mgr. Montes of Oca,
bishop of San Louis de Potosi; Mgr. Ferrant, of the Congregation of Saint
Lazare, coadjutor of the vicar apostolic of North Kiang-Si, and Mgr.
Cantel, bishop of Oran.
in our very midst, he shines forth from the luminous pages of our history, we have but to reproduce him in ourselves,—it is Saint Vincent de Paul!"

"We have at Paris," he says again, "a grand example of these virtues, an example furnished by one of our own household,—Vincent de Paul; he has realized in his own person what we should be. Faithful observer of all the rules of discipline and of sacerdotal piety, indefatigable in energy, initiator of the works which the needs of our times call for, he had an exceptional power for relieving and elevating the people, and his influence is still exercised amongst us." 1

Hence, I was not surprised, Gentlemen, when the worthy successor of Saint Vincent, as Superior General of the Congregation, doing me the honor of inviting me to address you, on this occasion, wrote: "Come, to show us how fully our Father has realized all the desires formulated by the Sovereign Pontiff; come, and show us how truly he may be called, for all time, the model of the priesthood."

This ambition of the Very Rev. Superior General was a lawful one; the gratitude which I owe to the Congregation would not allow me to decline the invitation, and I present myself before you in this pulpit, although thoroughly convinced that I am unequal to the responsibility of treating such a subject as it deserves, but most desirous of sharing with you the admiration with which I am penetrated.

In three words, gathered from the Apostle, Our Holy Father reveals the perfection that he expects of us: *Te ipsum præbe exemplum, in doctrina, in integritate, in gravitate:* 2 he would have learned priests, perfect priests, grave

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1 Pastoral Letter, Nov. 21, 1899.
2 Tit. ii. 7.
priests. Vincent de Paul possessed all these qualities in an eminent degree; let us imitate him.

I regard it as a special privilege to comment upon the words of our common Father in the presence of Your Excellency, His Grace the Apostolic Delegate of Constantinople,—with the American and French Bishops and Archbishops who surround you, Sons or friends of the family of Saint Vincent de Paul; for you have all been raised to the position that you occupy in the Church, because you have been exemplars, in doctrina, in integritate, in gravitate.

Before commencing, need I say that I do violence to myself to speak,—to utter the words of joy and triumph that must fall upon your ears, in an hour wherein every heart is steeped in the keenest anguish? For some days past, this house and many others in France, institutions and the homes of private individuals, have been shrouded in mourning. A disaster that has no parallel in the annals of history, unless we seek for it in the early ages of the Church, a violation of the most sacred rights,—rights which even the pagans had understood and respected, this violation has just been perpetrated, attended by circumstances of an unheard of barbarity, that strikes at all civilized Europe.

But, because our French Congregations, particularly that of Saint Lazare, were the first and the most numerous in these perils, they have, consequently, suffered most. There is every reason to fear that many of your priests and of the Sisters of Charity have been massacred, and at their head that venerable Mgr. Favier, who had of late labored so strenuously to establish upon a solid basis the influence of the Catholic Church in those regions. Fain would we doubt these sad rumors; but the information and condolence of the Minister of the French Republic addressed to your worthy Superior, on the day before
yesterday, leave us little reason to hope that the case may be otherwise. 1

Doubtless, our tears must flow, more than ever should we pray; but we must not yield to discouragement. France and the other nations will avenge the insults offered to the flag, as is customary from generation to generation, and our approval and best wishes will attend their arms. We, Christians, will avenge these wrongs according to the historic procedures of the Church, by redoubling our love and devotedness towards the infidels. The blood of martyrs will be the dew of vocations, the seed of Christians in that land:  

\[\text{Sanguis martyrum semen Christianorum}\]  

I.

\textbf{In doctrina:}—“In face of the combined efforts of incredulity and heresy,” says Our Holy Father the Pope, “it is for the clergy to confront error, presenting their opposition as a barrier against it. The clergy should watch the movements of the abettors of impiety, that they may unmask their hypocrisy; that they may forewarn the simple-minded, fortify the timid, open the eyes of the blind. A superficial erudition, a vulgar science, will not suffice, there is need of studies solid, profound, continual; they must possess in one harmonious whole that doctrinal knowledge that will enable them to cope with the subtilty and astuteness of the modern contradictor.”

Even in the time of Saint Vincent de Paul, the enemies of the faith possessed all the art and cunning here referred to by the Supreme Doctor; to-day, after three centuries of negation, more than ever do we find among us a general state of mind bordering on skepticism. Many ask: Can the truth be proved? And, going still farther, some in-

\footnote{1 For over a month, it was believed in Europe that all the legations at Pekin had been massacred. The rumor was true alas! in part.}
quire: Does truth exist at all? The demonstration of our dogmas becomes more onerous and therefore does the Sovereign Pontiff require that we be more fully equipped to explain our doctrine, more fully armed to defend it. Let us glance at our hero on this point.

We should first do away with a prejudice, viz; that Saint Vincent was not remarkably gifted by God in the matter of intelligence. Some ill-drawn portraits, literary portraits, too skilfully executed by Jansenist painters, and his own too frequent self-depreciation have served as the basis of this unjust criticism.

Most highly gifted was the man whom Providence led by ways so extraordinary, and in whose conduct never was there found any inconsistency.

Most highly gifted was the man who in the conceptions and the creations of charity proved himself to be a genius of the first order. And here I shall recall Pascal’s assertion: “In a great soul, everything is great.”

He was highly gifted, who, at the age of sixteen, had derived such profit from his humanities, that he was appointed Professor to the sons of the nobility; he whose letters betray the depth and the riches of his intellect, the clearness and maturity of his judgment.

He was highly gifted, who, at the age of twenty-eight, was chosen to expound the Master of Sentences, and who, about this same epoch, on the testimony of reliable witnesses, received the degree of doctor, which in his humility he afterwards destroyed.

But we have, Gentlemen, positive proofs of his theological science in the extended letter in which he so ably treats the question of Jansenism and of which a competent judge has declared that it is “the clearest exposition to be found on the subject.” 1 This was written currente calamo,

1 Saint Vincent de Paul, by Emmanuel de Broglie, p. 119.
and without having consulted any one;” and yet what solidity of argument to set forth and prove dogma! What sagacity of analysis to lay bare the distinctions as vain as subtile of the false doctors! One is amazed to see him quote from memory long texts taken from Pope Celestine and St. Leo, and with them the decrees of the councils. A second letter constituted with the above-mentioned a small treatise wherein is brought to light the conduct of the Jansenists, condemned by the discipline of the Church, as their errors are condemned by her doctrinal decisions. These theses, for such indeed they are, drawn up when Vincent de Paul was seventy-two years of age, demonstrate not only that his early training had been excellent, but that, moreover, according to the recommendation of Leo XIII., his studies were continual; this he himself tells us: “I have pursued some studies relative to these questions and they are the ordinary subject of my poor meditations.”

Thus, Gentlemen he made the best of affective theology and it was in viewing it in regard to the needs of the human heart, that he judged this heresy detestable, for by it Christians were turned away from the “frequentation of the sacraments.” A jealous love for souls, as well as a jealous love for the purity of the faith, led him, notwithstanding his humility, to write to all the bishops of France to solicit the condemnation of these novelties. He is not satisfied with having shown the ruinous tendency of these teachings,—it is not enough for him to have appealed in his preaching and in his writings to the decision of the Holy See—the supreme and unfailing guaranty of orthodoxy—he does not rest until this decision, urged by the bishops of France, is imposed upon all, pastors and people.

To the practice of his daily duties he devoted the same care. A very learned priest had written a book wherein

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ail the definite points of faith were laid down: the *Regula fidei*. He had composed a *Method* to answer and convince Protestants. So highly were his efforts valued that the General Assembly of the clergy had pensioned and delegated him for all France. This was Father Véron. Well, our Saint placed himself with his priests at this school. “We have had some conferences touching the manner of handling these controverted truths; our Missionaries have studied the method taught by Father Véron, they have learned it from himself; now, I beg you to confer together every day for the same purpose.”¹

Let us listen to him as he adjures his priests—cost what it may—never to connive with error. “Ah! may it never happen that a Missionary fail to defend the interests of God and of the Church, through those vile and miserable motives that people hell.”²

Gentlemen, he had the possession of and passion for the truth: *Exemplum in doctrina*. And, although not a competent judge, I am happy to render testimony to his Sons, for they walk in his footsteps. Vincent de Paul said one day: “Priests, learned and humble, behold the treasure of the Congregation.” To-day, the needs are more pressing, his Sons will vanquish the hereditary modesty of their Founder, and in this International House at Rome, where everything is organized to aid mental effort, they will crown their studies. In destroying his diploma, their Father was more commendable than worthy of imitation. They will not burn theirs; and for the welfare of the faithful and for the sake of the students of our seminaries, we shall see from their pen “a florescence of works,” as Mgr. de Cabrières—himself an adept—has qualified the recent productions of these Gentlemen of Montpellier.

II.

In integritate.—The second indication of the Sovereign Pontiff is less circumscribed; it evokes the idea of a large group of virtues that should adorn the character, and these virtues, in one grand whole, render fruitful the ministry of the priest amongst men. We have dared to translate, *in integritate* by these words, a *perfect priest*. Truly, the seventeenth century has seen this priest in the person of Mr. Vincent; even a summary of all his admirable dispositions would require a whole book; let us limit ourselves to the principal ones,—to those which are acknowledged by all to have made him what he was.

We shall find in him the little virtues, scarcely noticed, and others very perceptible, shining forth in his daily life. First among them we observe: a blameless purity of morals, a profound humility, and a most attractive simplicity. These were his virtues of predilection.

In the midst of circumstances and persons so varied where his duties led him so frequently, he was always on his guard, not only against whatever might excite the senses, but, moreover, against whatever might sully the heart. He went further: in his eyes it did not suffice to excel in the virtue of chastity; he would retrench in his habits all that might cause the slightest suspicion; and we know how sternly he reproved a brother who through discretion left him alone, without the doors being open, with a lady visitor.

Humility! This was the great lesson that he had learned from the Master in the intimate outpourings of his soul, and this interior dialogue he has paraphrased in these ecstatic terms. "Learn of Me, thy God.—And what is this lesson so precious in Thine eyes?—Learn that I am humble..." Then Jesus enumerates all the humiliations of His life. And, after His example, how little, how very little, Vincent made himself! Ah! these are not idle
words that he utters, it is not a part that he is playing! After all his colossal undertakings he said: "I was the clay which GOD made use of to cement the stones of His edifices." Is it not true that he had consumed himself in these works, and yet see in how little esteem he holds what he has accomplished: "I was the clay that GOD made use of." And when honors were heaped upon him, he still remained humble: "Mr. Vincent is always Mr. Vincent."

"Simplicity is the virtue that I love most," he had ingenuously acknowledged, "and to which I attach most importance in my actions." Study him, my Brethren, in whatever passage of his life you may, you are struck by his simplicity in all things: in his manner, in his walk, in his language, more than all in solemn discourse. He would not have the sermon like the flourish of a trumpet. We have learned wisdom on this point; but, it appears to me that we are still a little too much on the style of the musician.

These were indeed his characteristic virtues,—virtues which form the basis of his moral physiognomy. Let us leave them for a moment, perhaps we shall return to them again.

The virtues which shone forth so brightly in his life, are charity towards the poor and zeal for the Church; from these virtues she draws the eulogium by which our Saint is honored in the liturgy: "O GOD, who didst strengthen blessed Vincent with apostolic courage, to preach the Gospel to the poor and to promote the honor of the Ecclesiastical Order; the most beautiful works that a priest can offer to GOD; yet, neither GOD nor the Sovereign Pontiff can claim them from all in the same fulness of measure but from those only who have been fortified by an apostolic courage: Virtute apostolica roborasti. But, if we cannot

1 Collect of the Mass of the Saint: Deus, qui ad evangelizandum pauperibus et ecclesiastici ordinis decorem promovendum beatum Vincentium apostolica virtute roborasti.
all be elevated to such sublime heights, my Lords, and Gentlemen, we must aim at a high standard, even though we may not be able entirely to reach it. Let us, therefore, examine these works, that we may bless God, that we may thank Him, that we may derive therefrom instruction and encouragement for ourselves.

The moral miseries of the poor first awakened his devotedness. Being in the country with the De Gondi family, he had a near view of the disorders in which the greater number lived, with regard to conscience and the use of the sacraments. The idea of the Missions germinates in his mind, and soon this idea is carried into execution. But the destitution of the body among these unfortunate creatures is as great as that of the soul, material aid must be provided for them; to these means he immediately resorts. Without apparent reason, Providence transfers him to acuracy that, as pastor, with the responsibilities attached to this title, he might have a clearer insight into all these evils. Thus was it brought about that, finding entrance into his heart, the most generous pity left it only with its last throb. Behold, therefore, the man who, with a view to convert and to sanctify, creates that organization of efforts, that grand combination of procedure which is known as the Mission. This was his chief aim; and until the end of the world, his Sons will, I trust, be Priests of the Mission. They go to preach the Gospel to the lowly and the humble, especially in the country places; Vincent goes with them to evangelize the galleys; he is asked to send laborers throughout France, and ere long to the colonies and lands more or less dependent upon our government. Later, they are asked for in the Levant until they become, as it were, the commissioned messengers of the glad tidings of salvation in those parts; by every description of institution they extend the influence of our country; and these
preachers, to whom their Father had recommended simplicity of style, have been for ages the disseminators of our language, and the strongest, the most solid pillars of Christian civilization in those regions. And later, still, they with the other societies penetrate to the very heart of that China which has already, time and again, shown herself so cruel, so barbarous, in her pretended civilization.

Several of the Sons of Saint Vincent, your confrères, Gentlemen, have died there for the faith; but, upon the sarcophagus of two among them, the Church has placed the martyr’s palm. The first, in the order of time by the date of his victory, is the Blessed Martyr, Clet, recently glorified with a phalanx of other heroes; the second, was Blessed Perboyre, born in my diocese, and whom as the protector of my flock, my people, my priests, and myself, I daily invoke. If, among the hecatombs that have just been announced, there be Daughters of Saint Vincent de Paul, always so unwavering in their fidelity and devotedness whether at home or abroad, may the Church place some of them upon her altars. It is their turn.

In evangelizing the poor, the Workman of God headed the struggle against vice, and the struggle against misery, the one too often the offspring of the other. One after another, he opens large establishments to shelter all classes of the unfortunate, from abandoned infancy to worn out old age. He erects confraternities of ladies who visit and relieve the afflicted who cannot be gathered into these institutions, he founds asylums for the labor of the day and the repose of the night, and throughout all these creations he scatters the delicate and untiring devotedness of the Sisters of Charity. After having placed children in his arms, God places the people there, and he carries them too. Countries desolated by war are rebuilt by his beneficent hand, and Henry Martin, the historian, styles him the “Minister of national Charity.”
Meanwhile, he calls to mind that, like him, others have received the charge of souls and of the poor; he would invite all the priests of the country to share in his labors. Alas! they are not fitted for their vocation. Must we believe, Gentlemen, all that has been written of the clergy at this epoch? Doubtless the issue was a series of trials disconcerting to faith and zeal. But I prefer to think that certain features of ignorance and doubtful morality have been represented in terms too general. In any case, the dearth of priests was well known, and no remedy could be brought to bear upon the evil. For the restoration, Vincent has recourse to new inventions, the most simple and the most practical among those concerning which every one might say: I was thinking of that.

He gathers around him the future ordinands and has retreats given to them, during which the most elementary instructions alternate with the counsels of piety.

The priests having taken upon themselves the engagements of Holy Orders, he disposes of them in groups to study together the divers points of ecclesiastical discipline, a science new to them!

Every year he opens Saint Lazare to them for the spiritual renovation in which take part—it is an expression of that time—"all poor sinners and all the sinful poor."

Finally, going further back, he would reach the very fountainhead to hold and keep those waters pure from the first outpourings; he founds with his Sons—at the same time as Bérulle, Bourdoise and Olier—the work urged by the Council of Trent, the work of the Seminaries. Our house of Cahors claims to be the eldest daughter of Saint Vincent, and from this claim she draws the will and the strength to persevere more faithfully in his spirit. Indeed, the compact made between Mr. Vincent and Alain de Solminihac is the same that figures in the Bull of Approbation of the Holy See. In the course of one hundred
years, one half of the dioceses of France had the Lazarists for their Directors, and they with the priests of St. Sulpice have contributed to mould that clergy which has “stood firm in resisting heresy, incredulity, and persecution.”

Here is, unquestionably, a life overflowing with works rapidly planned and perfected. How could Vincent achieve such ends amidst the tumultuous play of human passions? Right here, we must advert to his lowly virtues: his humility was his safeguard against the envious, his blameless morals secured him the esteem of every one, and his simplicity won all hearts to him. Successively, preceptor, parish priest, almoner of a distinguished family, almoner of two queens, almoner of the Galleys, Superior General, member of the Council of Conscience,—everywhere by the exercise of these virtues he was perfect, and his ministry was blessed. Truly is he one of the priests who for ages have reached the greatest number of souls, because they were perfect: in integritate.

III

In gravitate.—After having recommended action to the priest, the Sovereign Pontiff, by this third word bids him beware of abandoning the practices and the sentiments which form and sustain the supernatural man against the movements of a too external zeal, against rash undertakings, innovations that have not been approved of, all those things which, sterilizing the efforts of the priest, may draw him out of the right path and cause his ruin. This thought, breathed throughout the encyclical letter, seems to take a definite form in the following comparison: “Salt must assuredly be mingled with the mass, that it may be preserved from corruption, but, care must be taken lest the salt in this mingling lose its own savor, and so become unfit for anything but to be cast out.”

1 Saint Vincent de Paul, by Broglie. 2 Encyclical, From the day; passim.
Let us develop these counsels and show them as ruling the conduct of Saint Vincent de Paul, and regulating all his undertakings.

It is evident, Christians, that if the priest, as regards his sacred character, his divine prerogatives, and his sublime duties, must always be equal to himself, if he would remain essentially what Jesus Christ has made him; he may, nevertheless, and he should, modify his efforts to meet the exigencies of the times and the needs of souls. In the succession of ages and of situations, men could not always be taken in the same way, and Almighty God, whose omnipotence might vanquish all opposition, bends the influence of His grace to our miseries: *Multiformis gratia Dei.* 1 Changes in religious manners and in the minds of the people lead inevitably to a variation in sacerdotal tactics; if the government of souls is an art, and the highest of all arts, it should have rules appropriate to its ends and possibilities. Our Holy Father asserts the same: "There are advantageous novelties that one should be acquainted with and should practise."

Now, in our day, the Christian multitude holds aloof and is mistrustful of the priest; it is our duty to seek the means of getting nearer to our people. Our Holy Father is aware that we have found, and that we employ these means; he enumerates them and he commends us for them. "There is not a good work of which you may not be either the promoters or the apostles." 2

However, these undertakings which are not so modern as to be termed customary, in no wise dispense from the habits of personal sanctification and the conditions of success that were formerly judged necessary.

Hence, external action can never substitute, for the priest, union with God, and recourse to His grace. It would be folly to hold such a belief,—presumption to give utterance to it.

1 Peter, IV., 10. 2 Encyclical of September 8th; *passim.*
It must follow, therefore, that the more works absorb the outer man, correspondingly, the nearer must the inner man approach that furnace which imparts heat and strength; the more one loses, the more one must strive to regain; the more new industries claim our attention exteriorly,—the more they draw us out of ourselves, the stricter the obligation to re-enter and live within ourselves, that we may recover our lost strength and vigor; the more we are obliged to mingle with the world, the more zealously must we guard the reserve and prudence of our state, that in every point of view we may remain worthy of it.

Therefore, in the third place, as there seems to be in these new works more of the initiative and of personal intervention, we must put aside all self-seeking, all intentions of pride or ambition, be it for ourselves, or be it even for the Church. Our part is to make society better,—not to govern it. Let us be disinterested and disinterestedness will win for us the confidence of the people, and will draw down upon our works the liberality of generous souls.

Lastly, as no one can be assured of the value of his own conceptions, of his projects,—considered in themselves, or, in the grand assemblage of the sanctifying efforts of the Church,—no one should be his own guide, but all should conform to the order established, to the general discipline, to the constituted authority.

Behold the counsels of the Pope; so natural do they seem that one is inclined to ask if they have ever been formally or publicly contested. Unfortunately, they have been violated in the practice, to the grief of the Holy Father. "Several, alas! rashly venturing upon these slippery slopes, on which they had not the strength to hold themselves in check, and despising the charitable warning of their Superiors, or their older and more experienced confrères, have fallen into apostasy, which has given joy to the enemies of
the Church, and wrung bitter tears from their bishops, their, brother-priests, and the faithful.”

And now, my Brethren, we have but just cast a rapid glance over the life of a man whom Abelly, his first historian, terms “the man of action by excellence.” No one has been, nor probably ever will be, an innovator to the same extent that he was; no one will have the daring to go so far in enterprises as he did. Were he living in our time, he would do all that we do, and much more.

But, if no one has drawn nearer to man, neither has any one ever lived in closer union with God; and in his picturesque language he used to say to his Sons: “Be apostles abroad, and Carthusians at home.”

He was a man of prayer, according to his own words: “Give me a man of prayer, he will be capable of anything.” Here was the man “who prayed as if he expected everything from God,—who labored as if he expected all from himself.” In each new undertaking by which he felt his attention absorbed, he renewed his fervor and kept himself more intimately united with his Creator; the more his activity required him to live in the exterior, the more interior his piety rendered him. You know how strict was his union with our Lord: nothing pleased him but in Jesus Christ; and he was accustomed to question himself thus: “What would our Lord do in this circumstance?” Hence, his conduct was as an effusion of the spirit of our Lord which was within him. You are familiar with the splendid testimony borne of him to the Holy See, by Bossuet, in applying to him the text of Holy Scripture: “When he speaks, it is if God spoke by his mouth: Si quis loquitur, quasi sermones Dei.”

This same testimony may well be applied to all his conduct. In his whole bearing no one ever was more perfectly the priest than he, and never will

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1 Encyclical of September 8th.
2 1. Peter iv. ii.
this title win for any one more deservedly the consideration of men,

On the other hand, he never indulged in self-seeking, he had ever nought in view save the glory of God. "Blessed," said he, "is the man who gives himself to God in good earnest to do what Jesus Christ did." And, he added: "The less of man there is, the more of God in our works."

Finally, he was, under all circumstances, scrupulously careful to respect the rights and the direction of authority, and not only did he evince this docility towards our Holy Father the Pope, and the bishops, but he obliged his Sons, in giving missions, to absolute dependence towards the pastor of the parish wherein they labor.

Ah! it is easy to understand why his external labors were crowned with success; he did not hold himself aloof from God, he did not prefer his own interests to the interests of God, he followed the order established by God and his entire life might be summarized in the maxims of Holy Writ: Exurgat Deus...non prævaleat homo.

Such was this priest: an examplar in doctrine, in all virtues, in sacerdotal gravity and dignity. "He never allowed himself to be drawn into those imperfections which dim the splendor of the sacerdotal character, and are a hindrance to its efficiency. He proved to the world that he was animated by a true spirit of charity and guided by the maxims of evangelical prudence; his life was a life of sacrifice, a laborious life, consecrated to the welfare of the neighbor, not for any earthly consideration nor for a perishable recompense, but for a supernatural motive. 1 It is upon his life that it behooves us to model our own.

You are striving to do this, Rev. Fathers, Priests of the Mission. Saint Vincent's life is the rule, the pattern which you should endeavor to reproduce in yourselves. Remem-

1 Encyclical September 8th; passim.
ber the prophetic words of Bérulle to your Father: "You will be of immense assistance in promoting the glory of God and the honor of His name." It is for you daily to verify this oracle. All should recognize him in the person of each one of you: *in filiis suis agnoscitur vir.*

And we, all Catholic bishops and priests, we shall strive to model our lives upon his life; and in preaching the virtues by which he was animated it will be our aim, at least from afar, to walk in his footsteps, that we may be reckoned in the number of those "by whom salvation was brought to Israel." I would have been happy to charge His Excellency the Apostolic Nuncio to transmit to our Holy Father, our resolutions and our promises; these are our response to his letters, so affectionate, and they will gladden his heart. Very Rev. Superior General, I confide this mission to you in his absence.

On a certain day, Vincent de Paul wrote to Alain de Solminihac, bishop of Cahors: "I offer you my poor heart which I inclose in this letter, that I am sending to you." The successor of Alain de Solminihac incloses his heart in this last phrase and deposits it, with his solicitude and his wishes, at the foot of the altar of Saint Vincent de Paul.

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1 Ecclus., xi. 30. 2 Mach., v. 62.
3 His Exc. Mgr. Lorenzelli was to have assisted at the Vespers, but he was unexpectedly detained at the last moment.
THE ANNALS

THIRD CENTENARY

OF THE SACERDOTAL ORDINATION OF

SAINT VINCENT DE PAUL.

