SAINT VINCENT DE PAUL

ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

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SISTERS OF CHARITY.

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RELICS

OF SAINT VINCENT DE PAUL.

"God will visit you; carry my bones with you out of this place." These words were addressed to his brethren by Joseph, formerly the minister of Pharaoh and who had provided for the wants of a nation. And the children of Israel in quitting Egypt under