Festivities, on the occasion of the three hundredth anniversary of the sac­
erdotal ordination of Saint Vincent de Paul, have been celebrated in
many places, particularly in Paris, and at Château l' Evêque, where his
ordination took place. The following report of the festivals celebrated in
Paris is from the Univers.

It is a tradition in the Catholic Church to consecrate
the memory, not only of the day on which her children
enter into the glory of heaven, but also of the day on which
they were raised to a dignity that placed them in a condi­
tion to operate the greatest good. In the great catalogue of
her feasts—the Roman Martyrology—the Catholic Church
mentions, for example: at Rome, the “ordination” of St.
Gregory: Rome, ordinatio Sancti Gregori, incomparabilis
viri (Sept. 3): at Milan, the “ordination” of St. Ambrose:
Mediolani, ordinatio Sancti Ambrosi cujus sanctitate et
doctrina Ecclesiae decoratur (Dec. 7); again: at Cæsarea,
“ordination” of St. Basil; and the same in other places.

Hence, His Eminence, the Cardinal Archbishop of Paris,
decreed that there should be a solemn celebration on the
anniversary of the ordination of a priest whose name, for our
times and for our country, is worthy of being registered
with those mentioned. Cæsarea can boast of St. Basil; Milan of St.Ambrose; Paris can as justly be proud of Saint
Vincent de Paul:—that priest who traversed the streets
of this capital; who by his benevolent deeds, benefited
all classes of society: the Court and the nobles, as well
as the galley slaves, mendicants, old people, and helpless
infants; and this charitable spirit of Saint Vincent de Paul
spread, from Paris, throughout the kingdom.

As, on Sept. 23, 1600, this “pearl of priests” of Paris
and of France, Saint Vincent de Paul, received sacerdo-
tal ordination, His Eminence, the Cardinal Archbishop of Paris, invited his clergy to celebrate solemnly the memory of this event on the three hundredth anniversary of his ordination. The venerable prelate in a pastoral letter to his clergy, pays a tribute of personal and affectionate homage to the priest of Paris, Vincent de Paul, an honor to the clergy of France, and in particular to the clergy of Paris; and who challenges by his works and merits, the esteem and admiration of the world. We give the text:

LETTER

OF HIS Eminence CARDINAL Richard, ArchBISHOP Of PARIS, To THE CLERGY OF HIS DIOCESE, ANNOUNCING THE CELEBRATION OF THE THIRD CENTENARY OF THE SACERDOTAL ORDINATION OF SAINT VINCENT DE PAUL.

Paris, August 25, 1900.

GENTLEMEN, AND DEAR CO-LABORERS:

Last year, in communicating to you the paternal and affectionate letter addressed by Our Most Holy Father, Pope Leo XIII. to the clergy of France, we recalled the fact, that divine Providence had given us at Paris, in the person of Saint Vincent de Paul, an admirable model of the sacerdotal life. Hence, we desire that the third centenary of his sacerdotal ordination may not pass unnoticed.

On Ember Saturday, Sept. 23, 1600, Saint Vincent de Paul was ordained priest by Mgr. Francis de Bourdeilles, bishop of Periguex, in the church of St. Julian attached to the episcopal palace. The three past centuries bear witness to the abundant grace received by the servant of God in his ordination. In Saint Vincent de Paul the blessing invoked by the bishop upon new priests, has been fully realized: *Sis benedictus in ordine sacerdotali*; these words
have been pronounced over each one of us, Gentlemen and dear Co-laborers; and I would wish to-day, in celebrating the anniversary of Saint Vincent de Paul’s ordination, to listen with you to the advice of the great Apostle to his disciple Timothy: *Admoneo te ut resuscites gratiam Dei qae est in te per impositionem manuum mearum.*

The teachings of Leo XIII., in regard to the action of the priest in the present condition of society, may be summed up in two thoughts: the activity to be exercised in the pressing needs of the times, and union with God, that our activity may be efficacious and salutary. “Docile to the advice given in our encyclical, *Rerum novarum*, you minister to the people, and labor for the poor”, says Leo XIII. to the priests of France...“You are the promoters or the apostles of every good work.” “But,” he adds, “we should be on our guard against innovations tending to substitute, for principles of perfection consecrated by the teachings of holy Doctors, and by the practice of the Saints, maxims or rules of conduct more or less impregnated with that naturalism which, in our day, seeks to penetrate all ranks of society.”

Saint Vincent de Paul is truly the model of that life of the priest which the Sovereign Pontiff requires us to lead. It suffices to read the lessons of the Breviary appointed for the feast of Saint Vincent de Paul, to be convinced of the wonderful activity of the Servant of God. He preaches to the poor, and even to extreme old age, he is indefatigable in the discharge of this ministry: *Evangelizandis pauperibus ad decrepitam usque ætatem indefessus incubuit.* He institutes for this good work, the Congregation of the Priests of the Mission. The Breviary states a fact which can be verified, day by day, in the long life of the Saint: *Nullum fuit calamitatis genus cui paterno non occurrerit; there was no sort of misfortune which, with the heart of a

1 n. Tim. i. 6. 2 Encyclical, Sept. 8th.
father, he did not relieve. Then the Breviary sets before us a list of the unfortunate whom he succored by his charitable efforts: Christians groaning in slavery among the Turks, abandoned children, young girls exposed to moral dangers; religious banished from their inclosure, fallen women, criminals condemned to the galleys; strangers, the sick, disabled laborers, the insane, innumerable beggars whom he assisted and with pious affection received into charitable institutions. Not only does Saint Vincent de Paul solace private distress, but he relieves entire provinces devastated by pestilence, famine, and war: as Lorraine, Champagne, and Picardy can testify. Again, we behold grouping around him, societies founded to be his auxiliaries: the Assembly of Ladies of the highest rank, and that immense family of Sisters of Charity seeking out and ministering to all in affliction.

Is it not evident, that Saint Vincent de Paul was the active priest by excellence and the promoter of the works which the pressing necessities of the times demanded? But, at the same time, he was a priest united to God by faith and love. The Breviary terminates this enumeration of his works by a phrase which we can never read without religious emotion: *Inter haec et alia gravissima negotia, Deo jugiter intentus, cunctis affabilis, ac sibi semper constantis, simplex, rectus, humilis, ab honoribus, divitiis ac deliciis semper abhorruit, auditus dicere rem nullam sibi placere praeter quam in Christo Jesu quem in omnibus studebat imitari.* These lines reveal to us the soul of the Saint. How is it possible, Gentlemen and dear Co-laborers, not to be moved by the thought that this holy priest once lived where we now dwell; that he labored, suffered, and prayed where we now labor, suffer, and pray? Outward forms may vary with times, but the miseries we have to relieve are always the same: miseries of the soul by de-
livering it from ignorance and sin; miseries of the body in relieving its sufferings. May our activity be like to that of Saint Vincent de Paul, that its inspirations and efficacy may be derived from our Lord Jesus Christ whom we will strive to imitate in all things, and out of whom nothing will give pleasure to our heart.

What should render the memory of Saint Vincent especially dear to us is this: that if he was the friend of the poor, he was also the friend of the clergy. The Church has carefully noted this twofold mission of the servant of God, in the prayer of his feast: _Ad evangelizandum pauperibus et ecclesiastici ordinis decorum promovendum beatum Vincentium (Deus) apostolica virtute roborasti._ Seminaries, ecclesiastical conferences, retreats for ordinands, spiritual exercises for priests; —all those institutions that form, maintain, and develop the sacerdotal life, have found an apostle in Saint Vincent de Paul.

Why may we not add a word characterizing the purity of his faith? The Breviary tells us that around him, the greatest minds allowed themselves to be seduced by Jansenism; the learned, despite their proud science, were deceived; but the humble Vincent promptly discovered the error and detested it: _serpentes errores quos simul sensit exhorruit._ A salutary lesson at all times, but particularly in our epoch!

The first historian of Saint Vincent de Paul briefly depicts the last days of his life: “Mr. Vincent saw that his end was approaching, and every one also perceived it... This holy old man, like another Simeon, joyfully awaited the last hour, his countenance ever serene. He calmly prepared for it in a spirit of penance and humility, sighing after that life in which he hoped to possess his God. On Sunday, Sept. 26th, he was carried to the chapel to assist at holy Mass, at which he communicated, as he was accustomed daily to do... In the evening, he received the
Sacrament of Extreme Unction. He passed the night in a sweet, tranquil, and almost continual application of the mind to God... On Monday, Sept. 27th, at half-past four in the morning, God was pleased to take His faithful servant to Himself, as his spiritual children were commencing their mental prayer to draw God into their souls. It was at the same hour and moment in which for forty years he had been accustomed to invoke the Holy Ghost upon his children, that this adorable Spirit called his soul from earth to heaven.”

Saint Vincent had just completed the sixtieth year of his priesthood, and the Breviary terminates the history of his life by these words: *Corporis demum afflictione, laboribus senioque confectus... anno ætatis suæ octogesimo quinto Parisiis obdormivit.*

It will be a sweet consolation for us, Gentlemen and dear Co-laborers, to praise and thank God on the third centenary of the sacerdotal ordination of Saint Vincent de Paul. I would wish, if our Lord vouch-safes to hear the desires of my heart, that this epoch may be for the clergy of Paris a family feast. It is not my intention to invest it with great outward solemnity; but on Sunday, Sept. 23d, all the priests will only add at Mass, the Collect, Secret, and Post-Communion of Saint Vincent de Paul. This is the anniversary of the sacerdotal ordination of a Saint who is our brother; this is the day on which it was said to him as to us: *Accipe potestatem offerre sacrificium Deo missaeque celebrare tam pro vivis quam pro defunctis.* Therefore, at the sacrifice of the Mass, above all, we should celebrate the memory of this great event.

May our Lord in His goodness, be pleased to grant us through the intercession of Saint Vincent de Paul, a renovation of our sacerdotal life. Having for twenty-five years

1 Abelly. *Life of Saint Vincent de Paul.* Vol. 1. ch. LII.
2 On this day, the prayer prescribed, *pro tempore belli*, may be omitted.
been associated in your labors, sufferings, trials, and consolations, our affection for you in our Lord, grows stronger day by day. The years of our pilgrimage are multiplied, and are drawing to a close; in advance, we bequeath to you, Gentlemen and dear Co-laborers, in the celebration of this Centenary a parting word; and, as on the occasion of our sacerdotal jubilee, we now ask of the Blessed Virgin, Our Lady of Paris, that the blessing of this feast may realize the wish of Blessed Francis d’Amboise: So do in all things, that God may be the better loved.

It is also under the protection of Saint Vincent de Paul and in union with him, that in a few days we shall make the pastoral retreat. I feel convinced that he will obtain for us a special benediction during these holy exercises.

On Sunday, Sept. 23d, we shall assist pontifically at the Mass which will be celebrated at 9 o’clock, before the Relics of Saint Vincent de Paul, in the chapel of the Priests of the Mission.

In the afternoon, it is our intention to bless the cornerstone of the church to be erected at Clichy under the invocation of Saint Vincent de Paul, Pastor of this parish in 1612.

Be pleased, Gentlemen and dear Co-laborers, to accept the assurance of my sincere devotedness in our Lord.

† Francis Card. Richard,
Archbishop of Paris.

Sept. 23d, Card. Richard came to celebrate the anniversary of the sacerdotal ordination of Saint Vincent de Paul, in the midst of the double religious Family of the Saint. The sacred rite at which His Eminence assisted pontifically, was celebrated in the Lazarists’ chapel, 95 Rue de Sèvres. After the Gospel, the pious Archbishop, from his pontifical throne, delivered a touching homily in the presence of a most imposing audience. Members of the dif-
farent Institutions bearing the name of Saint Vincent de Paul, were present; besides numerous Missionaries and the well-known Sisters of Charity, there were deputies from the Conferences of Saint Vincent de Paul, from the Ladies of Charity, and a crowd of admirers of the illustrious French priest; the church was filled to its utmost capacity.

From the throne, Mgr. Richard vested in liturgical robes, with mitre and crosier, sketched in clear and pleasing tones, in precise terms, and details replete with winning piety and sacerdotal dignity, the portrait of Saint Vincent de Paul. It was a religious and magnificent spectacle. The pontiff described con amore—thus was the audience impressed—the character of his hero; and when he exclaimed: "Is it not true, beloved brethren, that in speaking of a Saint so worthy of our praise, we feel our love for him increasing?" each of his hearers must certainly have said in his heart: "This is true!"

After the religious ceremony, the Cardinal received the homage of the Community of Saint Lazare; the Superior General expressed his thanks in the following terms:

"My Lord,

"Your Eminence has conferred great honor upon us in presiding at this sacerdotal feast; and you have pleased and edified us by the sincere and tender devotion you profess towards our Blessed Father, Saint Vincent de Paul. "I beseech Your Eminence, to accept the expression of our most filial gratitude, with the homage of our most profound respect.

"Saint Vincent de Paul, like St. Gregory of Tours, can be styled: gemma sacerdotum; especially is he the pearl of the illustrious clergy of Paris, over whom he exerts so salutary an influence, and whom he instructs how to minister to the people without detriment to the dignity which

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commands respect, and without ceasing to be constantly united to God.

"The church, the corner-stone of which Your Eminence will bless to-day, will be a new monument, added to many others, which will testify to future ages, the piety and gratitude of the Archbishop of Paris, of his clergy, and of his flock, towards this humble village pastor who, at a later period, became the counsellor of kings, the Father of the poor, the benefactor of this vast diocese, and even of humanity.

Then, alluding to a remark of the venerated Cardinal who had spoken of his advanced age, the Superior General concluded thus:

"We ask God, Your Eminence, to delay your expectations, and that many years may yet elapse before your last adieu. 

\textit{Mane nobiscum, reverendissime et amantissime Pater, et jube benedicere familice tuae devotissimae.}

After a few words of fatherly kindness, the venerated Prince of the Church blessed the religious Family of the holy Priest, Saint Vincent de Paul.

Several ecclesiastics of Paris, particularly those whose works, or whose parochial reminiscences connected them more closely with Saint Vincent de Paul, attended His Eminence and the Superior General, taking part in this solemnity.

In the evening, Mgr. the bishop of Arras, in testimony of his kindly interest, was pleased to preside at the Vesper service. A discourse on "Saint Vincent de Paul and the Priesthood", worthy of this glorious day, proved to the audience how lofty and accurate was the idea that the Saint formed of the nature and office of the Priesthood.

This solemnity was a well-merited homage to the man and to the Saint who, as a priest, truly honored his country and the Church.
We take pleasure in commending the following publication: *Saint Vincent de Paul et le sacerdoce*, by a priest of the Congregation of the Mission. The work is dedicated to the clergy, and was published on the occasion of the third centenary of the sacerdotal ordination of Saint Vincent, September 23 (1600—1900). One Vol. in-8. 500 pp.—Desclée, Paris and Lille.—Price 80 cts.

"The author," says the notice in our possession,—"who refrains from giving his name to the public,—is a former professor and Superior of the Ecclesiastical Seminary. He has made a careful study of the life of Saint Vincent de Paul, considered as a model of the clergy in modern times; and he hopes to be useful to his confrères by sharing with them the fruit of his labors."

A biography earnestly desired by many Missionaries and Sisters of Charity, has just been issued; it bears the title: *Rev. Jules Chevalier, premier Assistant de la Congrégation de la Mission, Directeur des Filles de la Charité, décédé 26 avril, 1899.*—In-8 139. pp; published in Paris by Rondelet, 14 Rue de l'Abbaye: sold at the Mission, 95 Rue de Sèvres.

This biography will be particularly acceptable to those who have known and appreciated Father Jules Chevalier: it is calculated to be useful to all.

The general Table of the *Annals* is ready; it will enhance the value of our *Annals*. It is the conducting thread upon each subject among the sixty volumes and more, which already form the collection. Here is to be found under: information and detailed references, the history of each of our missions in the Levant, in China, in Africa, etc.

We hope to afford pleasure to our readers, by adding to
this number of the *Annals*, the chart drawn up for the general Table, and which will be serviceable in tracing out the establishment of our different works and of our principal missions.

**AUSTRIA**

**GOLDEN JUBILEE OF THE UNION OF THE SISTERS WITH THE COMMUNITY OF SAINT VINCENT DE PAUL.**

Gratz, August 13, 1900.

The Province of Austria on the 25th of last June, celebrated a memorable feast—the Fiftieth Anniversary of the blessed Union of the little Community of the Sisters of Charity of Austria, with the true Family of Saint Vincent; and at the same epoch, was commemorated the Fiftieth anniversary of our venerated Director, Father Mungersdorf, as a member of the Congregation of the Mission.

June 25th was appointed for the celebration; this was the closing day of the sister-servants' retreat at the Central-House; one hundred and ninety-five sisters took part in it. The High-Mass of thanksgiving was celebrated at 5:30, by our good Father Director; all the Missionaries of the Central-House assisting. About 9 o'clock all assembled in the Seminary which was gracefully decorated with garlands and oriflammes. At the extremity of the hall was a beautiful landscape—a mountain, upon which was an exquisite waxen statue of our Lord, life-size; around it were grouped sisters of the habit, and Seminary sisters. The choicest palms, and the richest productions from our green-house served to embellish the scene. The group was illumined...
by electric lights concealed in the verdure; the effect was magnificent.

Addresses, choruses, verses, etc., entered into the program, all having reference to the double feast.

During the chant of the "Eight Beatitudes", accompanied by the organ and violin, fifty Seminary sisters advanced with ivy wreaths in which were concealed 500 florins (nearly 500 dollars) for the work of the mission. This money had been saved by our sisters of the Central-House who, for a length of time, had used black bread at breakfast instead of white, and deprived themselves of the usual roast on Sundays. The sisters of the habit carried bannerets upon which the Eight Beatitudes were inscribed.

Our Most Honored Superiors had deputed for this consoling occasion, Sister Fries, secretary for our Province at the Mother-House. This was a cause of great pleasure to us; and after dinner, while happily recreating together, the following telegram arrived to crown our joy: "The Apostolic Blessing—solicited by Mother Kieffer for the Province of Austria, on the Fiftieth anniversary of Union with the Company; and for the worthy Father Director, on the Fiftieth anniversary of his vocation." We were deeply affected by this kindness of our Most Honored Mother; for truly a greater favor could not have been conferred upon us.

Our good Sister Visitatrix also communicated to us the beautiful letter that our Most Honored Mother had the kindness to write with her own hand, and which so deeply affected us:

My very dear Sister,

*The grace of our Lord be ever with us!*

"Although I commissioned our dear Sister Fries to be my interpreter with you, I must tell you myself that I bear her company in thought, and that on the day appointed
for the celebration of the blessed Union of our Province with the Family of Saint Vincent de Paul, I shall in spirit and heart be in your midst. The dear and noble soul whose remembrance is so closely connected with the Fiftieth Anniversary which you are preparing to celebrate, will also be with you. She will be there to bless God with you, to chant the canticle of eternal thanksgiving, saying in all truth: My soul doth magnify the Lord, because He hath regarded the humility of His handmaid.... The Almighty hath done great things in me....He hath exalted the humble.

"He hath filled the hungry with good things....Yes: our venerated Sister Leopoldine Brandis was humble, and hungry for holiness, for truth, and for charity. While still young, bringing with her the grain of mustard seed—your infant Community—she came to place it in the hands of Saint Vincent. And because of the humility of her heart and her uprightness of soul, the Almighty has done great things by her, as we see to-day. No sooner had the little branch, shooting out from the grain of mustard seed, been engrafted on the tree of Saint Vincent, than a marvelous development was the result. Good Sister Leopoldine Brandis well understood the secret of prosperity in your fair Province. Hence, with what zeal and love she there inculcated and fostered the spirit of Saint Vincent, fidelity to his teachings, respect, submission and filial veneration towards his Successors! With what pious eagerness she sought to know their desires, and all that was done at the Mother-House in order to conform thereto. It is joy to my heart, my dear sister, to see you walking in the path which such examples have traced out to you, and to learn, that with one heart, all our dear sisters of your Province follow you therein.—May the festival which you are preparing to celebrate, attach you still more closely to the traditions of a past which count already fifty years of
blessings. This, for each house of your Province, is a pledge and earnest of a future which will be still more fruitful in good works and virtues, if all our sisters of Austria remain true Daughters of Saint Vincent. This is the desire of a mother’s heart, assuring you of my entire devotedness.

In the love of Jesus and of Mary Immaculate,

My dear Sister Brandis,

Your most humble and very affectionate

Sister Marie Kieffer."

As our Most Honored Mother assured us, in this precious letter, we felt that the soul of our Mother Leopoldine was in the midst of us; and if the sorrow caused by our recent loss cast a shadow upon our joy, this shadow was encircled by a bright ray of hope; for she has bequeathed to us, in her niece who succeeds her, the testament of her love—her living image, the heiress of her spirit and of her virtues; never can we be sufficiently grateful to our venerated Superiors for having realized the wish of the entire Province, in appointing Sr. Maria Immaculata Brandis, Visitatrix.

The political condition of our country preventing a public celeoration of our beautiful feast, we were all the more agreeably surprised at the interest and sympathy everywhere manifested; we shall transcribe the letter of the Prince-Bishop of the diocese of Lavant, residing at Marburg:

Reverend Father Visitor:

“Our Most Holy Father, Pope Leo XIII., in his Brief, Cum multa, dated May 12, 1885, proclaiming Saint Vincent de Paul the model of Christian charity, adds these words: Neque vero postquam Vincentius ex vita ad caelum demigravit, rerum salutarium, quas instituerat, fons exaruit
sed in multos quasi rivulos deductus fluit adhuc large copio-
seque in Ecclesia. The same may be said of the diocese of
Lavant in which the Priests of the Mission were established
in 1852 at Cilli, and in 1897 at Brunnsdorf, in the vi-
cinity of Marburg. Their good works are beyond calcula-
tion; above all, they have largely contributed to the re-
vival of the Christian life by their missions among the coun-
try people. The Sisters of Charity, established at Mar-
burg in 1843; at Pettau in 1875; at Cilli in 1876; at
Hohenech in 1892; at Rama in 1878; and at Windisch-
gratz in 1898 are indeed Angels of Mercy; how many sick
they have aided in their distress! How many are indebted
to them for the happiness they now enjoy in heaven. In
the same Brief of May 12th, Our Holy Father pronounces
their well-merited eulogy, when he adds: Ubique admir-
ationem omnium sibi merito comparaverunt. The case is the
same, thank God, with the Conferences and Associations
of men and women, erected in our diocese. Our Holy Fa-
ther, Leo XIII. says in his allocution of February 4, 1888:
“We are aware that your Conferences are in a prosper-
ous condition; and in this prosperity, we delight to ac-
knowledge a providential agency. At our epoch, more per-
haps, than at any other, society stands in need of being
solaced by works of charity.”

Reverend Father, June 26, 1900 completes the Fiftieth
year consecrated among us to the service of the poor, by
this admirable Congregation of Saint Vincent, and you
direct in our midst a large number of his Sons and Daugh-
ters. As pastor of the diocese of Lavant, I feel under
the sweet obligation of tendering my thanks to you, Rev.
Visitor, for the wise exercise of your authority; and with
all my heart I pray that God who gave you the grace to
commence this good work Fifty years ago, will vouchsafe
to sustain you by this same all-powerful grace, even to the
end. Confidens hoc ipsum, quia qui cæpit in vobis opus
bonum perficet usque in diem Christi Jesu. (Philipp., I., 6.),
“Episcopal palace of the diocese of Lavant, at Marburg
June 22d, feast of the Sacred Heart of Jesus.
“Michael, Prince-Bishop.”

Of course, our beloved poor participated in our beautiful
feast. Abundant alms were distributed among them; over
fifty children were clothed from head to foot.

About 3 o’clock, the members of the double Family at
Gratz, assembled again in our handsome church, to termi­
nate our festival by solemn benediction. Canticles of
thanksgiving, so touching in their simplicity, ascended from
our inmost souls to the throne of God in acknowledgment
of the countless favors and graces bestowed upon us during
the past fifty years; and with renewed fervor we cast our­selves into the arms of Mary, our good Mother, implor­ing her to continue to protect all her children whom filial piety assembled at her feet.

**Beginning of the Province of the Sisters of Charity in Austria.**

**Notice on Sister Leopoldine Brandis.**

The better to comprehend the object of our feast, it ap­
ppears suitable to say a few words on the Union of our lit­
tle Province with the Family of Saint Vincent, in which
event our lamented Mother Leopoldine Brandis, was so
active an agent.

In 1836, this worthy Mother—at that time an accom­
plished young girl, endowed with every desirable qualifi­
cation of body and mind—the eldest daughter of count
Henry de Brandis and the countess Josephine, née countess
of Welsersheim, was sought for in marriage by many
who presented themselves at the chateau of Marburg. One
among the suitors, possessing all the qualifications that her
parents would wish to find in a son-in-law, and Maria
Josepha, knowing the desire of her parents, and fully ap-
precipitating the noble and generous endowments of the young man, felt for the first time, some indecision in the desire she had nourished from her earliest youth, of consecrating herself to God. In her distress of mind, she sought refuge in the chapel of the castle and there, prostrate before the Blessed Sacrament, she cried out: "Lord, what wilt Thou have me to do?" She seemed then to hear a distinct voice from the tabernacle, saying: "Although this mortal spouse is comely, noble, worthy of love and confidence, I who have chosen thee, am infinitely more beautiful, more rich, more worthy of thy love: there can be no comparison between the Creator and the creature." At the same instant light entered her soul: "My Jesus," she exclaimed, "I am Thine, for ever Thine!" And although it grieved her to oppose the desire of her parents, yet, she no longer hesitated in her determination.

Our Mother prayed earnestly to know the divine will in regard to the choice of a religious order; and when convinced that God called her to be a Sister of Charity, she confided her design to the Prince-Bishop, Romanus Zang- erle who, in his turn, acquainted the young countess with the desire he had long entertained, of installing the Sisters of Charity in his diocese.

We should observe that our Mother had always the intention of entering a Community of Sisters of Charity strictly conformed to the primitive Rules of Saint Vincent de Paul; and it was only because she had heard that the Sisters of Charity of Vienna had made some change in the Rule, that she did not enter their Community. The Prince-Bishop, a man of God, no less remarkable for deep piety than for extraordinary rectitude of judgment—the friend and counsellor of the family de Brandis—was under the impression that the Sisters of Charity of Munich, having come from Strasburg, belonged to the true Family of Saint Vincent. In this conviction, he advised the young
countess and several other young girls, to go to Munich, to be trained according to the spirit and the works of our holy vocation.

We cannot here recount all the acts of virtue which our beloved Mother practised during her abode at Munich, nor detail all that she had to suffer in the beginning at Gratz: extreme poverty, contradictions of all kinds; until by her zeal and prudence, she triumphed over all obstacles not only from without, but even in the bosom of her little family; for many were alarmed at the difficulties attending the realization of this important project.

But our Mother who had recognized the divine will, quietly made her preparations for the journey, and on October 24, 1850, under the guardianship of St. Raphael, whose feast falls on that day, she set out for Paris accompanied by Father Klaischer and Sr. Hildegarde Robitsch. The cordial welcome she received in our dear Mother-House put her immediately at her ease; and our Most Honored Superiors, recognizing the merit of this chosen soul, hastened to clothe her with our holy Habit. During her stay at the Community, a period of eight months, our Mother applied herself most earnestly to be thoroughly penetrated with the spirit of our holy vocation, and to become perfectly acquainted with the customs of the Mother-House. She profited by every free moment, to translate the conferences of Saint Vincent; and a young Seminary sister versed in the German language, was appointed to assist her. July 19, 1851, our Mother returned to Gratz accompanied by Sr. Grand and Sr. Massun of Paris.

Great was the joy of our sisters at the arrival of our Mother; gigantic also was the task awaiting her. But she went to work calmly and prudently; and by degrees, almost imperceptibly, everything was organized. At the time of the Union, our little Community numbered eighty sisters dispersed in four establishments; but the number
continually increasing, it was decided to establish a Central-House. After many difficulties, a small dwelling was purchased for this design; but for want of funds, the Community was forced to borrow; hence, our Mother, wishing to pay off the debt as quickly as possible was, with all the sisters, reduced to still greater poverty.

While the necessary repairs were going on to adapt the house to the requirements of the Community, Fathers Klaischer and Horvath, confessors of the sisters, started for Paris in order to make their Seminary at St. Lazare—our little Company defraying the expenses of the journey. These two Fathers, most zealous and fervent, were the first Priests of the Mission in Austria.

On June 24, 1852, feast of our Most Honored Father John Baptist Etienne, who had always evinced much interest in regard to our little Province, our Mother with the members of her family,—six sisters of the Habit and twelve Seminary sisters—took possession of the new Central-House. This installation was a very quiet affair; the humility of our Mother was far from suspecting that this simple beginning would have so marvelous a development; and persons of the city who saw these humble sisters making their way on foot towards their little dwelling, would have been astonished had any one suggested that they would be the corner-stones of this vast Province.

Shortly after this event, arrived the statue of the Immaculate Conception—life size—impatiently awaited. It was accompanied and followed by two vehicles bringing to Austria her first Sons of Saint Vincent. Our dear Mother delighted to see in this co-incidence, a delicate interposition of divine Providence.

The Missionaries were received at Cilli by the Prince-Bishop of Lavant who, at the request of the de Brandis family, had given to them the church of St. Joseph, and a small dwelling; it was therefore to Cilli that our Mother
was obliged to repair, to confer with Father Klaischer who had been appointed by our Most Honored Father, Director of our little Community.

A little later, our Mother purchased a house in our neighborhood, for the Missionaries; in the course of time, this dwelling became the Central-House of the Congregation of the Mission.

In February 1853, Father Klaischer gave his last retreat to our sisters; he seemed to pour into his instructions all the treasures of his mind and heart. A few days after, our Lord, quite suddenly, called home His faithful servant, Father Horvath replacing him for the time in the performance of his duties.

August 7th of this same year, our Most Honored Father Etienne, favored the little Province with his first visit, causing inexpressible joy. He was accompanied by Father Schlick who had just returned from Algiers and who, shortly after, was appointed Director of our Province. Our good Father Schlick labored zealously for the extension of our works, and the blessing of God attended his efforts; but he remained with us only thirteen years. At the close of his well-filled life, the Community had increased to 300 sisters, with thirty houses.

The loss of this worthy Director was a great affliction to our Mother and to all her Daughters; but God in His tender mercy gave us for a Father one who, for thirty-three years, conjointly with our venerated Mother, has guided us with paternal kindness and patience, sharing the sorrows, the cares, as well as the joys of our beloved Mother. Our Reverend Director, Father Mungersdorf, still continues his solicitude in our behalf, and we beg God that he may long be spared to us.

Fearing to extend this recital too far, we must be content to say that our Mother daily increased in sanctity.
Her responsibilities, her labors were multiplied; and our Lord sent her a heavy trial at the close of her life: her sight failed; and she lost remembrance of things of earth; but in all that concerned God, her strength increased, and her soul became more closely centered in Him; during her repetitions of meditation she transported us into heavenly regions. It was her delight to repeat these words of the Apostle: \textit{Deus charitas est}, etc... she could have entertained us for hours on this subject without being wearied. But this edifying life was drawing to a close; the shining light gradually grew dim, and finally became utterly extinguished, almost without our perceiving it.

Last January 10th, our Mother, although eighty-four years of age, followed, according to her custom, all our exercises; she rose at four o'clock, took her repast in the refectory; but in the evening, in visiting the sick sisters, she said to one of them: "My life will not extend to months, to weeks, to days; I have only some hours, and some quarters of an hour to live." However, she slept tranquilly; but towards midnight, in attempting to rise, she fell fainting near her bed. Sr. Assistant who heard the noise, was much alarmed at finding her on the floor. She was perfectly conscious, but had great difficulty in breathing. Our dear Sr. Immaculata being notified, hastened to her beloved aunt whom we placed in an easy chair; the doctor who came as quickly as possible pronounced the attack a case of extreme weakness of the heart; and as all his remedies produced no effect, our good Father Director administered the last Sacraments at four o'clock in the morning. Our Mother received them with perfect consciousness, answering all the prayers. She assured us that she felt no pain; and when Father Director asked her how she was, she replied: "By the grace of God, I am very comfortable." After the departing prayers, and the Director left to say Mass for our dear Mother, she gently rose, resting
her hand firmly on the arm of one of our sisters; raising her eyes to heaven, with a sweet smile and inclining her head in token of submission, she said: "Yes, Father, into Thy hands I commend my spirit," and then fell into her arm-chair; her respiration became slower and slower; and without the least agony, without even our perceiving it, she breathed out her pure and beautiful soul into the hands of her Saviour.

On the occasion of the double feast above-mentioned, the Austrian Missionaries presented to the Superior General an album of their Province.

This beautiful gift, most valuable by the affection that prompted it, is equally so by the interesting matter it contains. On some of its pages we read the origin of the Province, followed by a notice on each establishment in the order of the date of erection: the object of its foundation, names of benefactors, list of works, successive development, etc.; all this information is given on two pages. A photograph of the establishment is generally added, and another showing the exterior of the church, and sometimes the interior also.

In the next number of the Annals, we shall give a translation of these valuable historic notes on the Austrian Province.

ITALY

ROME.

Letter from Sister Davin, Sister of Charity, to Most Honored Mother Kieffer.

Rome, St. Martha's House, July 12, 1900.

Most Honored Mother,

The grace of our Lord be ever with us!

It is my turn to write to you; I am so happy to do this, because we have received a great favor from God, and I wish to tell you about it.

Do you know, dear Mother, how and with whom we
made our Jubilee visit? With the Pope! this will surprise you; nevertheless, it is true.

Mgr. Angeli came to inform Sr. Theresa that the Holy Father would begin his Jubilee visits on the second of July, accompanied by the personnel of the Vatican: cardinals, canons, and all the employees; and considering us as forming a part of the Vatican household, he permitted us to unite. You may judge of our joy.

On Monday, at 10:30 a.m., we were all assembled in the Sistine chapel to join the procession. The Pope arrived borne upon his little sedia, surrounded by his guards; we followed him into St. Peter's. The crowd was very great: 1,500 persons I think; for, besides the employees, who were numerous, many privileged persons were admitted. But, no matter! we prayed with the Pope at the Holy Door, and in the chapel of the Blessed Sacrament; we recited the *Credo* with him at the Confession of Saint Peter. What a moment of fervor and of joy to feel that we are Catholics! Notwithstanding the multitude, we saw Leo XIII. in prayer; we saw him walk with a firm step and without support, in the immense basilica. He thus made five stations with a recollection and devotion which I could not describe.

We do not know when the other visits will be made. The Holy Father allows himself an interval, to avoid too great fatigue; it seems that six visits made with the Pope will suffice to gain the Jubilee. What a happiness to be in Rome! and how we thank our dear Lord and you, Most Honored Mother, for sending us here.

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

Your most humble and obedient child,

Sr. Davin.
We have received from the Missionaries of Chieri an account of the religious solemnities celebrated in the house.

This year at Chieri, in the church *della Pace*, the beautiful feast of Saint Vincent was followed by three solemn celebrations that filled our souls with sweetest consolation. Our dear Blessed Francis Clet was the object of all our thoughts; our minds were wholly engrossed with the desire of worthily honoring him. Our church had undergone repairs to render it suitable for the celebration of these feasts. On this occasion, it presented an imposing, a magnificent appearance. On the door, as if to invite the faithful, was the following inscription in large characters:

TO THE ILLUSTRIOUS BLESSED
FRANCIS REGIS CLET,
PRIEST OF THE CONGREGATION OF THE MISSION,
APOSTLE OF CHINA
WHO, AT THE AGE OF 72 YEARS, CROWNED HIS LABORIOUS
LIFE BY A GLORIOUS TRIUMPH OF THE FAITH
MERITING UNDER FRIGHTFUL TORMENTS
THE MARTYR'S PALM
FEBRUARY 18, 1820.

On entering the sacred temple, a striking and imposing scene met the eye of the beholder—a reflex, as it were, of paradise: such was the impression of the pious multitude that filled the church. The pillars and arches draped with rich silk hangings; from the ceiling, drooped magnificent festoons, interspersed with brilliant jets; the altars elegantly adorned:—all in fine, breathed an air of recollection and holy gladness. Four inscriptions portraying the
principal phases in the Martyr's life, were suspended from the pillars.

A superb painting, encircled with a brilliant halo, surmounted the main altar which was more elaborately decorated than is usual on the greatest festivals. The newly-beatified is represented with eyes raised to heaven, contemplating Saint Vincent, his Blessed Father extending his arms towards his Son. All this pomp could not fail to attract an immense concourse, desiring to render homage to the glorious Martyr, and to participate in the solemnities celebrated in his honor. To give the faithful an opportunity of satisfying their pious desires, the Masses on Friday and Saturday were celebrated without interruption from 5 o'clock until nine. Many persons of both sexes approached the Holy Table. The High Mass was at nine o'clock—our dear students and seminarians rendering choir service. In the evening, the church was densely crowded, so eager were the faithful to hear the panegyric of the valiant soldier of Christ. At 7:30, after the usual prayers, the preacher commissioned to exalt and celebrate the virtues of our hero, ascended the pulpit. For the accomplishment of this noble task, a secular priest had been invited who eloquently exhorted the people of Chieri to honor and imitate the courageous Martyr. The panegyric was followed by Benediction of the Blessed Sacrament, and the service was brought to a close by venerating the relic of the Blessed Francis. On Sunday, the fast day of the Triduum, the piety and enthusiasm of the faithful far exceeded the devout manifestations of the first two days. At five o'clock, as on the preceding days, the Holy Sacrifice was offered—a large number receiving Holy Communion; at six o'clock the Community Mass was celebrated, during which sacred melodies and devout canticles increased our fervor. The low Masses were over by 10 o'clock, at which hour solemn Mass commenced; the liturgical music was rendered by
our clerics. Our Visitor of the Province, with several confrères from the other houses; priests, students, and the Visitatrix with many Sisters of Charity, honored us with their presence. However, the Triduum was drawing to a close: the people wishing to manifest their veneration for the holy Martyr, pressed in countless numbers around the altar, assisting with edifying piety at Vespers and listening with sustained attention to the last panegyric delivered by an eloquent Canon of our cathedral. Then, after the Benediction of the Blessed Sacrament, all venerated for the third time with eager enthusiasm, the precious relic of the glorious Martyr, a picture of whom was given to each one as a sweet souvenir of these beautiful feasts.

May the glorious Francis Regis Clet obtain for us the favor that the remembrance of these blessed days may never be effaced from our minds, and that it may stimulate us to imitate his example and walk in his footsteps.
ASIA.

| CHINA. |

A considerable portion of this Number of the Annals has been reserved for details regarding China.

We shall first give notes, from reports of our mission; then a general idea of the progress of religion during this XIX. century; we shall mention the different epochs at which the Gospel was planted, and state its development. Finally, we shall place in chronological order, facts and correspondence of the Missionaries in regard to recent events.

I.—RECENT INFORMATION.

After the events mentioned in the last Number of our Annals (p. 377), viz, the landing of the allied troops, the taking and bombardment of Takou, June 17th, Tien-tsin was taken July 14th. After much anxiety and rumors of so many disasters, we finally learned that the allied troops had taken Pekin at the close of the military events of August 14th and 15th; and deliverance came to the Missionaries of the Petang on the 16th of August.

Mgr. Favier and Father Boscat then sent the following telegram: "Shanghai, Sept. 3d.—D’Addosio, Garrigues, Doré, Chavanne, Bartholomew Ly, Peter Nié, Sr. Jaurias, two Marist brothers dead.—Establishments Kan-tchou and Nan-ngan burned. "Signed: Boscat."

Many sorrowful events are chronicled in other parts of China: we shall give details hereafter.

II.—HISTORY OF THE PROGRESS OF CHRISTIANITY DURING THE NINETEENTH CENTURY.

Some of the ancient Missionaries are still living who, during the early part of this century, were able to enter
China only in the disguise of Chinese merchants, or hiding in junks which, with the connivance of courageous native Christians, conveyed them to their destination.

The first period of religious liberty was after the opium war, as stipulated by the Langrenée Treaty; the second, dates from the taking of Pekin by the Anglo-French army in 1860. The third, is marked by the tragic events of 1900 which, we trust, will guarantee civilization and religion.

The histories of these early periods are of so remote a date, that they may not fall within the reach of readers of the present day. We think, however, that the detailed and precise narration of these divers events will be of interest. 1

I.—THE OPIUM WAR.

General condition; causes of the war.—In the beginning of this century, a rivalry for influence in China existed between Russia and England.

Russia claiming a portion of China at the North and North-west, by means of Siberia, and which at these two points had taken considerable portions of territory hitherto subject to Chinese authority, had succeeded in gaining influence at the court of Pekin notwithstanding the perfidy of this court. Russia maintained in the capital a religious Mission, which was indeed a real Embassy; and China, shutting her gates to all foreigners, thus opened them to Russia. The English could not see this state of things with indifference. They had no intention of conquering China: the difficulties of India precluded such an undertaking; but they sought in this vast empire a commercial opening. India would soon be exhausted, were it alone required to furnish the gold demanded by England; the products of India carried into other countries, procured

1 We borrow these details from the valuable Contemporary History, by J. Chantrel.
this gold which finally fell into the hands of the rulers of Hindostan. China was too rich a market to be relinquished by the English; therefore, when the Celestial Empire closed her ports to them war was proclaimed.

China did not come in actual contact with Europe; but the ruling Tartar dynasty had fallen into decay since the reign of Kia-king (1795—1820); a party styled "du Nenufar", having in view the expulsion of the Tartars from China, and the re-establishment of the ancient independence, had wonderfully strengthened, threatening a formidable insurrection. It was under the reign of Kia-king that the relations of the English with China, attained importance. Then was established, on a large scale, the commerce of opium which India so abundantly furnished: the Chinese became passionately fond of smoking this dangerous plant so fatal in its effects upon the intellect, and eventually destroying health and life. The stronger the passion among the Chinese, the greater was the revenue from India; so that the English determined to extend a trade which resulted in brutalizing the nation. In 1815 and 1817, they had furnished China with 3,210 chests of opium; in 1817 this figure rose to 34,000, realizing a gain of nearly $16,000,000. The Chinese government, which at the close of the preceding century, had taken severe measures to prevent the sale and use of opium—which measures were sustained by the Russians, for China mistrusted the English—resolved to put an end to this abuse.

The dispute that led to the war, originated in the reign of Tao-kouang—1820-1850—in 1834, at the time when the privilege, conceded to the Company of the Indies, of trade with the Celestial Empire, expired. At this period, trade having become free, a large number of English subjects came to Canton, 1 the only Chinese port open to

1 In Chinese, Kouang-tcheou-fou, capital of the province of Kouang-toung, whence is derived Canton.
Europeans—for their government could not leave them exposed to the caprice and rapacity of the mandarins. Lord Napier, then appointed superintendent-in-chief of the English commerce in China, repaired to Canton; but the Chinese refused to acknowledge the title of Lord Napier who died without having obtained the advantages which it was hoped his mission would secure. The Emperor renewed the prohibitions in regard to opium, which could not be allowed to enter China, but as a contraband. True, this contraband was still carried on with impunity, owing to the connivance of the mandarins who derived a handsome sum from their prevarication.

In 1838, the English introduced into China, 4,375,000 lbs. of opium, valued at $20,000,000, paid in cash. In this manner, forbidden commerce won from China immense sums, at the same time favoring a brutalizing vice. Indignant at the boldness of the Barbarians, who disregarded his laws the emperor Tao-kouang, resolved to put an end to this state of things; and in this design he sent Lin (Liun-tse-sin) to Canton as imperial commissary, with full powers to enforce his orders.

The Opium War (1839-1842).—Captain Elliot 1 was at that time the English superintendent, which office he had held for the last three years. At the end of March 1839, he found himself quite unexpectedly shut up with other foreigners in the factories of Canton, threatened with death by the soldiers and the populace, unless he delivered to the authorities all the opium on board the English ships in Chinese waters; 22,000 chests of opium were thus surrendered by Captain Elliot himself, the Chinese government refusing all satisfaction in regard to this flagrant violation of the rights of nations (June 7, 1839).

England could not tolerate this insult without renounce-
ing all influence in China. After having exhausted every means of conciliation, she resolved on war; and June 28, 1840, a fleet appeared in the river of Canton, with an army bent on revenge. Thus a handful of Europeans went to the very extremity of the world to enter the lines with an Empire counting not less than 200,000,000 inhabitants. The war was carried on with great vigor. July 24th, the English took possession of the island of Chusan (Tcheou-chan), on the coast of Tche-kiang, southeast of Nankin; and on August 11th, Elliot entered the river Pei-ho which conducts to Pekin. The emperor, alarmed, pretended to enter into negotiations; the English returned to Canton, laid the city under a contribution of $26,000,000, and thought that peace would be re-established. But the Chinese had negotiated only to remove the English from their capital, and to give themselves time to prepare for defense.

Severe measures were required to unmask the treachery of the Chinese government. Sir Henry Pottinger was named Lord High Commissary and Plenipotentiary of Queen Victoria in China; admiral Parker had command of the fleet, while Sir Hugh Gough was commander-in-chief of the land forces. The Chinese prepared for a vigorous resistance. The emperor Tao-Kouang issued the most insulting proclamations against the Barbarians of the West and threatened to send an army of 300,000 men to the conquest of England. These vain menaces did not prevent the English from taking successively Amoy or Emoy a place regarded by the Chinese as impregnable—Chusan, Shang-hai, Ning-po, Chin-king-fou, etc.; and August 6, 1842, their ships, sailing up the Yang-tse-kiang, cast anchor before Nankin. The emperor was then compelled to acknowledge the superiority of the Barbarians, and open serious negotiations which the minister, Ky-ing, carried out. August 26th, the Chinese plenipotentiaries signed
the Treaty of Nankin, in virtue of which the ports of Canton, Amoy, Fon-tchou-fou, Ning-po, Shang-hai, all were opened to the English who obtained besides, the Island of Hong-Kong in the Bay of Canton, the regulation of the customhouse rights, the establishment of consuls of their own nation in the five chief ports of the Empire; also an absolute equality of the two governments in their official transactions, and an indemnity of $2,400,000 to defray the expenses of the war.

In the treaty, there was no question of opium; but victorious England extended her traffic in this line, although secretly by contraband; in 1843, the English brought into China 40,000 chests valued at more than $20,000,000; and this odious traffic increased from year to year.

*French Embassy in China (1844); the Langrenée Treaty.*—The French government that had looked with indifference upon the war of the English in China, resolved to profit by the rights assured to all nations by the treaty of Nankin. The United States had already taken advantage of the same, having July 3, 1844, signed a treaty of commerce with China. Mr. Guizot, then president of the council of ministers, following their example, sent an embassy under Mr. de Langrenée who, in his turn, concluded at Wampoа, Oct. 24, 1844, a special treaty with the Chinese plenipotentiaries, comprising the agreements of the English treaty. But the French ambassador was not satisfied with securing commercial advantages; he obtained three imperial edicts in favor of Catholic Missionaries and Christians who for many years had been subject to persecution. The first of these edicts permitted the Chinese to embrace the Christian (Catholic) religion which was declared not only allowable, but commendable; the second edict gave as a distinctive mark of Christianity, veneration of the Cross and holy images; the third, prescribed the restitution of churches, erected since the time of the em-
peror Kang-hi († 1722), with the exception, however, of those that had been already converted into pagodas, or public buildings. The Chinese government was not disposed to insist on the execution of these edicts, consequently, the persecution was soon renewed; but the Christians and the Missionaries enjoyed a little respite: four new dioceses were created, and France was in possession of an official deed authorizing her to claim her rights and to support them, if need be, by force of arms. Mr. de Langrenée's negotiations were at once honorable to the French government and to the truly Catholic diplomacy which conducted them to so happy an issue.

2. THE ANGLO-FRENCH WAR WITH CHINA,
AND THE TAKING OF PEKIN IN 1860.

Almost immediately after the conclusion of the Treaty of Nankin, that is, in 1843, a terrible insurrection broke out in China—that of the Tai-ping having the design of overthrowing the Tartar dynasty, and of placing on the throne a descendant of the national dynasties. This insurrection which at first developed so gradually that it failed to attract the attention of Europe, became strong enough in Kouang-si to elect an emperor in 1850, the same year in which Hien-foung succeeded his father the emperor Tao-kouang; consequently, at the same time, there were two "Sons of Heaven" reigning. In 1852, the insurrection extended even to Canton; in 1853, it ruled Nankin, the second city of the Empire. These domestic factions should have induced the Chinese to faithfully execute the treaties concluded with the Europeans, but they were not wise enough for this: they put to death several missionaries; and the viceroy of Canton seized a vessel bearing the English standard (August 8, 1856). France and England immediately united to avenge these insults: the allied
troops took possession of Canton, (Dec. 28, 1827), captured Yei, sailed up the river Pei-ho destroying the ports on its banks, (May 20, 1858), and advanced as far as Tien-tsin a short distance from Pekin.

The Chinese government then came to terms. June 26th, a treaty was signed with Lord Elgin for England; on the 27th with Baron Gros for France. These treaties gave to the two western powers the right to appoint an ambassador at Pekin. Five new ports were opened to European commerce, and the free exercise of the Christian religion throughout the Empire was guaranteed. But the Chinese only signed these contracts to gain time. The exchange of signatures was to be made at Pekin within the course of the year. When the envoys of France and of England presented themselves at the mouth of the river Pei-ho to repair to Pekin, they were not allowed to proceed (June 21, 1859); and Admiral James Hope, undertaking to force a passage, was fired upon from the forts of Takou and was obliged to desist (June 25). This base violation of the treaties could not remain unpunished. England sent 23,000 men under the command of General Grant, and France 12,000 under General Cousin Montauban. The allied forces commenced operations immediately; the mouth of the Pei-ho was forced, and the ports of Takou carried, although defended by 70,000 Chinese (August 20, 1860). The Chinese desired anew to negotiate but they were not to be trusted. The European forces advanced towards Pekin; and on Sept. 21st, General Montauban gained a victory over 25,000 Chineses entrenched at Palikao; Oct. 6th, the allied armies were in sight of Pekin; on the 7th, they occupied the summer palace of the emperor, the treasures of which were seized by the soldiers; and the English learning that the attachés of the Embassy

1 Born in 1796; since duke of Palikao.
had been taken prisoners by the Chinese in ambush and cruelly treated, set fire to the palace. They were about to lay siege to Pekin when the Chinese submitted; on Oct. 13th, the allied army entered the capital of the Empire. A *Te Deum* chanted in the Catholic cathedral of Pekin, which had been deserted for twenty years, celebrated the victory gained by the French army 18,000 miles from their own country. The treaties of Tien- tsin were ratified on the 24th and 25th of October; the religious establishments were restored to the Christians, three new ports were opened, and a war indemnity of $12,000,000 was stipulated, payable to each of the two powers. The allied army quitted Pekin Nov. 1st.

The following year, the emperor Hien-Foung, died; he was succeeded by a child seven years of age, Chi-siang or Toung-tchi (Aug. 22, 1861) who governed under the tutelage of Prince Kong, his uncle, who seemed well disposed towards Europeans. The several treaties were then observed, and the Chinese government applied for the services of the allies in quelling the rebellion of the Tai-ping. The Son of Heaven was thus protected by the Barbarians of the West. Many feats of valor illustrated this alliance of China with France and England; but the French admiral Protet perished in an hour of victory, in attacking a city defended by the *Tai-ping* (May 17, 1861). From this epoch the rebellion subsided: it lost Nankin in July 1863, and it might be considered nearly quelled in 1865. But another rebellion followed; although it did not directly threaten the reigning dynasty, yet it disturbed the peace of the country and robbed it of some provinces. This trouble originated with the Mussulmans who are very numerous in China: twenty thousand of these families are established in Pekin, and they form the majority of the population in the Western provinces, as Chinese Turkestan and Dzungaria. The new insurgents, bearing the name of
Nien-fei, rendered themselves almost independent in Turk­
estan; they excited Dzungaria, and early in 1865 they oc­
cupied the greater portion of the provinces of Kan-sou and
Ho-nan. The Chinese general, San-ko-lin-sin, perished
in a battle with them (June 19, 1865). This alternate suc­
cess and failure should have been a lesson to the Chinese
and obliged the Empire to deal honorably with the Euro­
peans whose services might become necessary to its safety,
as in the rebellion of Tai-ping.

3. LATE EVENTS, 1899-1900.

In a report published in France, Mgr. Favier, Vicar­Apostolic, has set forth the present state of affairs and the
causes of the troubles: we shall mention the principal
ones.

“When the Tartar dynasty of Tsing took possession of
China, the partisans of the Chinese dynasty, driven back
to the South, defended themselves for more than thirty
years; nor did the southern population ever submit to the
conquerors. They long groaned under the yoke, profiting
by every circumstance to establish the ancient dynasty and
to relegate to the plains of Manchuria the Tartar dynasty
which in their opinion was a usurper. Divided into nu­
merous secret societies: the “White Lilies”, “Fasters”,
“Great Knives”, “Protectors of the Empire”, and a hun­
dred others; they are able to unite at a moment’s warning
against the common enemy, the Tartar. Thus, without
speaking of the many revolts that arose under the early
reigns, this formidable Chinese party, about the year 1860,
elected an emperor named T’ien-ouang (king of heaven),
took possession of Nankin and there established a new
court. These rebels then sought alliance with Europe,
and to secure it, placed the Cross upon their standard, and
gave protection to the Christians; but the Europeans
judged it more prudent, more just, and advantageous to sustain the "Son of Heaven" and the court of Pekin.

"In the following years partial revolts arose; these were suppressed only by the assistance of Europe. The war of Japan ensued; it is well known that the Japanese could have reached Pekin without difficulty, for there was no force strong enough to oppose them. Two thousand horse-wagons, previously prepared, were to convey the court and the last emperor of the Tartar dynasty into the extreme western provinces. Had this taken place, a Japanese or Chinese dynasty would have occupied the throne; but the intervention of three great powers secured the possession of it to Kouang-su.

"The emperor reigned in comparative peace, although the secret societies above-mentioned, caused some trouble. The partisans of the Ming dynasty, branching out into these societies, seeing that all preceding checks were due to the intervention of the Europeans, changed their tactics: declaring deadly hostility to foreigners and to Christians whom the emperor seemed anxious to protect: hence, the persecution and massacre of the Missionaries. Among these latter were two Germans; the emperor William sent his fleet and land troops; these, without drawing a sword and without ado, took possession of the bay of Kiaotcheou. The Chinese government, which was only indirectly guilty of the murder of the Missionaries—for this was the work of rebel bands—judged the action of Germany on this occasion rather...precipitate.

"The first impulse of the government was defense; and in this view, 25,000 men were ordered from Kansou. Two months later, they arrived at the frontier of Tche-ly; but in the meantime a treaty had been made with Germany; therefore, the troops of Kansou had only to remain in their fortifications. On their march, they proclaimed that they were called to fight the Europeans, which was true;
but this assertion proving false on their arrival, produced great excitement among the people.

"This taking of Kiao-tcheou was the signal for a complete change in European policy which established the system of "compensation"; a rather singular term, since it merely denotes the act of taking a portion of Chinese territory in "compensation" for a portion already taken by another! Be this as it may, each one wished for a share. Russia demanded Port Arthur; England in taking possession of Ouei-hai-ouei, thought it desirable to make a naval demonstration before Takou. Fearing a sudden attack, the Chinese government called out troops from Kansou to station them between Takou and Pekin; but a second time these arrived only after the signing of a treaty.

"During these transactions, China, beset by secret societies commencing their depredations, and decimated by the Europeans, "in compensation", had to suffer the consequences of a fearful revolution in the court.

"These disorders were attended by serious results: the secret societies were aroused, seeking, at all times, to profit by these disturbances to oppose the dynasty; the revolt, as usual, commenced in the southern provinces—Kouang-si and Kouang-tong—then extended to Su-tehueu, Hounan and Chang-tong, approaching nearer and nearer to Pekin. The governors and mandarins, not knowing whose orders to obey, suffered the evil to increase without applying any remedy.

"Will the party of the empress, so powerful at present continue to rule? Is not the vanquished party in league with the rebels and encouraged by a nation, the rival of another nation wishing to support the Tartar dynasty? This question is involved in uncertainty.

"The Germans had given as a pretext for taking the port of Kiao-tcheou, the necessity of avenging the death of their missionaries, and of protecting the Christians. Hence,
the conclusion: that if there were no missionaries, nor Christians, China would not be thus parcelled out to European powers; and hence that revival of hatred against the innocent who count for nothing in these political struggles. It is impossible to conjecture the end of these religious trouble: issuing from Kiao-tcheou, as formerly, all evils sprang from Pandora's Box."

III. INFORMATION REGARDING RECENT EVENTS AT PEKIN, AND IN THE OTHER VICARIATES OF CHINA.

We shall give our letters and information in order of date. First, the correspondence of the Missionaries; secondly, other tidings from various sources.

1. CORRESPONDENCE OF THE MISSIONARIES.

To give a more accurate idea of the former condition of our works at Pekin, we shall transcribe a letter written at the opening of this year by Mgr. Favier to the President of the Committee of the Exposition of the Missions. "....

You are indeed very kind to remember me after a separation of twenty-two years. Should you return to Pekin to-day, you would find a marvelous change. When you were here, we had at the French residence of St. Saviour, the Petang, a large church, insecure buildings, a miserable orphan asylum under the charge of the Sisters of Charity, very ill-adapted, and very little patronized. All this has disappeared. In 1886, the emperor asked us to relinquish the whole place for the accommodation of the Empress Mother. The agreement was made with the Holy See, the Chinese government, and the Missionaries. Through the agency of Mr. Constans, then French minister to Pekin, we received in compensation, a large portion of land—also in the imperial city—and a sufficient amount to build and procure ample material. At present, you would see a fine cathedral, 83 metres in length, 21 in
height; a magnificent organ, richly stained windows, pictures adorning the seven chapels in the body of the church. A building attached to the sacred edifice is destined for the reception of guests. Then we have a large printing office with six presses, whence have issued already more than fifty different works. At the north you would see the workshops of our brothers, where everything necessary for the mission can be fabricated. At the left of these structures, I would show you the rooms of the Missionaries, our Chinese and European parlors, our library of 12,000 volumes, many hundred of which are rare productions. At the right, you would be pleased to find two seminaries, numbering one hundred and eleven students—the hope of the mission. A large garden extends from these dwellings, then a street—our own property—separating us from the sisters' establishment. Here the Sisters of Charity have an orphanage, a crèche, an ouvroir, and a catechumenate, comprising altogether from five hundred to six hundred persons pleasantly accommodated in three buildings, each with a front of more than 200 metres. All these works are conducted with that perfect order which characterizes the establishments of the sisters. This entire installation, without being elegant, is however most admirable in a hygienic point of view; it was procured, as I had the honor of telling you above.

"The imperial decree has been engraven in Chinese and Tartar characters upon two columns of white marble sheltered under two pavilions covered with yellow tiles. Moreover, on the façade of the cathedral is inscribed: "Catholic church built by order of the Emperor"; hence, he who would dare touch these buildings, under the Tartar dynasty, would be guilty of high treason.

"After this first visit, I shall take the liberty of conducting you to Nan-tang, or church of the south; you
will find this edifice in thorough repair, and in the same inclosure the Franco-Chinese college conducted by the Marist Brothers, and from which have already gone forth fifty or sixty students, who speak and write our language correctly, and who fill positions at the military posts, telegraph and railway offices. Here also is the Great Hospital: we have three similar ones, receiving from year to year 150,000 patients. All these institutions win love for religion and for France that fosters them.—A. Favier.”

** From Chan-tong, the insurrection spread in every direction. There were massacres in Ho-nan, in South-east Tche-ly, in Manchuria, served principally by the Society of Foreign Missions of Paris, and by the Jesuits.

The following letter will state the sad events and the disasters of the vicariates confided to the Congregation of the Mission, and wherein the Sisters of Charity render efficient services.—We shall place first the Apostolic Vicariate of Pekin.

*Letter from Father Claudius Chavanne, Priest of the Mission.*

Pekin, May 26, 1900.

“I had indulged the pleasing thought that my first letter from China would convey to you the joys and hopes of my missionary life. It has pleased God to ordain otherwise. Hope, doubtless, remains; but joy can find no entrance into our hearts in presence of the material and moral ruin which persecution daily increases—in presence of the blood and tears it causes to flow.

“Telegram despatches have apprized you of our danger; but I hope before this letter reaches you, that the peril which threatens the Missionaries, sisters, and the flourishing establishments of Pekin, will have been averted. The
prudent zeal of Mgr. Favier, the influence he has acquired during his long and faithful career in China; the sincere devotedness of the French minister, the fear which other Europeans entertain regarding their persons and the interests they represent; and, above all, the protection of our Lord, will appease the storm ready to burst upon us.

"Yet, it is true, that one hundred of our Christians have already been massacred; many villages pillaged, burned, or deserted.

"Many thousands of unfortunate creatures are without food, clothing, or shelter; their land has been divided among pagans who have planted, and they alone will profit by the harvest. We have been obliged to refuse admission to the sick in the hospitals and to the children in schools, in order to receive poor refugees.

"I shall say nothing of the scenes of massacre and incendiarism which I did not witness; for, notwithstanding my desire to lead the true life of a mission-giving Missionary, I have been compelled to remain at Pekin this first year to learn something of the language, and to teach a class in the seminary. At Pekin, so far, we have been tolerably tranquil. True, threats and menacing placards are posted on the walls; the situation is extremely perilous; hatred for Europeans seems to have reached its height; but we have had nothing personal to suffer, and property has been respected.

"So far as I can learn from those who have lived in China much longer than I have,—that is from our confrères—these disorders and misfortunes must be attributed to various causes. The movement is directed at once against Christianity and against all that is European. The devil is the prime motor; for he sees that this vast empire over which he has reigned in peace for so many ages, is on the point of eluding his grasp.

"On the other hand, certain princes, many mandarins,
and the crowd of lettered men, are sworn enemies of the Europeans. First, they are patriotic, after their fashion, and are not at all flattered, I presume, to see foreign nations plant colonies and take possession of military or commercial ports at the expense of the Central Empire.

"They perceive with chagrin, that the Missionaries, engineers, and foreign merchants acquire an ever-growing influence, to the detriment of their own. The excessive pride which has branded us as Barbarians of the West, daily receives new wounds, either by the victories these Barbarians, so well armed and disciplined, have gained over the Chinese, or by the establishment of railroads, telegraph offices, etc., all which are so many proofs that Confucius has not said everything, and that it is not sufficient to know 10,000 characters, nor to be able to opportunely quote passages from Confucius or Meng-tsê, to have reached the limit of human science. The mandarins who have only this limited knowledge, have checked the progress-movement set on foot in China, and which so rapidly transformed Japan. They are unwilling to pardon the Europeans for doing in their territory what the Japanese have learned to do themselves. Hence, they entertain the vain hope of discarding all that is European—both men and things.

"It is said even of persons in high station, that they will allow in their houses only what is strictly Chinese; and they censurate the government for having adopted railways, steamships, guns and cannons of late workmanship. It is said that the tutor of the heir-presumptive of the throne, will take a winding path to avoid passing through the street of the Legations; and that in detestation of matches, he makes use only of the old tinder-box of his ancestors, to light his pipe. This does not give much assurance of the future emperor's good-will towards us.

The Missionaries are far more odious to them than en-
gineers and merchants; for they are debarred from inflict­ing on the Christians, protected by the Europeans, all the cruelties of their instincts: besides, Christianity is a Euro­pean importation.

“If these are the dispositions of many of the lettered men, judge of the sentiments of the Bonzes who are fanatics; those of the populace excited by superstition, calumny, private vengeance, hope of pillage, and the grat­iﬁcation of vicious inclinations! This is the prevailing spirit in a large proportion of the lower classes in Pekin and in many of the northern provinces; and this will soon be communicated to other quarters.

“A new and special feature in the present crisis, is the rise of a strange sect called “Boxers”, and apparently the most powerful. It first appeared in the province of Chan-tong after the taking of Kiao-tcheou by the Germans. Encouraged by the viceroy of this province, the rebels de­spoiled two apostolic vicariates; then they spread through­out Tche-ly and finally reached Pekin. I have gathered the following details regarding this singular and dangerous sect:

“Emissaries run over the country seeking recruits, declar­ing war against Europeans and particularly against Chris­tians, and promising to render them invulnerable. When a sufﬁcient number of future “Boxers” have been found, the exercises are commenced: groups more or less numerous assemble in by-ways, houses, in ﬁelds, in pagodas, and it is said, even in the palaces of princes. The initiated, un­der the direction of a master, prostrates three times towards the south-east. The master makes magnetic passes over his face; the subject then begins to make contortions, throwing up his arms like one preparing to ﬁght.

When he ceases, incantations, prostrations, and passes, are renewed; this continues for about half an hour, at the end of which time, the hyptonizer awakens his pupil.
ing the hands over his face; the patient seems to awake as from a dream but knows nothing of what occurred in his sleep.

"Sometimes instead of rousing him, notwithstanding all the efforts of the mesmerizer, the subject becomes as one possessed, striking all who come within his reach. Then he is bound and led into a house, and the great chief is called to awaken him. Some of these men remain dolts or raving madmen.

"You see this is solely and simply hyptonism, to which, probably, the devil is no stranger.

"These poor dupes are made to believe that after performing these exercises for a certain time, they will be invulnerable. Thus, when they are led to the attack of a Christian village, they go without weapons, or with only side-arms, convinced that the balls will not hurt them. The Christians in self-defense, or the soldiers, have killed hundreds of them since the beginning of the troubles. Then the survivors are told that they who perish had not exercised during a sufficient length of time; and, moreover, that they will rise within eight days, or in three years, according to the time required for the ringleaders to shelter themselves.

"In the train of the Boxers are dangerous followers; less credulous than the former, they seek to profit by the opportunity either to satisfy the instinctive hatred which the pagan bears to the Christians, or to share in the booty and procure without cost, clothing, food, and all these indispensable articles which merchants never give gratis. Many wealthy persons screen themselves from the amiable intentions of their compatriots, by ministering to the wolves: lending the use of their dwellings to the Boxers, for their exercises, supplying them with food, etc.

"During these transactions, the Chinese government sends insufficient troops, seeks an interview with Europeans
and with the rioters, striving to calm the passionate without repressing them.

"Nevertheless, we have confidence in God and in our holy protectors.

"It is reported that in a Christian village, the pagans during the fight saw a white lady who repulsed them; and day before yesterday in a tavern at Pao-ting-fou, much frequented, the pagans publicly declared that after the massacre of a hundred Christians—the only one, happily, which we have had to deplore—they heard heavenly music; and they said that the victims were doubtless now in a good place.

"But the survivors are much to be pitied, and these poor despoiled Christians will have many privations to endure before peace is re-established.

"We shall do all in our power to console and assist them, unless our Lord judges proper to call us to rejoin our martyrs."

From another district of the same mission, we have received the following:


Hoang-hoa-kiang, April 10, 1900.

Very dear Confrere,

The grace of our Lord be ever with us!

Alas! we have lost Father Baes; this dear confrère was overworked in giving a mission at Nan-tong; he was taken with a chill followed by typhoid fever, dysentery, and a complication of diseases; death carried him off, to the deepest regret of our confrères and of all Christians
who knew him. I think they are preparing in the vicariate a notice on him to be sent to the Annals.

You must have heard of the disorders and persecutions at Chan-tong; the sect of the “Great Knives” or “Sabres” and that of the “Boxers” have destroyed many Christian settlements. This destructive spirit has increased, and at the present day the Boxers have spread throughout the province of Tche-ly, ready to recommence their ravages.

European ministers have frequently remonstrated, but with little success, for the emperor refuses to publish an edict of protection; all they were able to secure is a proclamation from the viceroy; and in the meantime the disorder continues. The vicariate of the Jesuit Fathers (South-east Tche-ly) was the theatre of a battle between the Boxers on the one hand, Christians and the imperial army on the other. Troubles are commencing in our district. Our Christians alarmed, are preparing to defend their homes. As a general thing, the Boxers attack Christians only; and when asked why they rob the Christians, burn their dwellings, their villages, disperse these good people, and reduce them to misery, they answer: “Through hatred of the Catholic religion.” Pray that no one may apostatize.

The Bonzes are at the head of this movement.

Until lately, “Fong-joung,” where I am at present, was in peace; but recently hostile rumors have been circulated with the intention of exciting the evil-minded against us. As a safeguard, my Christians commence to-day making intrenchments around the village: the Bishop has been informed of this, and approves of it: they are ready to oppose force to force. May God protect us from all danger.

J. Fabregues.
Letter from Sister Jaurias, Sister of Charity, to Most Honored Mother Kieffer.

Pekin, May 22, 1900.

Most Honored Mother,

The grace of our Lord be ever with us!

For a long time past I have felt the desire to tell you of our situation which, humanly speaking, is far from being tranquil; but we are not alarmed, for we are convinced that our Immaculate Mother whom we have chosen for our Protectress, will shield us as she has hitherto done. The Bishop and our worthy Missionaries are most solicitous for us; they watch events and take all necessary precautions.

In any case, Most Honored Mother, should we be massacred, it would be only for the faith, so there is no reason to complain. The Boxers seek only for Christians, and apostasy will save their life: this is a great danger for the ignorant and for timid Christians. But we have the consolation of seeing many remain firm, confessing their faith, and courageously meeting death. I trust that our dear Lord will bestow the same grace upon us all; we are much distressed about our 400 children. Nevertheless, I hope the danger will be averted.

The Europeans are taking measures; if they unite, order will soon be established. A providential visit of the admiral, with his staff, will impress the Chinese; they certainly think that he came to investigate the affair which at this moment is of deepest interest to all. This truly infernal sect of Boxers is ravaging all the Christian settlements of the vicariate. The Christians have deserted their villages and have taken refuge with us. We have already received 200 women and children, and this is but the beginning. The Bishop thought it best to send our
extern children to their families, and also to close our hospitals, in order to accommodate these poor refugees who apply directly to our good Missionaries as to their Fathers. The poor creatures are worthy of compassion; they have lost everything; their houses are in ashes, and often half of their family massacred. It is evident, Most Honored Mother, that the devil let loose, is at the head of this army of rebels. They are enrolled under the standard of the infernal spirit; they give themselves to him and believe they are invulnerable; and yet, when the balls reach them, they are wounded and killed. The horizon of China is very dark. The devil is jealous of the good that is done. Catechumens were very numerous and the mission most prosperous. Trial must needs overtake us; we accept it, Most Honored Mother: provided we can save the faith and souls of our children and the poor persecuted Christians, this is all we ask of our good God. Trouble and distress are but passing evils.

Thank God! our sisters are full of courage and generosity in serving our poor refugees. When I consider the condition of our establishment, I think of your circular of Oct. 15, 1899. If you could see the pell-mell and disorder in every department, you would say that your Daughters of China followed your recommendations but very imperfectly. I hope we shall soon have order and peace. The Bishop is very earnest in prayer, recommending the same to all. May God have mercy on us!

The members of our little family, offer you, Most Honored Mother, their filial respect; we beg you to pray for us in the blessed chapel. If you hear that we are massacred, do not grieve, dear Mother, for we shall be martyrs. What more desirable!

I have the honor to be, with profound respect,

Your humble and obedient child,

Sr. Jaurias, U. d. o. c. s. o. t. p. s.
We have the sorrow to state that Father Chavanne and Sr. Jaurias whose letter we have just given, are of the number of those whose death has been announced in a dispatch from Pekin.

The following letter from Mgr. Favier will give a general idea of the origin of the distressing events.


Pekin, May 18, 1900.

My stay in France was short indeed; but no amount of kindness could have kept me away from my vicariate longer, and I am thankful now that I have returned; I felt, that grave events were about to happen and that a storm was brewing. In case of a cyclone, a commander must be at his post even if that means to be tied to the mast.

To understand the insurrectional and anti-Christian movement that has gained ground so rapidly, we must investigate the causes; permit me a few preliminary explanations.

Seeing that the emperor, Koang-su, could have no heir, and that, moreover, he was plotting to deprive her of the regency, the empress nominated a new emperor, or rather an heir-presumptive. This future sovereign of China, a boy of twelve or fourteen years of age, is a grandson of Prince Toan, the fifth brother of Emperor Shien-fong, who died in 1860.

The son of Prince Toan above-mentioned, who bears the same name and is the father of the new emperor, is filled with hatred against Europeans and their religion. His animosity is easily accounted for. Prince Kong, the sixth prince who has assumed the regency since 1860, and his younger brother, the seventh prince who succeeded him
as father of the emperor, Korng-su, were both younger brothers of Prince Toan, who by right should have governed since 1860. Besides, when there was question of choosing a successor to the Toun-je, who died without issue, the son of the seventh prince instead of the son of Prince Toan was unlawfully selected. These two acts of injustice so incensed the latter that he retired to Moukden with his family. The choice of the new heir-presumptive has given Prince Toan great influence with the empress. He has returned with his old hatred against Europeans, treaties, and all that happened since 1860; and, besides, in complete ignorance of European affairs, the progress accomplished and concessions granted. In fact, he is still imbued with all the ideas of forty years ago. The old party and all persons of note who have preserved the feeling of hatred against Europe and the Christian religion have rallied around Prince Toan. The result is two divided parties: that of the prince, and that of the princes and mandarins who have been in power since 1860; these have accepted progress and issued the protective laws and decrees for religion, culminating in that of March 15, 1899, which the empress herself brought about and signed, and which has not been revoked, though the old party has carried it off.

Numerous sects under the name of Boxers, Great Knives, etc., whose insurrection originated in Chang-tong, have for the past seven or eight months spread throughout Tche-ly directing their movements towards Pekin.

The Boxers are a truly diabolical sect; invocations, incantations, obsession and even possession are common among them. The learned may attribute their extraordinary doings to magnetism or hypnotism, or may look upon them as victims of hysteria and fanaticism; but we see in them the power of the devil.

The hatred of the Christian name drives them to the
greatest excesses. Established as they are, in every village, they unite on a day specified to attack any one Christian settlement. On Saturday, May 12th, they burned the village of Kao-lo, and massacred more than 70 persons; several other villages were burned immediately afterwards. The Christians took flight, leaving all their worldly possessions behind them. The city of Pekin itself is not safe; Boxers are there in great numbers, and everywhere placards are posted announcing the burning of churches and the destruction of Europeans. The movement seems to be approved by those high in authority, and converges from all quarters towards Pekin. The standards of the rebels bear such inscriptions as: "Protect the dynasty and destroy Europeans;" "By order of the emperor let us destroy all Europeans." Danger, therefore, is imminent.

We have taken all the precautions dictated by prudence. I have written letters to all the higher mandarins. At my request, troops have been sent to a number of Christian settlements; but they are nearly all inadequate and some are ill-disposed. Nevertheless, I believe there would be greater evil done without them.

In our pressing necessity I have ordered public prayers for peace, which God alone can grant. Besides, I have written an official letter to the foreign minister, who has convoked the diplomatic corps. It has been unanimously decided to force the Chinese government to prompt action under the penalty of calling in foreign troops. Despite the danger, all are ready at their posts. The conduct of the Christians is admirable; apostasy is proposed to them, but they prefer flight, ruin, even death. Several catechumens have received the baptism of blood.

May 28th. This letter, commenced ten days since, has been interrupted by ten days of sorrow. Every hour brings fresh news of misfortune. The massacre in Kao-lo
was horrible; the victims numbered more than eighty. Small children were quartered, women were burned in church or run through with a sword, men were stabbed or shot; it is rumored that some were crucified. Twenty persons escaped because they were absent at the time of the massacre. A young man, eighteen years of age, was thrown into a well where he remained forty-eight hours; when the assassins left, he made his escape and has just arrived among us. In another village, two Christians were cut into pieces. In a third, several were massacred. Thirty villages, at least, have been abandoned by the Christians; six have been burned to the ground, together with their churches. The poor Chinese, who are pursued, take refuge in the mountains or in the largest cities. We are giving shelter to more than 2,000. The last few days, in particular have been a terrible experience.

The Boxers united in arms, May 26th, to attack Cha-la, at the very gates of Pekin. Only a miracle saved the place that night. We had, thank God, taken the precaution of bringing the Sisters of Charity into the city. The next day, the terrible and, unfortunately, true news was circulated that the Boxers, with unheard-of audacity, had burned the Han-kau-Pekin railroad of about ninety-five miles, as far as the terminus station, near the capital. All was destroyed: material, stations, stores; we do not yet know whether all the foreigners along the road were saved or not.

The same evening our large establishment of Petang was to have been burned. The announcement had been proclaimed and posted for several days; and I consider our escape miraculous. The different foreign ministers have met in consultation and have decided to call in special detachments. If they do not arrive within eight days, the fault will surely not be theirs.

Chinese troops have taken possession of the railway, and
have re-established communication with Tien-tsin, interrupted for forty-eight hours.

A most insufficient imperial decree was published this morning; but that protects neither religious establishments nor the Legations in Pekin from a sudden attack. The Christian settlements of the province are in the greatest danger. Every minute may bring us the news of a fresh catastrophe. We must hope, nevertheless; we are in the hands of God, and not a hair of our heads shall fall without His permission.

Such is our position to-day, May 30th. I hope that I shall be able to write better news in a few days. But the revolution against foreigners and the persecution against Christians seems so well organized that we may expect anything. Perhaps our prayers and those of our poor Christians will appease the anger of God.

† A Favier.

On May 29th, the Sisters of Charity, recalled from Chala-eul by Mgr. Favier, went to Pekin.

During this time, sad events transpired in Tien-tsin: our Missionaries have sent the following details.


Pekin, May 29, 1900.

We live in constant terror; but we are more concerned for our dear neophytes than for ourselves.

Already, many Christians have been massacred, and a great number of villages burned. And, in proof that the Boxers not only seek the destruction of religion, but also of all that is European, yesterday and the day before, they tore up the double line of railway leading from Pekin to
Tien-tsin on the one side, and to Pao-ting-fou from the other.

Last evening I intended to take the late train to return to my mission at Tien-tsin, but I found it impossible to do so; from the nearest station to Pekin, we saw the flames of that of Foung-t'ia where the lines branch off. The Chinese authorities declare that Pekin is well protected, but we have little confidence in the assertions of the mandarins: consequently, almost all the foreign ministers at Pekin, have telegraphed to their admirals for marines to protect the Legations and the missions.

As for ourselves, the Sisters of Charity, and the Marist Brothers, we rely solely on our Lord. Such trials as these teach us to pray! Mgr. Favier had the happy inspiration to appeal to the Sacred Heart of Jesus, imploring mercy. A circular to the Missionaries regulates for the general consecration which we were not able to make last year.

May 30th. — Communication with Tien-tsin has been re-established; I shall be able to return to my mission to-morrow. Numerous troops have prevented the destruction of the railway stations, and have gone to protect the families of the French engineers. Others are posted around the city, and along the streets. Many of the insurgents have been arrested. I hardly think the Boxers will dare show themselves around Pekin. I hope we are all secure. Thanks be to God!

When it suits the Chinese government, energetic measures can be taken; but, unfortunately, it is slow in deciding. This morning in the Pekin Gazette, is a decree against the Boxers; this we have asked for in vain for a long time.

However, all is not over; in the interior and in many other places there is still great danger; we fear that the Boxers, hearing of the fires in the neighborhood of Pekin, will be instigated to continue their depredations. As far as possible, assistance will be given to all in danger.
Pray earnestly for us, at Paray, I beg you. Even if peace is restored, there will be many ruins both material and spiritual to be repaired.

If some have fallen into discouragement, may the Sacred Heart vouchsafe to strengthen them for new conflicts; if some have fallen away—a rare misfortune—may the Heart of Jesus grant pardon and confidence to the guilty.

In general, our beloved neophytes manifest great courage, which has been sustained by remarkable proofs of divine favor. In several places, during the combat with the Boxers, the pagans saw the Blessed Virgin in the midst of the Christians; and during the massacre of a Christian settlement, the pagans heard a heavenly music, and they understood that the victims were happy. Finally, two evenings ago, ten Christian guards of an establishment much in danger, at the gates of Pekin, saw during the night a large white cross which they venerated.

Cl. Guilloux.

Another Missionary from the residence of Tien-tsin, writes as follows:

Tien-tsin, June 12, 1900.

Within the past month we have heard only of the massacre, of the butchery, of the Christians. In our district, all the Christian villages have been burned, even those within an hour’s distance from Tien-tsin. The church in the city is in great danger. The districts of Pao-ting-fou, King-tong, and all the suburbs of Pekin, have met the same fate. The Missionaries are still there, ready to do all in their power to save the life of their sheep, but what can they do?

At Tien-tsin, we are more secure; but how many pre-
cautions had to be taken! European soldiers are on guard, watching the whole night, etc.

Owing to this apparent security, many Christians have taken shelter with us; we have more than 1,200 to lodge and feed: our steward told me yesterday that six or seven sacks of rice are daily consumed.

This is not all: when the danger is over, these good people returning to their districts, will find neither houses, nor fields to plant; hence, a famine! Oh, you, who are so compassionate, help us; I ask this in the name of Jesus!

If you only knew in what constant dread we live; if you could see these poor distressed Christians who come to us! One mourns for his children, another for his wife; a third has seemed to apostatize, and knows not how to express his regret and sorrow...etc. This is the spectacle daily presented to us. One sentence from a Brother in Pekin, graphically paints the situation: "no longer can we be numbered among the living!"

Here is what a Missionary from the same vicariate says:

Letter from Father Fabregues, Priest of the Mission, to Father Louwyck, Director of the intern Seminary, at Paris.

Hoang-hoa-kiang, May 30, 1900.

In my last letter, I spoke to you of the massacre of the Christians of Kao-lo; the viceroy sent out a thousand soldiers, but these afford so little protection, that Father Desrumaux writes me from Tien-tsin, that the I-ho-tsuen have just burned a bridge of the railway, have set fire to the engineers' houses of the Franco-Belgian line at Pao-t'ing-fou; and it may be that we shall have to deplore the death of many Europeans.

At Fong-joun, my residence, the rioters, since the panic two weeks ago, are somewhat subdued; but the I-ho-
tsuen, on the contrary, have multiplied, unmolested; for
my sub-prefect refuses to trouble himself about them.
Moreover, for the past few days, they have sought to rouse
the populace against us by circulating reports, and pla­
carding on the pagodas, that the Europeans hire men to
poison the wells; other bulletins say that we must be put
out of the way, for the preaching of the Christian religion
is displeasing to the “pagan spirits and divinities.” You
perceive that two powerful weapons are directed against
us: superstition, and the fear of death; but we are in
the hands of God. The viceroy, urged by the French
consul at Tien-ts'in,—whose kindness and zeal are worthy
of high commendation,—has just sent here 250 soldiers;
their leader is to call on me to-day...The presence of the
soldiers will pacify the people for a few days, but I have
no confidence in them. There were 1,000 at Pao-ting-fou,
but they failed to repress the I-ho-tsuen; what will 150
men do here?

The secret cause of all this trouble is in the imperial
palace. The insurgents are certainly protected, otherwise
they would long since have been conquered and dispersed.

What has the future in reserve for us? Perhaps, mar­
trydom. God be praised! May He vouchsafe to have pity
on our poor Christians and strengthen them for the fight.

Only one word: Events are becoming more and more
serious.

In Pao-ting-fou, Y-tchoo, Pa-tchoo, and Tien-tsing-fou,
there is nothing but fire and bloodshed; Christians villages
are burned and the people massacred. A short time ago,
the danger at Pekin was so alarming, that the archives
were buried: 75 French soldiers are there at present. The
Holy Childhood of Kao-kia-tchouang is reported massacred;
that of Young-ping-fou, being in danger, will be brought
to Tien-ts'in to-day. 21 miles from Tien-ts'in the work of
destruction is going on. Six hundred Christians have fled
to the Concessions; but these Concessions may be attacked at any moment; one hundred additional marines have been called; the consulate is fortified; it will serve as a place of refuge. Twenty warships are at Ta-kou.

These tidings I received from Father Desrumaux who is at Tien tsin. In this locality there is no persecution so far, but the Christians are threatened with death. We have fortified one village; in case of danger, the people of other places will take refuge here, and so escape the peril, or, if it comes to the worst, die together.

These massacres are secretly ordered by the higher mandarins and by the new emperor’s father.

I write at present, fearing that the railway may soon be destroyed. An offer has been made to Father Scipione who is at the Pao-ting-fou, at Nan-kia-tehhuang, where the Christians have fortified themselves, to send twenty soldiers to conduct him hither; but the holy Missionary refuses to abandon his flock—this is well!

The railway from Pao-ting-fou to Pekin, secured by a Franco-Belgian syndicate, is utterly demolished; the engineers’ village burned; It is reported that the line from Tien-tsin to Pekin is partially demolished.....

Pray for us: may we meet in heaven! Console my mother; tell her how much I love her, and that I am happy to die for God, if His Providence so ordains.

Your devoted confrère,

FABREGUES.

June 17th, at one o’clock in the morning, the Chinese opened fire upon some warships of the European fleet stationed before Ta-kou. The troops disembarked, and after a conflict of six hours, the Chinese forts, silenced, were taken by assault by our men.

From Nagasaki, whither Father Guilloux, vicar general
of north Tche-ly, had sent him, a Missionary who witnessed the events at Pao-ting-fou, and afterwards those of Tien-tsin, gives the following statement:


Nagasaki (Japan), August 7, 1900.

February 4th, we learned at Pao-ting-fou, that riots had broken out in the vicariate of Mgr. Bulté. This vicariate, south-east Tche-ly, is served by the Rev. Jesuit Fathers. The Christians made a brave defense; Chinese troops, under the command of General Mei, favorably disposed towards Europeans, aided in repulsing the aggressors. This general being afterwards censured by the court of Pekin, declined at a later period, when the danger was still more imminent, to assist the Rev. Fathers.

These disturbances are frequent in China. They are caused by bands of plunderers or rebels whom, ordinarily, the Chinese troops easily disperse. This time, however, the case was different. A Chinese priest of the district lately informed us, that, in many villages, the pagans in the locality, unite, practise new superstitions, insult the Christians, receiving secret orders from the higher mandarins, or from unknown influential persons. These pagans take the name I-ho-tsuann (I-rho-tsuann) or Boxers.

Who are these I-ho-tsuann? Whence do they originate? What is their aim? In the beginning, it would have been difficult to answer these questions; but past events have shown us too clearly what to think of them.

The term Boxer is only an imperfect translation of the Chinese term I-ho-tsuann, which means Society for justice in administering the Boxe (i-justice; ho-union, concord: tsuann-fist).

This sect was organized at Chan-tong, to avenge the taking of Kiao-tcheou by the Germans. Then, from
time, to time the Europeans helping themselves to portions of territory, established railways, etc.; finally, in the opinion of the Chinese, Europeans were gradually becoming masters of China: it was then urgent, said they, to protect the country.

This was the chief cause of the institution; doubtless many other motives have been added to this: as hatred against the Christian religion, plunder, etc.

The leaders of the Boxers on reaching a village, divide the pagans into bands, each band having its chief. All assemble at the pagoda, or in some convenient place, where the Boxers perform their superstitious rites, and exercise themselves in throwing the lance. A sort of diabolical influence governs these individuals.

The Boxers have a program which they faithfully carry out. We must, they say, massacre the Christians, destroy railways, and make way with the Europeans. The rallying cry is: "Death to Christians and to the devils of the West! Protect the dynasty!"—Such are the Boxers.

Let us now consider what took place in Pao-ting-fou about the month of February.

The Director of the district, informed of what was going on in several villages, notified the sub-prefect and the prefect of Pao-ting-fou. This was useless; they declared there were no Boxers, and to assure the fearful Missionary, they sent a delegate to investigate; he, on his return, quite naturally, had seen no cause for alarm; and so the matter rested.

There can be no doubt of the connivance of the mandarins. The Christians and pagans were in a state of excitement; some few mandarins, probably strangers to the secret policy, endeavored to pacify the people; but they were insulted and gained nothing. Whoever is acquainted with Chinese policy considered this an ill omen.

The situation was serious; facts confirmed our appre-
hensions, for riots soon broke out. The Christians in many places were armed; they were under no illusion regarding the fate that awaited them. The condition of two villages not far from Pao-ting-fou, was a lesson to them. March 2d, at Tong-ma-ynn, there was a struggle; April 22d, at Kiang-kia-tchoang, there was another; one catechumen lost his life; 30 of the Boxers perished. May 6th, a Christian, exhausted by fatigue and covered with sweat came to us, stating that at Kao-lo, sixty Christians had been burned or massacred while praying in their chapel; only twenty had effected an escape through the double ring of the Boxers.

Mgr. Jarlin, consecrated coadjutor to his Lordship, Mgr. Favier, April 29th, second Sunday after Easter, was then at Pao-ting-fou. He resolved, if possible, to have a stop put to this terrible persecution, and the leaders of the trouble to be brought to justice. To this effect, his Lordship called upon the mandarin of Pao-ting-fou, the Fenn-t'ai (or high treasurer) who greeted the bishop thus: "Because you cannot settle this business at Pekin, you come here." It was evident that the authorities were ill-disposed; Monseigneur was convinced of this. The disaster of Kao-lo following, the bishop left Pao-ting-fou, informing the mandarin that he would continue the suit at Pekin.

The massacre of Kao-lo sounded the alarm; from that time the Boxers became more daring, the Christians, more timid; the former pillaged, massacred, and set fire to the dwellings; the latter fled to Pekin.

The outlook was gloomy in the extreme. Mgr. Favier first turned to God prescribing prayers throughout the vicariate; then he had recourse to man.

The officials of the European powers addressed serious remonstrances to Tsong-ly-ya-men (minister of foreign affairs). The mandarins, according to their custom, made
the fairest promises; but, alas! they were vain and useless.

The number of Boxers constantly increased, extending their cruelties throughout the vicariate. The virgins and the children of the Holy Infancy were carried off; some were buried alive, others slaughtered; pillage and conflagrations everywhere. Our Christians from all points made their escape: they who could find no shelter in other centres, came to Pekin.

Mgr. Favier kept the ministers informed of the situation. On the night of the 27th and 28th of May, the Boxers destroyed a bridge and burned several stations on the railway-line from Pao-ting-fou to Pekin. The following day the work of destruction was completed. A number of engineers on the line fell back upon Pekin, others were forced to return to Pao-ting-fou; but these poor creatures finding no safety there, hastened to Tien-tsin aboard of Chinese junks. On the way they were attacked; and all—men, women and children, came ashore and were compelled to go on foot to Tien-tsin, following the river bank. At every step they were exposed to the flying balls of the Boxers. They reached Tien-tsin, June 2d, in a lamentable condition. Many of them were sadly wounded; they had lost four of their number; these—three engineers and one lady—preferring to abandon their party, were cruelly slain and mutilated.

The destruction of the railway dispelled all illusion; the ministers called out European detachments. The first division reached Pekin without any difficulty; but on June 5th, the Boxers tore up the line from Pekin to Tien-tsin.

Admirable Seymour's column, leaving Tien-tsin June 10th, was compelled to beat a retreat before the Chinese forces. This column, however, performed feats of valor; it entered Tien-tsin June 26th, with the assistance of a Russian detachment.

While admiral Seymour was en route, the Boxers, in-
cited and cheered on by the Chinese regulars, attacked the Christians with renewed fury; urging them to apostatize, placing along the roads their false gods, obliging passers-by to adore them. About thirty miles from Tien-tsin, altars for sacrifice were erected, and the soil was drenched with the blood of martyrs.

June 13th, the secretary of the Japanese Legation was assassinated at Pekin.

The Boxers occupied Pekin and the Chinese city of Tien-tsin.

During the night of the 15th and 16th of June there were twelve fires in Tien-tsin and the Chinese faubourgs. Our Lady of Victory, the Memorial Chapel erected in reparation of the massacre 1870, was set on fire; the Catholic religion and the French government suffered greatly.

The following night, our soldiers organized an expedition and killed one thousand Boxers. At Ta-kou, farther distant, the Chinese forts at half-past one in the morning, fired upon European vessels; at seven o’clock, three forts were taken.

These tidings were immediately brought to the viceroy of Tien-tsin. Sunday, June 17th, the Chinese forts commenced the bombardment of Tien-tsin at 2:45 p.m., which lasted until July 14th.

At Pekin, the Europeans and Christians, ministers, and our two vicars apostolic, are at the mercy of a revengeful mob and a brutal soldiery.

At Tien-tsin, 2,000 Christians from various quarters, are lodged at the French Concession; the Chinese cannons make great havoc among us.

Here I must conclude.—Hostilities have commenced; God alone knows when they will cease. European policy in the extreme East, is very complicated.

Let us give thanks to God who fortified these thousands and thousands of Christians and neophytes at the hour of
death; and let us ask of Almighty God that, after the storm, the divine seed may germinate and produce a hundred-fold in this land watered by the blood of our martyrs and our soldiers.

One of our Missionaries writes as follows from Shanghai in the month of July:

_Letter from Rev. Leonce Marion, Priest of the Mission, to Rev. Philip Meugniot, at Paris._

.... The admirals, assembled at Ta-kou, having, in consequence of scarcity of provisions, decided to send to Shanghai the women, children, and men unfit for service, a Chinese vessel arrived here yesterday with all this cargo. Another ship has been sent from Ta-kou to Japan, with other Europeans of Tien-tsin who could not be utilized in defending the Concessions.

Brother Rémy has been sent by Father Boscat to seek information at Ta-kou and at Tien-tsin, if it is possible for him to reach these points.

We learn from those who arrived here yesterday from Tien-tsin, that the Europeans in that city are still living, with the exception of two: the secretary of the French Consul and an employee in an English commercial house. They tell us also that all the Missionaries and sisters are in good health: our sisters are nursing wounded European soldiers of all nationalities.

16,000 European soldiers are stationed at the Concessions of Tien-tsin; it is thought they will be able, united with the regular Chinese troops, to prevent the Boxers from making a descent upon the Concessions.

Unfortunately, European soldiers are not in sufficient numbers to venture to Pekin; we have no tidings from that city. It is a fact, that the German minister was attacked by the Boxers on the 13th, on his way to the Tsong-
li-yamen, and that he died there of his wounds. His secre­
tary who accompanied him, was also fired upon, but es­
caped. This is the only death of which we have been
informed.

Other telegrams from Chinese sources, state that the
English Legation and another (not named) were safe, July
2d. It is impossible to tell you anything more; we know
nothing, but we are always hopeful. Several weeks ago, a
Jesuit Father in the north informed Father Rouxel by
telegram of the massacre of two Jesuit Fathers and of two
Lazarists who must be Fathers Nié and Po: the former is
doubtless, our confrère belonging to the district of Tien-
tsin; as to the latter, we know not whether he is a Chinese
or European confrère, or a Chinese secular priest. These
two deaths have not been confirmed by our confrères.

Tien-tsin seems almost out of danger; we know little
or nothing of Pekin, but its situation is not desperate.

You will find inclosed the plan of Shang-hai with the
extension of the Concessions, and the map of China. La­
ter, I shall send you other charts of our vicariates of the
north and south, when I can secure them.

LEONCE MARION.

2. INFORMATION FROM DIVERS SOURCES.

To the letters of our Missionaries we shall subjoin the
following details from various sources.

In Europe, during the last half of the month of June,
alarming despatches were published: tidings of the mas­
sacre of the Missionaries and the destruction of many re­
ligious establishments, all unhappily too true, were added;
it was rumored that the Legations of Pekin were seized,
and the representatives of the different powers in this
city assassinated.
SIEGE AND DELIVERANCE OF TIEN-TSIN.

The actual siege of Tien-tsin lasted from June 7th, to the 23d. The firing and cannonading raged night and day; two thirds of the French Concession and all the buildings in its neighborhood were burned. Fortunately, order was maintained among the troops, and resident strangers suffered no detriment. This is the testimony of a correspondent of a French journal. (Le Temps, Aug. 24th.) After relating the deliverance of Tien-tsin, June 23d, he adds the following details of the 26th, marked by the return of Seymour’s column to Tien-tsin.

ADmiral Seymour’s column.

June 26th.—A silent night, a tranquil morning. At eight o’clock a.m., Seymour’s detachment arrived with 210 wounded; 40 had perished. We have twelve wounded, only one was killed. The appearance of the men is distressing, with the exception of the Germans who are in comparatively good condition, and the French who are filing off. The Russians make directly for their camp without passing the Concessions. The view of this long procession of wounded soldiers is sad in the extreme.

“As already stated, the column reached the station of Lang-fang without any difficulty; but beyond that it was impossible to advance. However, it pushed on two miles farther, under the greatest difficulty, and was forced to retreat. At this moment, the commander de Marolles, received a letter from Mr. Pichon, dated the 15th, wherein the French minister told him that if help were not afforded, he feared the Legations would be entirely destroyed. The escort defended the quarter of the Legations against the Boxers and killed many of them; an interpreter of the Japanese Legation, on his way to the railway station seeking information regarding the arrival of
MAP OF THE ROAD FROM TA-KOU TO TIEN-TSIN AND PEKING

(From the Revue des Questions diplomatiques et coloniales, rue Cassette, 17, Paris.)
reinforcements, was killed by the regulars in crossing the Chinese city.

"All the religious establishments in Pekin have been destroyed, 1 with the exception of the Petang, principal residence of the Lazarists, situated in the imperial city and guarded by forty French marines. On the reception of these tidings, admiral Seymour, who already had ordered the retreat, gave a countermand, and an attempt was made to reach Pekin; but the detachment, scarcely 1,500 strong, could send forward only 800 men: the rest guarded the wounded and the provisions. Surrounded by Boxers who were joined by regulars armed with Mausers and Mannerlichers, supplied with cannons, a choice had to be made between utter destruction and a retreat: the latter measure, the only reasonable one, was adopted.

"The detachment remained in the district until the 18th, hardly able to procure provisions; then commenced a retrograde march and they reached Pei-ho where they found some sampangs which they appropriated to their own use. June 20th, the soldiers were attacked by the Chinese regulars, at first but feebly, then vigorously. They had to fight their way through these troops. On nearing Tientsin, they took possession of three villages, there to intrench themselves and rest. These villages were taken at the point of the bayonet by the French marines, with a valor which elicited the praise of Admiral Seymour. But the number of the wounded was so great that it impeded the march of the detachment. Having reached the neighborhood of the Si-gou arsenal, at the north of Tientsin, they found the road occupied by a considerable Chinese

1 That is according to a letter dated Aug. 10th, the Nan-t'ang (Church of the Immaculate Conception); the Toung-t'ang (St. Joseph's church; the church of the west, and another outside the walls (St. Michael's church).—Editor's note.
force. A last attempt was made by the English column—the arsenal was attacked, and the Chinese fled. The army safely intrenched there, decided to wait for the reinforcement from Tien-ts’in. In the arsenal were found thousands of Mausers and Mannerlichers, and a hundred Krupp cannon of the latest models. This was a stroke of good fortune for them, as their ammunition was exhausted, and a Russian and an English cannon had to be abandoned for want of means of transportation. The soldiers took possession of these guns and some of the cannons with which they fired on the Chinese troops in their vicinity. This state of things lasted two days; on the evening of the 25th, the first reinforcement having arrived, they set fire to the arsenal of Si-gou and departed for Tien-ts’in.

Finally, on the 27th, the Russians, in conjunction with the Germans and English, attacked and took the great arsenal of Tien-ts’in which they set on fire; three other arsenals were destroyed on the preceding days.

GENERAL IMPRESSION IN EUROPE.

In Europe, the greatest anxiety prevailed and it was constantly increased by the most painful tidings. On July 7th, the following despatch, via England, was received: "Prepare for the worst."

July 8th, the papers announced a general massacre of the Europeans at Pekin. From the despatches there seemed little doubt of the fact.

In Paris, the Superior General informed the Community of the report, recommending the Mass of the next day to be offered for the victims in general,—saying that, when details were received, the accustomed suffrages would be offered for each of our confrères, should they be among the victims. The following Friday he gave a conference on: How we should meet adversities.
PEKIN: THE LEGATIONS AND CATHOLIC MISSIONS
BESIEGED.

In August, the various Legations were able to send telegrams from Pekin. The following is from Mr. Pichon, the French minister, giving intelligence regarding the Catholic Missions of Pekin: the despatch is dated Aug. 3rd:

"From the 20th of June to the 17th of July, we were besieged, fired upon, and bombarded by the Chinese troops. Four Legations were burned, three fourths of the French Legation destroyed; but we held out owing to the heroic efforts of the Franco-Austrian detachment.

"We lost sixteen men; the total loss is sixty; we have 110 wounded.

"All the religious missions of Pekin are burned, with the exception of the Petang which is still standing, but its fate is uncertain. Notwithstanding our anguish and privations, the personnel of the Legation and Captain Darty are in good health.

"The bombardment ceased July 17th; but the odious efforts of the Chinese barricades, and occasional discharge of musketry, continue, without, however, making any victims. The Chinese government is trying indirectly to negotiate for our departure; but we cannot leave without a surer protection than this government would guarantee. Our forces, ammunition, and provisions, are almost exhausted. The suspended attacks may recommence and deliver us up to the mercy of the Chinese government."

A few days after, Mr. Pichon sent another despatch, dated Shang-hai, Aug. 9th, in which he manifests, for the native Christians, a solicitude highly honorable to him.

"The diplomatic corps has just been informed by the Chinese government, that for several reasons, the powers have demanded our departure from Pekin under an es-
and we are requested to prepare for this departure and to appoint the day.

We answered the Tsung-li-yamen that we could not abandon our post without instructions from our respective governments; that we would refer the matter to them.

"I must inform you that we shall not leave Pekin, unless foreign forces come for us.

"These forces must be sufficiently strong to protect 800 persons; 200 of these are women and children, and fifty wounded; besides these we have more than 3,000 native Christians whom we cannot abandon.

"In any case, a Chinese escort would not be desirable.

THE RED CROSS.

In the meantime, measures were adopted to afford succor to the soldiers sent by the different powers, as well as by the United States, and Japan.

In France, the Red Cross organized assistance, as the following items will show.

"The Society for the relief of the wounded, under the presidency of the Duke of Auerstäedt, Grand Master of the Legion of Honor, sent to China two field-hospitals fully equipped.

"The personnel of the two hospitals comprises: two representatives of the Society, two chaplains, one of whom is Mgr. Ferrant, eight resident physicians, ten nurses, and five Sisters of Charity of Saint Vincent de Paul; fifteen other sisters will be placed at the disposal of the Society by the Superior General; they are already in Shang-hai.

"The two hospitals sailed from Marseilles, August 10th, on the Notre-Dame-du-Salut, an ambulance ship that rendered efficient service in the Madagascar expedition, and which has been chartered by the state for the transport of troops to Ta-kou.

"On the landing of the troops, the ambulance vessel
will remain at the disposal and expense of the Society. It will accommodate from three hundred to four hundred patients who will receive the best medical treatment.

"Should this number be exceeded, the ship will convey the sick to a sanitarium which will be installed by the Society, in a healthy locality on the coast of Japan.

"One of the two field-hospitals aboard the *Notre-Dame-du-Salut* will, if the commanding officer deems it advisable, be landed, and follow the movements of the army.

"The Society has made an arrangement with the ministers of war and of the marine."

"On August 10th, a.m., the complete personnel of *Notre-Dame-du-Salut*, accompanied by the Ladies of the Red Cross, ascended the prominence of *Notre-Dame-de-la-Garde*, at Marseilles, where Mass was celebrated for the happy success of the voyage, and the blessing was given by Mgr. Ferrant. At 5:30, p.m., the ship set sail for China.

**TAKING OF PEKIN.—DELIVERANCE OF THE LEGATIONS AND OF THE CATHOLIC MISSIONS.**

After the taking of Tien-tsin, the allied forces prepared to march upon Pekin; and after many conflicts, they arrived at a short distance from the capital.

The following notes give the succession of events:

"In an assembly held August 12th, the commanders of the various international troops, decided that the allies should concentrate their forces Aug. 14th, five miles from Pekin, and give battle the following day.

"On the 13th, the allies marched upon the city in four parallel lines. The Japanese at the north, the Russians in the centre, the Americans and the English to the south. Late that night, the Russians met with considerable opposition. A sharp engagement took place, and the Chinese fell back upon Pekin. The Russians attacked the city,
but were obliged to ask for reinforcements. At the same time, the American cavalry had an encounter with the enemy. These various conflicts compelled the allies to hasten the execution of their plans.

On the morning of the 14th, the Japanese attacked the East gate of the Tartar city which they endeavored to explode with dynamite; but in consequence of a continued fire were obliged to desist; they bombarded the gate and city during the greater portion of the day.

"The English, then at Tong-tcheou, fifteen miles distant, hastened by forced marches despite the intense heat, striking for the extreme left; they attacked the north east gate of the Chinese city. On their side, the Russians and French assaulted the east gate of Pekin, facing the canal, and hoisted their flags on the Chinese walls.

"The Imperial city was completely surrounded. The English, meeting with no resistance broke in the gate and penetrated even to the Temple of Heaven where they were rejoined by the Americans with their cannon and cavalry.

A despatch from Frey, commander of the French troops, mentions the deliverance of the Petang, principal residence of the Missionaries, and of Mgr. Favier, on August 16th:

"After a prolonged cannonade, the allied troops entered Pekin, on the night of the 14th to the 15th of August. The Legations were saved.

"At the French Legation, order was perfect.

"The following day, Aug. 16th, General Frey who had the Russian forces under his command, took possession of the gate Chouen-tche-men defended with cannon by numerous Manchurian troops.

"The General then hastened to the Sihoa-men gate, of which after a sharp conflict with the Chinese troops, he became master. A battalion of Japanese took part in this last operation."
"General Frey then marched to the Petang, and freed Mgr. Favier and all the Europeans there inclosed.

"All that portion of the city between the marble bridge, the imperial palace, and the Petang, was covered with intrenchments thrown up by the Chinese; numerous forces were masters of these and obstinately defended them. General Frey engaged in severe conflicts before taking possession.

"During the entire day, the French minister and the personnel of the Legation were under the immediate protection of the General.

After a desperate struggle, the allied forces succeeded in occupying the mountain of Charbon. (Mee-chan).

"The French soldiers succeeded in expelling from the Tartar city as well as from the Chinese city, the regular troops and Boxers who still held several points."

More than 500 bodies of the Chinese regulars remained upon the field. The imperial palace was taken Aug. 16th, and the entire city of Pekin was invaded by the allied troops; the city was divided into police sections, and the imperial palace was occupied by the Japanese. There was no representative of the Chinese government in the capital.

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We await letters from Pekin, which may not reach us before October, to give the desired details concerning our Missionaries and the Sisters of Charity.

OTHER VICARIATES OF CHINA.

Tidings of our other vicariates of China are rare. While awaiting letters from the Missionaries, we give the following items:
SOUTH KIANG-SI.

Mgr. Coqset, vicar apostolic, in a despatch received at Paris, Sept. 12th, states that Ki-ngan is burned; but that the Missionaries are all safe and well.

Ki-ngan is the head-quarters of the Mission. The ecclesiastical and preparatory seminaries are in this city.

EAST KIANG-SI.

Father Boscat, procurator of our Chinese missions, sent from Shang-hai the following information relative to this vicariate:

"August 9th.—Kin-te-tchen, Tong-lou, Yao-tcheou (residences) are burned. Sisters safe. Dauverchain wounded. Mission demolished." Details relative to the sisters and to Father Dauverchain, are connected with the residence of Yao-tcheou.

TCHÉ-KIANG.

The following letters present this vicariate as passing from fruitful apostolic labors to persecution.


Tan-li-hi, May 14, 1900.

Most Honored Father,

Your blessing, if you please!

I quitted the residence of Hang-tchou the middle of the month, halting at Fou-yan-hi, about 90 lis from the city of Hang-tchou. Thank God! I was there enabled to inaugurate a new settlement, by receiving into Holy Church eight adults and one child. At present, I am at Tan-li-hi, 180 lis from Hang-tchou; I closed a mission
PLAN OF PEKING
(From l'Illustration.)

Published by Via Sapientiae, 1900
there day before yesterday. In consequence of having no catechist, there were no baptisms this time; however, the number of catechumens is daily increasing; among them we have some lettered men and Ton-ze. The Protestants, on the contrary, have but very few converts; they have not even one in the city; hence, they are furious against us; out of jealousy they falsely accuse our catechumens before the authorities. Happily, the mandarin is favorably disposed towards us, and so everything is easily settled.

To-morrow, I shall go to the mountains of Tse-ly-lan to give a mission; thence I shall proceed to Nien-tchou-fou, 270 lis distant from Hang-tchou, to visit the catechumens. Then off to Jing-an-hi, about 400 lis from our residence; no Missionary heretofore has been able to reach this place; but now, by the grace of God, we have there many catechumens; the mandarin is well disposed towards us, or rather towards our holy religion; hence, many of the lettered men are converted. I shall then go, in the name of the Lord, to say the first Mass in this place, hoping that our holy religion may be propagated and the new settlement firmly strengthened in the faith. Thence I shall proceed to Jou-tsou-hi, 450 lis from Hang-tchou, to give a mission. Finally, I may go to Kiu-tchou 100 lis from here, to make my confession; this is another district where Fathers Asinelli and Wang labor with Father Fou, a native secular priest. Then, if God permits, I shall go by Lain-tsi to Phou-kan, 300 lis from Hang-tchou to give a mission there; and then return to my residence by the last of next month.

I beg you, Most Honored Father, to remember this pilgrim Missionary in your prayers and Holy Sacrifices; please also send us confrères to assist us. The recital of my travels must show you that the harvest is abundant, but the laborers few.
With profound respect, in the love of the Sacred Hearts of Jesus and Mary Immaculate,

Your most humble servant and obedient Son,

ANDREW CHU.

Letter from Rev. E. Barberet, Priest of the Mission.

Ning-po, June 1, 1900.

Our beloved Province has passed through a terrible ordeal this year, our district of Tai-tcheou in particular. Father Lepers barely escaped with his life, but his companion in the apostolate, Father Wilfinger, was so severely beaten, that his enemies, the Protestant party, thought it a duty to announce his death. You have doubtless heard that some weeks previous one of the catechists of this mission was drawn and quartered. Our dear confrères cannot venture out of their house; they are thus forced to abandon their Christians whom they cannot visit without compromising them, nor without danger to themselves.—What anxiety for our beloved vicar apostolic, Mgr. Reynaud! How many visits to the mandarins to obtain justice—and this justice always deferred! The troubles in the north render our situation more embarrassing, and delay the settlement of our difficulties. Yes, truly we can look for succor only from Heaven!

E. Barberet.

Letter from Rev. Cyprian Aroud, Priest of the Mission, to Rev. Francis cus Aroud, of the same Congregation.

Wenchow (alias Oueng-tcheou), June 20, 1900.

Dangers are on the increase. Not only is Pekin threatened, but Yumen, Su-Tche-kiang, and even Wenchow.

The Boxers of the southern district of Wenchow are all activity: insulting placards are posted in almost all the
cities and large villages, and the people are urged to rid themselves of the Europeans, to burn their establishments, to plunder and massacre the followers of their religion. The plan of destruction is drawn up: day after to-morrow, Vou-sa-den will be in flames; then Siao-kao-fou, Ping-yan, etc. The ringleaders are the allies of their friends, the Boxers of the north; they assert that the emperor does not molest them, but, on the contrary, protects them. The mandarins of Ping-yan seem dead. Protestant Christians and our own are much alarmed, particularly the former; for the insurgents render public homage to our justice and disinterestedness by urging their partisans to spare the Catholic Missions, but to make the people apostatize, to prevent the mission from making converts: the mob is more hostile towards Protestants.

This is the situation a short distance from Wenchow. Probably this city, hitherto so turbulent, will be aroused and renew the disasters of 1884, when all our establishments were destroyed by fire and our beloved confrère, Father Procacci barely escaped a tragic death.

The future is very dark, but we are not despondent.—

C. Aroud.

WEST TCHE-LY.

We have the least information concerning this vicariate, so much exposed to danger.

June 27th, Sr. Labreuil, Visitatrix of the Sisters of Charity in China, wrote from Shang-hai:

“The latest news from Tcheng-ting-fou (centre of the mission of west Tche-ly) was communicated by Mr. Jadot, chief engineer of the railways. His agents despatched, June 19th: ‘At the mission, all safe and well, but in great danger; send us arms and soldiers.’ This despatch came to us by Hankow, in the south.”

Finally, we quote from a letter written by Mgr. Bru-
guière, vicar apostolic of this region, dated Tcheng-ting-fou, May 22, 1900, these sorrowful and touching lines addressed to the Superior General:

"I conclude by informing you that we are victims to the scourges of war, pestilence, and famine; the typhus fever, the Boxers, and the terrible drought, inspire the greatest anxiety. Pray for your children and bless them, that our good God may give them strength to live and to die for His glory.


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LATEST INTELLIGENCE.


Pekin, Aug. 16, 1900.

Most Honored Father,

Your blessing, if you please!

Yesterday, the troops entered Pekin, and we owe our deliverance, this morning, to the French. During the two months' siege 2,400 shells or bullets were poured upon the Petang; everything is in ruins; the church must be rebuilt; many have lost their lives by the explosion of the mines, as well as by the bullets and the famine; we have now provisions only for two days, allowing two ounces for each individual; the animals, leaves of trees, roots, etc., all have served as food to our starving people. More than one hundred and twenty children have died, and fifty-one were buried under the ruins by one explosion; we have four hundred graves in our garden!... At last, our three thousand Christians of both sexes are saved; so far, we have not to mourn the death of a single sister in our mission.
Father Chavanne, died during the siege, of a wound and the smallpox. Fathers Garrigues and Doré are martyrs, massacred in their parishes. Whilst trying to make his way to the Petang yesterday evening, Father d'Addosio was massacred in the street. We have been informed of the death of four or five Chinese Fathers, and, probably, there are other victims; of these, I shall write later.

At Pekin, everything has been destroyed by fire, with exception of the Petang, which made an heroic resistance, defended by forty marines! You shall have, shortly, other details. We have suffered much; but, our Lord, the Blessed Virgin, and the Saints have wrought unceasing miracles in our favor.

And now, as Saint Vincent would say: "Let us not lose heart, the work must all be recommenced; well, with God's help, this will be accomplished." In our Vicariate alone we count over twenty thousand martyrs; and, surely, these will aid us in our efforts, they will intercede for us in Heaven! There are no faint-hearted ones amongst us, and all hope for the best. In the love of our Lord,

Your very humble Son,

A. FAVIER.

P. S.—Aug. 17th. Sister Jaurias has received the last Sacraments, but the news of our deliverance has revived her.


Pekin, Aug. 23, 1900.

Very dear Confrère,

The grace of our Lord be ever with us!

A temporary post-office has been installed between Pekin and Tien-tsin. We were rescued from extreme
peril on the 16th of August; but, alas! several have been taken from us: Fathers d’Addosio, Garrigues, Doré, Chavanne, Bartholomew Ly, Andrew Ly, Nié, Thomas Pao, Brother Jules André, Brother Joseph, Sister Jaurias, are no longer numbered with the living, they have gone to receive the reward promised to the faithful servant. We have no tidings of our confrères of Pao-ting-fou, and Suennhoa-fou, and we fear that many names must yet be added to the list of our beloved dead.

Need I tell you that we suffered much during those two long months of pitiless siege? You know it already: help us to return thanks to God; for, without His special protection we must all, with our dear Christians, have perished. Think of it, on the date of our deliverance, we had provisions only for forty-eight hours! Had we still been able to hold out against the enemy, we could not escape death by starvation. But here we are alive and rejoicing that we have been spared to labor a while longer for our poor Chinese! It will be some time before we shall be able to fully estimate our losses.

A. Ducoulombier.

Pekin, Aug. 27, 1900.

During our three months’ martyrdom, under ceaseless fire, the balls crossing one another over our house, night and day, our venerated Sister Jaurias was indeed admirable in her courage; tranquil, full of resignation, yet never losing confidence that God would rescue us from danger; but when she saw our poor children and our refugees exhausted for want of nourishment, the last morsel having been consumed on the 15th of August, she could bear up no longer; then, the explosion of four mines that swallowed up ninety victims, contributed to the fatal blow.

Our dear sister had a slight attack of illness on the feast of the Assumption, and we decided that it was best
to have the last Sacraments administered. Fearing the explosion of another mine, on the morning of the 16th, we were obliged to remove our dear patient with our entire household to the residence of the Missionaries.

The joy caused by our deliverance partially restored Sister Jaurias; on the 18th, she was up and around; on the 19th, she came to the chapel at four o’clock in the morning, heard two Masses and, afterwards, wrote to the Superiors at Shang-hai. Suddenly, her head drooped upon her breast; hastening to her, we found our dear sister apparently dying, and quite unconscious. We could not even remove the holy Habit, which she wore to the end.

This condition lasted until Tuesday, the 21st, when a ray of consciousness returned; and at half-past three, in the evening, without struggle or agony our dear sister gave up her beautiful soul to God. She is buried near the chapel that she loved so well, and which is almost the only building that was not destroyed.

Sr. Ducurtyl.


Shang-hai, September 6, 1900.

Most Honored Father,

Your blessing, if you please!

Here are some details: The venerable Father d’Addosio was massacred on the day following that of the entrance of the allies into Pekin. He was hastening from the French Legation to the Petang to announce the glad tidings: this was perhaps an imprudent act, yet the imprudence was compensated for by the heroism of a noble heart. Alas! scarcely had he advanced a few paces when he was killed by Prince Toan’s soldiers. Father Chavanne died of the
small-pox at the Petang; Father Doré was burned alive in his church (Si-tang); Father Garrigues was burned in his church (Tong-tang); Father Bartholomew Ly perish­ed in the flames, with Father Garrigues, at Tong-tang; Father Peter Nié was burned in his oratory at Yen-chan, in the prefecture of Tien-tsin; lastly, the venerable Sister Jaurias, who passed through all the trials of a siege that lasted more than two months, without even losing her calm self-possession.

At divers intervals, subterranean mines, excavated by the Boxers, exploded in different sections of Jen-tsen-tang. Fifty children of the crèche were killed by one explosion; there were besides many victims from other mines. No Sister of Charity has yet received any injury from these explosions. Although her heart was broken at the sight of so many calamities, Sister Jaurias seemed, nevertheless, impassible; truly did she persevere unto the end, and when the peril was almost past, she sank, without a struggle, or even apparent suffering. She had received the last Sacraments and, in death, was as calm and peaceful as she had ever been in life. Those who knew her well will be better able to portray her holy life than I; and yet, I do affirm that rarely, perhaps never, have I met an individual possessing in so great a degree meekness, and gentleness; more completely mistress of herself, and, at the same time, capable of carrying so far the power of endurance, as Sister Jaurias.

What a beautiful type of the Sister of Charity moulded after the primitive spirit of the true Daughters of Saint Vincent de Paul! May our Lord grant her many imita­tors in our Province of China!

Here then, Most Honored Father, are the seven Chil­dren that you have lost: Father d'Addosio, venerable by his years, and not less venerable in his virtues; Father Chavanne, upon whom high hopes were built by men, but...
whom our good God has snatched from us; Father Garrigues, a true type of simplicity; like another Nathanael, all who held intercourse with him recognized the charm of his simplicity, his mildness, his zeal; Father Doré, always aglow with holy zeal, so that it might be said he was consumed in a nimbus of burning gold; Father Bartholomew Ly, whom I had met at the residence of Father Garrigues, in visiting Tong-tang; I was deeply impressed by his refined, priestly manners, and that rare modesty found in the true Missionary; Father Peter Nié, who died in that part of the vineyard formerly fertilized by the toil and sweat of the heroic Father Chevrier; lastly good Sister Jaurias.

With these dear victims who were, upon earth, and, in Heaven, are still, your Children, were four others, two of them secular priests: Father Thomas Pao, Father Andrew Ly, and two Marist Brothers—one the Visitor of China, the other the Director of the School of Cha-la-heul. All these are so many devoted laborers lost to our dear mission of Pekin...

There are no dead at Kiang-si, but ruins everywhere. It seems to be the turn of Kien-tchang, Kiou-tou, Tsi-tou in the Vicariate of Mgr. Vie, to whom nothing is now left but the residence of Fou-tcheou. Alas! will this residence be still standing when he returns?

L. BOSCAT.
AFRICA.

ABYSSINIA.

Letter from, REV. PIERRE PICARD, Priest of the Mission, to VERY REV A. FIAT, Superior General.

Alitiena, March 12, 1900.

Most Honored Father.

Your blessing, if you please!

You will be glad to learn that our venerated Superior, Rev. J. B. Coulbeaux has built a fine church, dedicated to St. Michael, upon the plateau of Aïga, two hours’ journey from Alitiena. Devotion to St. Michael is very popular in Abyssina. The roads here are so rough that it was very difficult for our poor people to make their way hither, for instruction or to fulfil their religious duties; hence, a church, being absolutely necessary, had to be provided for them.

The Assaligachia tribe is formed out of nine villages. Three several times have they been despoiled of everything by the Mussulmans and the chief of the Agamia. Their goats and their cows were taken from them. They then dispersed, seeking refuge amongst the inhabitants of the adjacent villages. One half these people are Catholics, the other half schismatics.

After our return, several reunions were held, and the exiles resolved to return to their own country. The head of the mission was then asked by the Catholics to build them a church. “We are Irobs Boknoito,” said they, “and we belong to you.” All permissions were secured, all obstacles were removed, and they set to work.

On Nov. 23, 1899, Father Coulbeaux directed Father Picard and Brother Longuéépeé to build a church upon the plateau of Aïga. The tribe soon assembled, donated
and indicated the site of the new church. "We desire and we ask," said they, "that a church be built for us, dedicated to the great St. Michael. We choose him for our father, our protector, both on earth and in heaven!"

The next day, our Christians came to us from all the neighboring towns, ready for work. They collected the stones, cut and brought the wood. Brother Longueépée provided the boards for the doors, the windows, and the altar; four joiners of the place worked with him, and he directed and taught them how to do the work in the best manner. When the stones had been gathered, they mixed the mortar. Then the masons arrived; the foundation was traced out and the digging begun; every one lent a helping hand.

The demon, aroused, sought to lay snares for us. At the instigation of their priests, our schismatic neighbors excommunicated us, and sent people to hinder us from working. I notified Father Coulbeaux and he answered: "In the name of the Lord, in the name of the authorities, and of all the chiefs of the tribes, continue what you have begun; build on, and fear nothing. You have all authorization, and God's protection is with you." As if by magic, all obstacles were then dispelled; St. Michael has vanquished, and the Catholics are victorious.

Each day the work is commenced by prayer. Every evening, when it is time to receive their pay, we have a little catechism; these poor men are satisfied and we part as friends. Charity works good to all, and wins all hearts.

The walls rise rapidly, the beams are laid. Four stone pillars support the wood. They are roughcast, as is also the church. The doors having been set in, the sanctuary and the altar were next thought of.

We built also a small steeple, whence the bell summons our new congregation to the offices of Holy Church. The cross of wood, painted black, soars above the plateau, an-
nouncing to all that this House is the Lord’s. The whole was completed by March 1, 1900.

And now, every Sunday, for three months, our people here have heard holy Mass, and listened with devout attention to the little sermon. Seven children have been brought us for baptism, and several persons are preparing to return to the bosom of the true Church. Pauperes evangelizantur.

Bless, Most Honored Father, bless these labors, and those who are engaged in them. Your Sons have erected here this sanctuary to the great and powerful St. Michael. May this Prince of the Heavenly host vouchsafe to drive all the demons out of Abyssinia, as he drove the rebellious angels from Paradise; and may he grant us his powerful assistance, that we may imitate his fidelity and come, like him, to the possession of the eternal kingdom.

Be pleased to accept, etc.

Pierre Picard.

SOUTH MADAGASCAR.


Fort-Dauphin, May 24, 1900.

My Lord,

Your blessing, if you please!

Did you see your little girls on the shore? ... I was with them; our eyes followed to the last glimpse the white Scorpion that was bearing you to France.

When we were returning from the Benediction of the
Blessed Sacrament, at half-past five, the extreme point of the mast had almost vanished; this conveyed to you our last, long adieu.

On Monday, the 21st, there was a reception at the sisters' school. The Colonel visited, quite leisurely, the four classes. He seemed pleased, satisfied, I might say even surprised. — In the evening, at three o'clock, there was a grand cabary in the market-place. The Colonel earnestly recommended the parents to send their children to school. He pointed out all the advantages which they will find at the Catholic Mission. “There,” said he “not only will your children be taught to read, write, and speak the French language; but they will learn a trade. Thus will they be fitted to become interpreters to the Vasahas; this will secure to them an honorable position. The girls also, besides the classes, are taught by the sisters to sew, iron, attend to the duties of the household; and this training fits them to become, in after life, good mothers of family. I visited the schools this morning. I was surprised, amazed at all that I saw. You have also the school of Isolany. You are free to send your children where you wish.” Then the Colonel asked the assembled Malagassy if they had any complaints to make. Ranevo was the spokesman: “No,” said he; “we are satisfied. We love the Catholic Mission because they speak French there. The Fathers are our fathers. They instruct our children so well. The sisters are our mothers. They bring up our little daughters and train them to take care of us when we are sick. The doctor also comes to see us, and gives us remedies. We are well off, and we are happy.” This is the report they brought me from the cabary.

The practical conclusion was manifest when, at an early hour next morning, three pupils were brought for the intern 1 Protestant.
school—two boys and one girl. The Colonel did not return to the mission. He sent $20. to Father Chaumeil for the boys, and $10. to Sister Superioress for the girls. He left for Ampasimena, with the Captain, and thence will return to Fort-Dauphin.

Everything goes on well. Large and small, all are very good. All your little girls kneel in spirit with me whilst we bow our heads to receive Your Lordship’s paternal and cordial blessing.

Be pleased to accept, etc.

Sr. CLAIRE.


Ampasimena, June 24, 1900.

MY LORD,

Your blessing, if you please!

Everything is quiet here. Colonel Valet visited Ampasimena with the Captain, May 26th. He appears to have been favorably impressed; he left a little spending money to the grown-up people; this money came into the profits of the venders of toe (brandy); they were drinking one another’s health and the scale was rising very high, when, happily, the supply became exhausted.

The children, wiser than their elders, invested their money in a calf; and they found such pleasure in running after it that, finally, they drove it into the river and it was drowned. This circumstance caused them no less delight; and, determined not to lose their bargain, they sold the calf, and the beast was roasted in the Square of the Mission.

An epidemic is just making its appearance among the Romeloko; it has taken a light form, and the symptoms
are a cough with extreme lassitude; but all say that this is but the forerunner of small-pox. If these poor people have guessed rightly, their condition will be a sad one... Just now, there is nothing serious, and sometimes the scenes are rather comic. Entire villages pay tribute to the indisposition: not a man or a woman afoot.

With this exception, everything goes on well. There is a real emulation among the children for baptism. At Saint Vincent's, I have baptized ten, besides one young man.

A. Cotta.
NORTH AMERICA.

UNITED STATES.—MARYLAND.

St. Joseph's Academy,

OCTOBER XIV., XV., XVI., MDCCCC.

SOLEMN TRIDUUM

IN HONOR OF

THE BLESSED MARTYR

FRANCIS REGIS CLET,

PRIEST OF THE CONGREGATION OF THE MISSION.

Born at Grenoble, France, August 19, 1748.
Martyred in China, February 18, 1820.
Beatified by His Holiness, Leo XIII., May 27, 1900.

Sunday.

SOLEMN PONTIFICAL MASS, 8 A. M.

CELEBRANT,

His Excellency, Most Rev. SEBASTIAN MARTINELLI,
Apostolic Delegate.

ASSISTANT PRIEST,

Very Rev. J. McGill, V. C. M.

DEACONS OF HONOR,

Rev. D. Brown, Rev. J. S. McGOVERN.

DEACON OF THE MASS,

Rev. JNO. F. DEVINE.

SUB-DEACON OF THE MASS,

Mr. E. F. JENKINS.

PREACHER,

Rev. E. F. McSWEENEY, S. T. D.

MASTERS OF CEREMONIES,

Rev. M. J. McGuirk, Mr. M. E. FOGARTY
PROGRAM OF MUSIC.

PROCESIONAL HYMN—
“The Heavens are Telling the Glory of God.” - Haydn.

MASS, - - - - - - - - - - Diezman.

OFFERTORY—“Regna Terræ” - - - - - - - - - - Curto.

RECESSIONAL—“Gaudeamus,” - - - - - - - - - - Diabelli.

PONTIFICAL VESPERS.

MAGNIFICAT, - - - - - - - - - - - - - Giorza.
O SALUTARIS—Trio, - - - - - - - - - - - - - Rossini.
LAUDATE, - - - - - - - - - - - - - - - - - - - - - - Vogler.
TANTUM ERGO, - - - - - - - - - - - - - - - - - - Goeb.

Monday.

SOLEMN PONTIFICAL MASS, 8 A. M.

CELEBRANT,
Right Rev. A. VAN DE VYVER, D. D.

ASSISTANT PRIEST,
Very Rev. W. L. O’HARA.

DEACONS OF HONOR,
Rev. D. A. FLYNN,
Rev. B. J. BRADLEY.

DEACON OF THE MASS,
Rev. D. F. HOGAN.

SUB-DEACON OF THE MASS,
Mr. JNO. L. O’DONNELL.

PREACHER,
Rev. J. J. TIERNEY, D. D.

MASTERS OF CEREMONIES,
Rev. J. F. DEVINE,
Mr. E. F. CURRAN.

PROGRAM OF MUSIC.

PROCESIONAL HYMN—“Praise Ye the Father,” - Gounod.
JUBILEE MASS, - - - - - - - - - - - - - - - - - - - - - - Peters.
OFFERTORY—“Laudate,” - - - - - - - - - - - - - - - - - Zingarelli.
RECESSIONAL HYMN—“O Quam Dilecta,” - - - - - - - - - - - - - - - - Lambilotte.

Published by Via Sapientiae, 1900
THE ANNALS

PONTIFICAL VESPERS.

O SALUTARIS—Duo.
SUPER FLUMINA, - - - - - - Lambilotte.
TANTUM ERGO, - - - - - - Choulet

Tuesday.

SOLEMN PONTIFICAL MASS. S A. M.

CELEBRANT,
His Eminence, JAMES CARDINAL GIBBONS.

ASSISTANT PRIEST,
Very Rev. A. L. MAGNIEN, S. S., D. D.

DEACONS OF HONOR,

DEACON OF THE MASS,
Rev. JNO. A. McGOLDRICK.

SUB-DEACON OF THE MASS,
Mr. J. DUNN.

PREACHER,
Rev. DENIS J. FLYNN, LL. D.

MASTERS OF CEREMONIES,
Rev. M. J. ENRIGHT, Mr. J. J. GILL.

PROGRAM OF MUSIC.

PROCESSIONAL HYMN, - - - - - - Haydn.
KYRIE, GLORIA, AGNUS DEI, - - - - - - Farmer.
CREDO, - - - - - - - - - - Dielman.
SANCTUS, BENEDICTUS—"Messe Solennelle," - - Gounod.
OFFERTORY—"Lauda Sion," - - - - - - Lambilotte.
RECESSIONAL—"Ecce Quam Bonum," - - - - - - Lambilotte.

PONTIFICAL VESPERS.

O SALUTARIS, - - - - - - - Baumbach.
TE DEUM, - - - - - - - - - Lambilotte.
TANTUM ERGO, - - - - - - - Lambilotte.
Everything seemed to invest the occasion with even a deeper solemnity than could have been anticipated, so entirely were all hearts in sympathy with the trials—perhaps the tortures and martyrdom,—being undergone by our Missionaries and sisters at the very time, in that far-off land of cruel and barbarous fame—China.

There was a great gathering too at the Valley. It was a happily conceived idea, arranged by the Superiors of the Province, that our Triduum should, as it were, supplement the October Retreat given by our Very Rev. Director himself, and closing on the morning that the Triduum commenced. Among the eighty or more who followed the exercises of the Retreat were fifty sister-servants, from all the hospitals and infant asylums throughout the United States—North, East, South,—even the Golden West was represented; all were to share in the triple feast—one of unusual interest,—for it was a family-feast. Including the Community, Seminary, Academy, invited guests and visitors, besides Church dignitaries and clergy, the attendance numbered upwards of four hundred persons. All appreciated the privilege and were deeply impressed by the beautiful ceremonies.

On the eve a Conference was given by our Very Rev. Director, on Charity. All were earnestly exhorted to the practice of this virtue so essential for us, and so conspicuous in the life of our dear Martyr, whom we should strive to imitate; and we were urged to implore his intercession for the needs of the double Family—of all the Children of our Blessed Father.

We were greeted at supper by the Programs putting everyone at her ease and in true touch with the near coming events. Next morning, on going to breakfast, each sister found at her place a copy of the small Pamphlet—“The Life of Blessed Francis Regis Clet,” translated into Eng-
lish; and on, the second day, during dinner, copies of the little verses in his honor were distributed.

This was only the second visit of His Excellency the Apostolic Delegate to St. Joseph's, and he graciously accepted the invitation to an entertainment given by the young ladies of the Academy, on Sunday, the 14th, at 7 p.m. The intention was to honor Saint Vincent de Paul by glorifying his Children. Stereopticon views were presented, of Blessed Clet and Perboyre; also of Sr. Apolline and Sr. Catherine Labouré; closing with a tribute to the Miraculous Medal. Several very fine musical selections made quite a pleasing variation in the program of the evening. Many of the former pupils gladly availed themselves of the privilege of being present at this, as well as at the religious performance of the Triduum—

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The decorations of the Church were simple, but in exquisite taste. Candelabra, natural flowers, in profusion, and the emblematic palm, adorned the altar. The throne, vestments, and all the ornaments, in the martyrs' color, contrasted well with the white marble steps and emerald carpet of the sanctuary. On the third day of the Triduum, the scarlet robes of the Cardinal Pontiff made the gorgeous scene more glorious indeed. Most solemnly impressive were the grand processions of the prelates, clergy and acolytes, as the morning service was introduced, the pupils of the Academy, in snow-white robes and flowing veils, doing reverence, as they stood in single line along the sides of the corridor, whilst the procession passed into the church.

A very interesting feature of the occasion was the large oil-painting (50 × 76), placed within the niche, just filling the space above the altar. Our Blessed Martyr kneels at the foot of the gibbet to offer his last prayer. He wears the Chinese costume, the strong blue and red throwing out
the dingy white sleeves of the under-garment. The city is well outlined in the distance, and the whole perspective very fine. Two angels bear palm and crown from the opening clouds, whence a shaft of celestial radiance gleams athwart the Cross. The Martyr’s hands are clasped and his eyes are raised to Heaven, whilst a glowing aureola encircles the head. From above the framework of the picture, a pendant crystal cup poured a flood of radiance upon the wrapt countenance, bringing out more perfectly the seraphic expression. The painting, from the brush of Sr. N..., had been, truly, a labor of love.

Rich crimson silk and plush with gold cord and tassels completed the ornamentation of the picture. The powerhouse and the mill-race sent splendid tribute to the festivities of our Blessed Martyr, in the almost enchantment wrought by the electric lights along the cornice and all around, within the sacred edifice.

Besides the Very Rev. Director, Father Lennon, the Congregation of the Mission was represented by: Fathers Hayden, Sullivan, Hartnett, McHale, O’Donoghue, McCormick and McNelis; hence, on each of the three days there were many Masses; a privilege always immensely appreciated at St. Joseph’s.

Just ten years ago, His Grace of Cincinnati, Archbishop Elder delivered the panegyric of Blessed Perboyre, and on the last evening of the Triduum to Blessed Clet, his arrival gave to all an added joy in the unexpected favor of his presence at the Vesper services.—The ceremonies were concluded by the veneration of the relics of our dear Martyr.

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On the first day, the Rev. Orator described the stage on which the great Hero had played his part,” dwelling throughout, upon the life of suffering and privation, the heritage of the Martyr Missionary. A forcible appeal was
made in favor of the Propagation of the Faith—the revenue of Divine Providence,—the bank wherein generous hearts deposit the alms that redeem and save.

On the second day, the Rev. Doctor chose for his text: *Wis. v. 1—5.* “I am not going to tell you the life of Blessed Francis,” said Father Tierney, “for who can portray the life of a Saint, who can tell you of the heavenly visions that passed before that holy mind? These are secrets that have not been revealed to us.” He then emphasized our Blessed Martyr’s close union with God, his unswerving attachment, during his long career, to the divine will. “If there is any nation on earth,” said the Rev. Doctor “that has taught men what social refinement means,—that has taught men how to live,—that nation is France. And, behold our Blessed Martyr, who might have graced the salons of Paris, for the sake of Jesus Christ reduced to so distressing a condition, to such wretchedness, that the very prisons of China refused to receive him,—refused to receive him who was, at once, the glory of France, the glory of Saint Vincent de Paul, the glory of the Church,—and, it might be said, the glory of the human race.”

Addressing the Community he said: “What a magnificent life is the life of a Sister of Charity! But what a pity were that life to no purpose for her own salvation. Oh! when you whisper words of comfort into the ear of suffering humanity, let those words be prompted by the spirit of Jesus Christ,—by the spirit of Saint Vincent de Paul. Remember the warning addressed by St. Bernard to Pope Eugenius. Perhaps St. Bernard thought of the words of the Gospel: “In that day, many shall say: Lord, Lord, have we not ministered unto Thee? and He will answer: Amen, amen, I know you not.”

The Seminary sisters were then urged to have a due appreciation of the sublime vocation for which God had
chosen them. "Do not be frightened" continued the Rev. Orator, "when you see your path winding over the hills, there is no short-cut across the fields to Heaven! Your duties will come, but take them, one by one, and daily correspondence with every grace of God will secure your perseverance to the end.

"God grant," said he in conclusion, "that, by imitating our Blessed Martyr's fidelity, to his duty, to his Church, and to his God, we may all merit to share, at last, in the glory which he now enjoys.

The closing sermon was delivered by Father Flynn. It is to be regretted that space limits us to but a brief extract. His text was:

> If any man will come after Me, let him take up his cross and follow Me. St. Matt., xvi., 14.

"With to-day's solemnities this magnificent celebration in honor of the Blessed Martyr, Francis Regis Clet, comes to a close. This celebration so eloquent in its ritual has a character distinctly official, for it is an expression by the Church of her joy and gratitude over the elevation of one of her children to the honors of the altar. The Church may be compared to an art-gallery containing all the master works of God's grace. We are invited and exhorted every day to come here for our models and our encouragement."

All were then reminded that where the official celebration ends is precisely where we must continue, in our lives, the panegyric of the Saint—that the imitation of our Blessed Martyr was the great object of the present solemnities. After a glowing tribute to Blessed Francis Regis, as the worthy son of a worthy Mother—the Church of God, martyrdom was set forth as one of the most unanswerable arguments of the divinity of our faith. The eloquent Orator thus continued:

"We must also daily take up our cross and follow Christ, not merely to Thabor, but to Calvary. In other
words, we must love and desire all the crosses, trials, and privations that come to us. Blessed Francis Regis had disciplined himself to complete self-denial, particularly by his wonderful spirit of obedience. Take him as your model, beg his intercession that he may obtain for you a true appreciation of your holy state, that you may daily increase in self-denial. By thus leading a crucified life, you will die venerating the cross, that you have carried even unto death, sustained by the thought that they who suffer and die for Christ’s sake will be made partakers of His glorious resurrection.”

His Excellency, the Apostolic Delegate, His Lordship of Richmond, His Grace of Cincinnati, and His Eminence, the Cardinal Archbishop of Baltimore, in visiting the household, imparted a special paternal blessing to each member of the Family, heightening the enthusiasm of the joyous occasion by their cordial congratulations and, by their cheering words of encouragement, exhorting all, as Children of Saint Vincent, to emulate the virtues of his glorious Martyr Sons, the Blessed Clet and Perboyre.

St. Joseph’s month witnessed our Jubilee Celebration, and October,—consecrated to the Guardian Angels and Our Lady of the Rosary—records the Triduum of the grateful outpourings of our hearts, for the beatification of another Martyr-Son of our Blessed Father. For the Children of Saint Vincent, 1900 has been an eventful year, a full year,—a Holy Year indeed.

Impossible to give expression to the sentiments called forth by a deep sense of all the favors lavished upon us in those days of grace—a season wherein, from the abundant harvest, so gratuitously prepared, each member of the privileged Family might gather riches in the full measure of the fervor and earnest desire, that, surely, ought never to be surpassed by the most avaricious of the votaries of this world.
OCEANICA.

PHILIPPINE ISLANDS.

Letter from Sister Florentine Chasco, Vice-Visita-trix, to Very Rev. A. Fiat, Superior General.

Manila, La Concordia, May 16, 1900.

Most Honored Father,

Your blessing, if you please!

I am happy to offer you in the name of your Daughters of the Philippines, the filial and grateful homage of our wishes for your feastday. And, if you always have a remembrance in our poor prayers, on the feast of St. Anthony we shall redouble our fervor, supplicating our Lord to grant you all the graces you need for the government of your Double Family.

I would not conceal from you, my Father, that amid the evils that beset us, at every turn, we recognize the protection of our Immaculate Mother. We have many motives to urge us to thank and bless our Lord, and to abandon ourselves to His amiable Providence; how could we doubt!

The faith visibly declines in this country and Protestant propagandism tends to paralyze our works, and oppose serious difficulties to our efforts. And yet, although the American government has communicated to all the schools dependent upon the city a rigorous order that the Catholic religion is not to be taught, our schools have not been included. We strive as far as possible, to elude this order, that we may still teach the catechism, God grant that we may be able to continue, for our schools have by far the largest attendance.

To obviate the consequences of the war against religious
instruction, we have just organized a free school here at
La Concordia; the classes will open, God assisting, June
1st, for the children of the villages and the suburbs of
Manila, and we expect a large number of pupils; for,
among these Indians, there are many who have the faith
and who love the Catholic religion.

May Almighty God bless our good will; deign, also,
my Father, to bless your Daughters, on these distant shores,
especially her who has the honor to be, in the love of
Jesus and Mary Immaculate, etc.

Sr. Florentine Chasco.

Letter from Rev. John Santandreu, Priest of the

Seminary of Nueva-Caceres, July 20, 1900.

Most Honored Father,

Your blessing, if you please!

In the midst of the political and social upheavals going
on around us, how admirably Divine Providence leads those
who trust in God to the haven of safety, despite the im­
mnent perils that surround them?

With all communication cut off, we remained for two
years without tidings of our confrères of Spain, and no
news reached us even of our other confrères of the Phil­
ippines, in a city governed by revolutionary authorities
that persecute the ministers of the Catholic religion. What
had we not to fear from such authorities? Notwithstand­
ing all this, Most Honored Father, we have come forth
victorious from the conflict, thanks, doubtless, to the
prayers of our confrères, spread throughout the world.

On September 28, 1898, the herd sent up the cry of re­
bellion against the chiefs; most of these were assassinated.
The insurgents remained masters of the situation. Some Spanish volunteers who proposed to give them battle, were forced to surrender and were made prisoners of war, only quite recently, these latter recovered their liberty.

All the regular clergy were brought as prisoners to the Seminary. Once they had crossed our threshold, they were stripped of everything and subjected to several examinations. They were then conducted under a large military escort to the public prison. All the secular priests labored heroically to avert a threatening schism and to obtain the deliverance of the Vicar General of the diocese who was among the prisoners. They succeeded; but it was only after repeated and painful endeavors.

We are the only religious who have not been imprisoned or obliged to undergo examinations. After having taken possession of all the money in the seminary, the rebels, begged us to continue our work of teaching, assuring us that we had nothing to fear from them. We did so, with the permission of the Vicar General. Almost all the students have attended our classes; and owing to the prudence that we have observed, we have won the sympathies of the authorities and of all the people.

After the example of our Blessed Father, we visited the prisoners, doing all in our power to comfort these poor religious in their trials and sufferings. Of course in doing this, we risked our lives, and several times were on the point of being assassinated.

During three weeks our sisters had much to endure. Their house was taken by the insurgents and converted into a sort of general barracks. When the Americans arrived, the sisters' establishment was restored to them, and they have continued to teach.

Although the Americans are here, numerous bands traverse the country committing many depredations wherever they pass. They keep the Americans busy.
Mgr. Chapelle, the Apostolic Delegate, held frequent interviews with their lordships the bishops, and with the religious prelates; but their decisions have not yet been made known.

The people, as well as the Americans have great esteem for us and for the Sisters of Charity. May it please God to restore peace to this unhappy country!

Meanwhile, we strive to do all the good we can. I fear that in time we may be obliged to close the seminary and even to leave the Philippines. The will of God be done!

Accept, etc.

John Santandreu.
INFORMATION AND ANSWERS.

12. On the faculty of hearing confessions during sea-voyages.—An important decree of the Holy Office, bearing date of April 4, 1900, cuts short the difficulties relative to the ministry of confession during sea-voyages. Henceforward every priest—provided that he has previously received from his ordinary the faculty of hearing confessions—can hear upon the ship, during the whole voyage, the confessions of all those who are making the voyage with him.

Here is the text:

*Decretum.*—In congregacione generali S. Romanae et Universalis Inquisitionis habita fer. IV, die 4 Aprilis 1900, quum disceptatum fuisser super facultate sacerdotum iter transmarinum facientium excipiendi Fidelium ejusdem itineris comitum sacramentales confessiones, Emi ac Rmi DD Cardinales in universa Christiana Republica Inquisitores generales, ad omnem in posterum hac super re dubitandi rationem atque anxietatibus occasionem removendam, decreverunt ac declararunt: Sacerdotis quoscumque transmarinum iter arripientes, dummodo a proprio Ordinario confessiones excipiendi facultatem habeant, posse in navi toto itinere durante, fidelium secum navigantium confessiones excipere, quamvis forte inter ipsum iter transseundum, vel etiam aliquamdiu consistendum sit diversis in locis diversorum Ordinariorum jurisdictioni subjectis


13. Is it necessary, in order to gain the indulgence attached to the Scapular of the Passion, to give, in the enrolment, one's name to be inscribed upon a register and afterwards forwarded to the Seat of the Association?

No: This is nowhere prescribed as necessary.
An apologist in the early ages wrote, in behalf of the pagans, a book entitled: *Preparation for the Gospel*: for those who are not yet disposed to examine the principles of religion and revelation, arguments must be brought forward more in harmony with their present dispositions: it is requisite to prepare those who are less inclined to Gospel teachings.

For this reason, Catholic Works have been assigned a rank in the Universal Exposition of what art, science, and material progress have achieved within the xix century now at its close. To every observing critic, we may address these words of St. Augustine: “What do you seek and what attracts your attention? Do you seek truth, do you seek beauty, do you seek happiness or justice? Christ is all that: *Hoc totum Christus est.*” (*Aug. in Joan.*)

We, Christians, seek with you to acquire all these advantages; come with us.

Is it becoming for Catholic Christians thus to exhibit their works?—This depends upon circumstances. And before answering the question, let us interrogate the Gospel. Should we expose our works with the view of securing temporal reward or worldly praise? The Gospel teaches us something better than this; namely, that our left hand know not what the right hand doth. But, there is also another passage in the Gospel recording the words of our Lord and laying down a rule of conduct: “Let your light shine before men, that they may glorify (*God*) your Father who is in heaven.” If we desire to glorify *God*, we must adopt measures to attain this end.
For this reason do Catholic Works appears in this Universal Exposition. The Pope himself, loaned precious objects received from the Missions, and sent from Rome to Paris; and the Cardinal Archbishop of Paris appointed a Committee to organize and regulate the efforts of Catholics in this direction.

The result has been most satisfactory.

Catholic Works, at the Exposition, have been distributed into three large classes: 1. Au Champ de Mars; 2. At the palace of Social Economy (court La Reine), and at the pavilion of the Vicenies' annex; 3. At the Trocadero, in the beautiful pavilion of the Missions.

I.

At the Champ de Mars, various grades testify to the generosity and zeal of Catholic instructions; whether primary, or advanced, superior, artistic, agricultural, or commercial. Numerous awards decreed principally to the Brothers of the Christian Schools, and to the Sisters of Charity of Saint Vincent de Paul, bear witness to the fact.

II.

The address at the inauguration of the Exposition, decrees high commendation not only to the scientific and industrial progress, but also to the development of social ideas, embodying them in the term, solidarity.

"Solidarity."

Of what import is the name? Christians long since have enjoyed the reputation of being familiar with these ideas; and men record the saying of a certain pagan who, beholding Christians in the first ages of the Church, exclaimed: "See how they love one another!" They do indeed love all men, but especially, the afflicted. And the solidarity of which men are so justly proud to-day in modern Europe, is a result of this Christian spirit.
School exhibits finding place at the palace Champ de Mars, the works of solidarity: Assistance, in case of accident, sickness, in old age; banks of succor, mutualities, patronages, etc., are exposed in the palace of Congress, which at the same time, is that of political Economy. The crowd may not find this display so attractive as other palaces, but it is replete with instruction.

Later, we shall mention the work of the Missionaries; but at present we would speak of the benevolent deeds of religious hands. In our utilitarian age, men seek material profit in every region; this is well. Catholics can say—as the Exposition proves—you seek your material interests; religion certainly does not condemn it, and you will find this to be the case with us as elsewhere.

One section marked: Helpful Works, is truly full of interest. Three Communities are there represented by their works, most honorable to the Church: the Sisters of Charity of Saint Vincent de Paul, the religious of Mary Help of Christians, and the Dominican Sisters of Charity of the Presentation, at Tours. Owing to these Communities, Catholic works compare most favorably with lay works which attract so much attention by their multiplied boards of relief, assistance, and mutuality, truly worthy of commendation. It is evident that the moral and religious interest of the sisters’ protégés, do not cause a neglect of the means by which the weak and feeble may be enabled to procure a comfortable livelihood, although they are sometimes accused of this oversight. These weak and feeble creatures—children, young girls, the aged,—much prefer to provide for themselves from their little capital gathered cent by cent, and from the funds of their association, rather than be dependent on alms or the charity of others: and who could blame them for this? Moreover, charity will always find means of exercise, “for the poor are always with us,” even in greater proportion than we can
relieve; therefore, why not seek to diminish the number?

One of the three communities above-mentioned, that of the Sisters of Charity, had no explanatory booklet; we regret this: the detail, doubtless would have harmonized with what we find in the booklets of the two other communities and which we have perused with lively curiosity and deep interest. We here partially transcribe them, as they gave an exact idea of the Catholic works of our times.

A special feature in the first of these Communities, is the description of the Family Home for young working-girls (Rue de Maubeuge, 25, Paris). “Here are eighty beds; and from Jan. 1st to March 25, 1900, it was found necessary to refuse accommodation to 153 young applicants.” This last detail suggests many reflections.

A notice completes the explanation: The title, “Family Home,” of itself indicates the program. The object of the institution is to assist the young girl employed as a workwoman, and who would otherwise find herself isolated in a large city: to furnish needful protection, and the friendly counsel to supply her want of experience. In consideration of the limited means of the young working-girl, hospitality is afforded her on the most reasonable terms consistent with hygienic requirements, and at the same time, furnishing all that is attractive at her age. She finds here varied and wholesome food to repair the loss of strength entailed by daily labor.

“Titles of Admission.”—Young girls furnished with commendable certificates, are received under the sole condition of complying with the regulations of the House; leading a regular life at home and abroad, and being employed in earnest work for her own interest.

“For the sum of 25 cents a day, the young girl is comfortably lodged, boarded, and supplied with light and heat. An additional amount of ten cents will secure her a private room.”
Here follows a description of the ordinary repast.

"A certain number of young girls who do not belong to the Family Home, come here for their meals, paying 15 cents a day.—Those who prefer to have their repast sent to them, will comply with the following conditions: (here follows the detail).

"Advantages.—A Society of mutual succor controls the Family Home; and for the monthly stipend of 25 cents, the Society, in case of sickness, procures the attendance of a physician, and all necessary remedies.

Moreover, it provides, gratis, and according to the case, a bed in a hospital, either in the country or in Paris, for the re-establishment of health, defraying expenses for a period of three months.

"In case of no employment, the members for one month will be accommodated with board and lodging at the House of the work.

"The Society of mutual succor, known in Paris under the title la Parisienne, counts 153 members, and that of Lyons, 305”.

The second of these Communities has, as social works:
1. A Family Home for young girls in five large industrial cities; 2. in three large cities the Servant’s Home; having received in one year either at Tours or at Orleans, 300 persons; another year, 500; and last year, 750. 3. Remunerative Hospitality for young girls; 4. Patronages; 5. A Society of young trading girls founded in Paris in 1861, and approved in 1864, as society of mutual succor.

The object of this last association is to assemble the members composing it on Sundays, and provide for a little Christian relaxation; to form among them a society of mutual succor which in case of sickness will secure to them, gratis, an asylum, medical attendance, remedies, and the sisters’ care. When out of employment, the young girls are accommodated at the Home for one month, and at a slight
able to give this honorable testimony: that Mr. Armand David was, in his estimation, a typical explorer.

To all skeptics, the Exposition placed before them, gives the response that the Missionaries, in a scientific point of view, are not inferior—to say the least—to any other class of travelers.

On this consideration, the Exposition of the Pavilion of the Missions, was opportune and highly creditable.

Religious Communities of women are zealous rivals of the Missionaries. Speaking of the exhibit of the Sisters of Saint Vincent de Paul, the correspondent of an Italian journal (Osservatore romano), said: The Daughters of Charity, or Sisters of Saint Vincent de Paul, have establishments throughout the universe: they are to be found wherever there is good to be done, wherever there are afflictions to soothe.

Thousands of Sisters of this Order spread throughout Europe, the Levant, in America, China, at the Reunion, at Madeiro, in Tunis, have under their charge 40,000 pupils or orphans (there is question here only of countries of the mission); and in hospitals and dispensaries, they minister to more than a million of patients or old people.

"From their numerous houses at Teheran, in Persia; from Smyrna, Constantinople, Alexandria in Egypt; from Beyrout, China, America, Montevideo, and Lima, they have sent to the Exposition samples of the richest handiwork of their women; among others, numerous little people showing the costume and dress of various countries. We noticed the most delicate embroidery in silk and gold; a curious and wonderful cushion made of fish scales; rural scenes or bible representations, embroidered by hand: all which was wrought by native young girls trained or instructed by the sisters. We have also seen the plan in relief, of their vast orphanage at Beyrout."
Honorable prizes have been awarded to these pioneers of civilization.¹ This is as it should be.

"But, on the other hand, the most interesting Catholic labors in the missions, can by no means be represented by the Exposition. How is it possible, by a material exhibition, to manifest the work of Missionaries, which, for the most part is wholly moral, as well as the means they employ: that is, their labors and their sufferings."

"They have, nevertheless, graciously complied with all that is requested of them: amid scenes of natural grandeur, the crypt of the pavilion has become a diorama presenting the most touching views. In the centre, is a life size bronze statue of John Gabriel Perboyre, the martyr so gentle and yet so firm, fastened to the cross in China. Around, in groups costumed and life-like, are the following scenes illumined by electric lights: Martyrdom of Mgr. Borie (Foreign Missions); a leper hospital (Franciscan Sisters of Mary); preaching the Gospel at Congo (Fathers of the Holy Ghost); Missionaries in Alaska (Oblate Fathers); a class of geography at Madagascar (Sisters of Charity of Saint Vincent de Paul); martyrdom of Father Jean Le Vacher under the walls of Algiers (Congregation of the Lazarists)."

* * *

1. For the Company of the Sisters of Charity:

3 Gold Medals.
1 Silver Medal.
3 Bronze Medals.
3 Honorable Mentions.

Conjointly with the Work of Young apprentices and working-girls in the Catholic Missions and professional Catholic Schools:

3 Grand Prizes.

Exhibit of the Sisters of Charity: Class 1. Education of the child; higher education.—Class 6. Industrial and commercial training.—Class 108. Institution for the intellectual and moral development of youthful laborers.—Class 109. Institutes of Protection.
It is evident that we are not inimical to progress; and that those who are sustained by Christian faith and charity, are deservedly honored.

OUR DEAR DEPARTED.

OUR MISSIONARIES:

Brother Michael Godinez, Oaxaca, Mexico, June 8, 1900; 67 years of age, 24 of vocation.
Rev. Jules Pineda, San Salvador, Central America, June 29, 1900; 54 years of age, 24 of vocation.
Rev. Benedict Ribas, Barcelona, Spain, July 3, 1900; 64 years of age, 44 of vocation.
Rev. Robert Machler, Loos, France, July 21, 1900; 28 years of age, 10 of vocation.
Brother Joseph Ferrer, Teruel, Spain, July 18, 1900; 23 years of age, 5 of vocation.
Rev. Martin Stoffer, Cilli, Austria, July 20, 1900; 65 years of age, 46 of vocation.
Rev. Marcellus Vazquez, Teruel Spain, August 14, 1900; 51 years of age, 32 of vocation.
Rev. Bertrand Prat, Rio de Janeiro, Brazil, August 20, 1900; 69 years of age, 40 of vocation.
Rev. Pascal d’Addosio, Pekin, China; 65 years of age, 42 of vocation.
Rev. Jules Garrigues, Pekin, China; 69 years of age, 36 of vocation.
Rev. Maurice Doré, Pekin, China; 38 years of age, 20 of vocation.
Rev. Claude Chavanne, Pekin, China; 33 years of age, 13 of vocation.
Rev. Bartholomew Ly, Pekin, China; 64 years of age, 36 of vocation.
Rev. Peter Nié, Pekin, China; 37 years of age, 12 of vocation.
Brother Laurentius Mullner, Vienna, Austria, September 2, 1900; 44 years of age, 27 of vocation.
Rev. Charles Ramellini, Plaisance, Italy, September 11, 1900; 58 years of age, 29 of vocation.
Rev. Patrick Dumphy, Baltimore, Md., U. S., October 19, 1900; 59 years of age, 35 of vocation.
Rev. Peter O’Neill, New Orleans, La., U. S., October 21, 1900; 58 years of age, 35 of vocation.
OUR SISTERS:

Sr. Marie Caisergues, Bahia, Brazil; 84, 61.

,, Angela Juliani, Placentia, Italy; 42, 23.

,, Marie Knafel, Szemered, Hungary; 20, 2.

,, Rose Gard, Paris; 27, 3.

,, Mariana Tomalska, Lowicz, Poland; 69, 40.

,, Josephine Smietana, Cracow, Poland; 87, 1.

,, Teresa Serra, Carabanchel, Spain; 33, 7.

,, Marie Lanaspeze, Tarento, Italy; 72, 47.

,, Madeleine Schir, Metz, France; 24, 2.

,, Maria Andrieu, Revel, France; 27, 5.

,, Elise Dupont, Rio, Brazil; 68, 49.

,, Catherine Ville, Madrid, Spain; 78, 59.

,, Marie Bouriau, Mother-House, Paris; 82, 46.

,, Barbe Vautrin, Pernambuco, Brazil; 69, 46.

,, Marie Kinas, Salzburg, Austria; 32, 12.

,, Marie Rialland, Paris; 67, 32.

,, Marie Masson, Port Thewfik, Egypt; 52, 20.

,, Louise Gallo, Turin, Italy; 25, 3.

,, Marie Romani, Lugano, Italy; 28, 6.

,, Maria Wimpissinger, Gratz, Austria; 41, 23.

,, Marie Clozel, Saint Clar, France; 56, 33.

,, Marie Cuche, Lille, France; 57, 39.

,, Theresa Wimmer, Salzburg, Austria; 32, 4.

,, Eliza Lamotte, Toulouse, France; 66, 39.

,, Louise Boulze, Toulouse, France; 83, 63.

,, Tomasta Ximenez, Linares, Spain; 47, 22.

,, Juana Tellechea, Segovia, Spain; 46, 23.

,, Maria Inda, Jativa, Spain; 54, 34.

,, Maria Catala, Madrid, Spain; 55, 30.

,, Felisa Oses, Villasana, Spain; 22, 4.

,, Andressa Guasp, Laredo, Spain; 36, 11.

,, Maria Llovet, Valentia, Spain; 32, 5.

,, Catherine Fikus, Budapest, Hungary; 23, 3.

,, Marie Schmelzer, Lankowitz, Austria; 28, 8.

,, Margaret Kurten, Zulpich, Prussia; 62, 37.

,, Theresa Cortes, Los Angeles, Chili; 47, 18.

,, Marie Huguet, Chateau-l'Eveque, France; 67, 43.

,, Addolorata Ligorio, Naples; 32, 12.

,, Eleonora Humbert, Bahia, Brazil; 78, 49.

,, Josephine Mezczynska, Cracow, Poland; 47, 12.

,, Marie Denis, Montolieu, France; 30, 6.

,, Marguerite Fournier, Mother-House, Paris, France; 68, 46.
Sr. Marie Lexelline, Mother-House, Paris; 34, 9.
Marie Ochoa de Retano, Leganes, Spain; 66, 49.
Cecelia Perez, Mallorca, Balearic Isles; 25, 4.
Andrea Dianco, Manila, Philippines; 34, 16.
Francisca Roca, Madrid, Spain; 73, 45.
Irma Puech, Paris, 33, 12.
Alix Behaguel, Belgium; 65, 40.
Louise Massart, Chiry, France; 57, 32.
Louise Pino, Cannes, France; 25, 5.
Marie Ottonee, Turin, Italy; 87, 59.
Catherine Monfraix, France; 71, 48.
Martha Campet, Paris; 67, 46.
Francina Lacoste, Castelsarrasin, France; 36, 14.
Marguerite Thierry, Santiago, Chili; 71, 50.
Jane Delasage, Toulouse, France; 73, 47.
Pauline Muller, Teppe, France; 55, 31.
Marie Cottier, Lyons, France; 45, 20.
Jane Darraq, Bordeaux, France; 69, 44.
Theresa Brack, Vignaun, Austria; 49, 14.
Marguerite Younger, Edinburg, Scotland; 59, 12.
Aurelia Nowicka, Posen, Poland; 55, 33.
Catherine de l’Eglise, Maruaude, France; 74, 47.
Jane Morice, Bayonne, France; 50, 37.
Loreto Caviedes, Gopioapo, Chili; 44, 34.
Marie Kurz, Salzburg, Austria; 24, 5.
Aloysia Huzsar, Austria; 49, 31.
Julia Celle, Lyons, France; 65, 45.
Marie Porko, Constantinoole; 26, 7.
Eugenia Gilot, Satrouville, France; 26, 5.
Etienne Cievre, Montolieu, France; 57, 32.
Marie Bromont, Doulens, France; 70, 49.
Marguerite Bossan, Marseilles, France; 28, 7.
Agnes Dejak, Neutra, Hungary; 31, 6 mos.
Claudine Chopard, Lyons; 66, 40.
Joaquima Armen, Barbasho, Spain; 47, 19.
Marie Martinez, Madrid; 68, 42.
Concepcion Pimenez, Cebu, Philippines; 46, 21.
Marie Fecht, Hommona, Hungary; 34, 16.
Zoila Garces, Panama; 31, 8.
Antoinette Novelli, Saluces, Italy; 76, 54.
Marie Gondallier de Tugny, Troyes, France; 40, 17.
Almerinda Ferreira, Pernambuco, Brazil; 30, 5.
Catherine Traczykowska, Warsaw; 82, 62.
Marie Hozivlek, Budapest, Hungary; 31, 8.
Sr. Rosalie Le Blanc, Evereux, France; 23, 4.
Anna Massonié, Montolieu, France; 59, 42.
Eugenia Gehin, Montolieu, France; 43, 10.
Anna Vichweider, Gratz, Austria; 67, 42.
Elizabeth Blomberger, Salzburg, Austria; 28, 4.
Domenica Costa, Assisi, Italy; 53, 34.
Anna Lenner, Neu-Pest, Hungary; 27, 6.
Rosa Bertoncini, Terni, Italy; 37, 16.
Anna Tilly, Bergues, France; 27, 5.
Felix Mszyk, Cracow, Poland; 72, 49.
Domenica Costa, Assisi, Italy; 53, 34.
Josephine Aunuth, Kulparkow, Poland; 59, 36.
Kedwige Taradkieviez, Constantinople; 62, 37.
Caroline de Salles, Paris; 27, 5.
Marie Domenico, Turin, Italy; 29, 9.
Marie Piogey, Arcueil, France; 76, 43.
Charlotte Jannin, Lyons; 51, 27.
Josephine Delanoé, Valenciennes, France; 31, 7.
Seraphine Cagnard, Charleville, France; 62, 42.
Simona Blanc, Lyons; 64, 39.
Catherine Gaston, Agen, France; 55, 37.
Catherine Michel, Montolieu, France; 69, 49.
Marguerite de Jaurias, Pekin, China; 76, 56.
Marie Le Lannic, Chevresis, France; 20, 2.
Marie Cornut, Lacune, France; 69, 45.
Clementine Janneau, Lisle, France; 28, 2.
Leoladie de Cours, Marseilles; 67, 40.
Bertha Richebourg, Paris; 34, 9.
Maria Muhlbauer, Salzburg, Austria; 33, 12.
Marie Taret, L’Hay, France; 75, 55.
Maria Giannoni, Sienna, Italy; 28, 6.
Augustine Brady, New Orleans, La., U. S.; 42, 16.
Maria Cully, Baltimore, Md., U. S.; 69, 44.
Josephine Schroeder, St. Louis, Mo., U. S.; 67, 41.

R. I. P.
FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL.

Province of Turin.

"About the end of September 1899, a young student was brought to the hospital for an operation. The issue was very successful and the patient was doing well, when suddenly, a violent phthisis set in, accompanied by a copious vomiting of blood that reduced the patient to the last extremity. The doctor declared that another attack would prove fatal, and ordered change of air as sole remaining hope. Unfortunately, the youth's extreme weakness rendered it impossible for him to undertake a journey of forty-eight hours to the family residence. In this dire distress, a novena was commenced to Our Lady of the Miraculous Medal, imploring a cure, or, at least, sufficient strength to reach home. The Blessed Virgin responded with maternal goodness to the confidence of those who had recourse to her; she even exceeded their expectation; on the last day of the novena the young student entered upon his convalescence; two physicians who, a few days previously had despaired of his life, now pronounced him out of danger, every symptom of the disease having disappeared. Two weeks later, the youth resumed his studies without the least inconvenience; attributing his cure to the Virgin Immaculate. He wears with loving gratitude the Medal for him so truly Miraculous."

S...Province of Turin, 1900.

"I joyfully acquit myself of my debt of gratitude to the Virgin Immaculate, under the title of the Miraculous Medal.

"About the close of last year a member of a religious Order was brought in to undergo an inevitable operation;
but fearing paralysis of the heart chloroform could not be used. Twenty-four hours after the operation, frequent fainting spells caused much anxiety and, on the second day, the case seemed hopeless indeed. The doctor and relatives were summoned in haste, and the priest awaited a moment of respite to administer Extreme Unction to the dying religious. My heart was full of sympathy for the members of her family and her Community, by whom she was tenderly beloved. I thought of our last resort; and, passing a Miraculous Medal around her neck, I exhorted her to invoke with great confidence the name of the Virgin Immaculate. The Sister is now restored to perfect health, and two very beautiful ex-votos, placed in the chapel of the hospital, testify to the power and goodness of MARY.”

“A lady had undergone an operation; but serious lung-trouble soon resulted; two physicians verified the case without being able to check the disease. One evening, a Miraculous Medal was placed around the patient’s neck, and the next morning a decided improvement rejoiced every one; all the danger was past: thus were greatly increased the faith and gratitude of this lady in the good Mother, as she styles MARY Immaculate.”

“Sr. T....”

Hospital of Cupramontana, Italy, June 13th.— A conversion.
Rio-de-Janeiro, Brazil, August, 1900.— A conversion.
Bahia, Brazil.— A conversion.

FAVORS

ATTRIBUTED TO BLESSED FRANCIS REGIS CLET.

Hospital of A... April 7, 1900.

Oh! what welcome news, that of the approaching beatification of Venerable Francis Regis Clet! Yes, this will
bring joy to the hearts of the Children of Saint Vincent, and may we, through the intercession of our Blessed Martyr, be renewed in the spirit of our Holy Founder!

Here at the hospital we have very great confidence in the Venerable Clet, for in three different circumstances, Most Honored Father, we have had visible proofs of his power. In 1894, I made the Retreat with the sisters-servants; a few days after my return home I had a copious hemorrhage of the lungs. My last hour seemed at hand; my good companions began a novena to Venerable Clet, and on the third day, I was out of danger.

A few months later, a young soldier was brought to us with typhoid fever; after a long illness, a complication including a very serious peritonitis ensued; earthly remedies had been exhausted and we now turned to the Venerable Clet. Not many days had elapsed before the patient was convalescent; in returning to his family, he took with him the Life of Venerable Clet, that he might learn more of him and that he might pray more fervently to him.

Finally, within eight days, I had twice congestion of the lungs. A hemorrhage rendered the case still more grave. But the evil was checked by the first prayers offered to him who will soon be placed upon our altars... God be praised!

With profound respect, Most Honored Father,

Sr. M..., Sister of Charity.

Hotel Dieu, June 10, 1900.

We have already experienced the powerful protection of Blessed Francis Regis Clet. There is a young man here twenty-eight years of age, suffering from his knee; suppurating gout with displacement of the tibia; a very serious case. The patient had been under treatment for seven months; the disease was making great progress; the sufferer was so
exhausted by the profuse suppuration that he had lost all appetite and could not sleep.

On June 5th, four physicians came to perform the operation, during which it became evident that amputation was necessary and urgent; but not having the consent of the patient they suspended any further surgical process. Afterwards, going to the bedside of the young man, I said to him: "This is a grave matter, your poor limb is much diseased; will you unite with us in a novena to our Martyr who has just been beatified?" I explained to him that it was the brother of Blessed Perboyre who is in the chapel, and to whom all have great devotion. "Oh! yes," he answered; "I perceive that science has its limit, we must have recourse to a more powerful physician."

He commenced the novena; that very day he took some nourishment with relish, rested well during the night and the improvement continues. In dressing the knee yesterday, to his great surprise, the physician found that the pus had disappeared, and the wound was in a fair way of healing. He said to his patient: "But the wound is almost closed!" and the latter only smiled.

Glory to our dear Blessed Francis Regis Clet.

Sr. S., Sister of Charity.

P. S. September 27th. This cure is permanent.

FAVOR

ATTRIBUTED TO VENERABLE LOUISE DE MARILLAC

At W... Poland, a young girl was cured of a canker of in the nose, during a novena to our Venerable Mother; she desires to express publicly her gratitude to this true Mother and Benefactress of the poor.

Sr. K..., Sister of Charity.
WORK OF BLESSED PERBOYRE.

A letter from London, September 6, 1900, testifies to the cure of a little boy, three years of age, of meningitis, during a novena to Blessed John Gabriel. The child also wore the relic of the holy martyr.

Offerings to the Most Needy Missions of the Double Family of Saint Vincen continue to bear witness to the efficacy of the Blessed Martyr's intercession.
138. *Les Filles de la Charité d'Arras* last victims of Joseph Lebon at Cambrai, guillotined the 8 messidor (June 26, 1794); by Rev. L. Misermont, Priest of the Mission. One vol. in-8, 110 pp. Cambrai, Deligne, edit., s. d.

This important and interesting study is preceded by two letters of approbation and of congratulation to the author: the one from the Archbishop of Cambrai, the other from the Superior General of the Congregation of the Mission and the Company of the Sisters of Charity.

From the preface we may form an idea of the work: "The ecclesiastical authorities of the two dioceses of Paris and of Cambrai have, during these latter years, introduced the Causes of three groups of martyrs, put to death for the faith during the French Revolution: the cause of the Carmelites of Campiegne was the first inaugurated; the process of the Ursulines of Valenciennes was officially closed about the end of last April; two months previously, His Em. the Cardinal Archbishop of Paris constituted the ecclesiastical tribunal appointed to gather information for the canonical process of the numerous victims of September, 1792.

"A certain number of Sisters of Charity have also had the glory of shedding their blood, during the Reign of Terror, for the cause of religion. Among them there are four, the Sisters of the House of Charity of Arras, whose death, like that of the most glorious martyrs of the first ages of the Church, strikes one as thrillingly supernatural. These virgin martyrs well merit—it seems to us—to be placed in the veneration of the faithful, beside their pious sisters, the Carmelites of Campiegne, and the Ursulines of Valenciennes; this thought has been the inspiration of the present work."


Experience itself has dictated the subjects of the canticles found in this collection. For the divers ceremonies of the missions, for the various works which they direct, the Missionaries and the directors of patronages will find canticles, words and music, worthy of the preceding collection, in such excellent taste, of the *Chants religieux* of the same author.
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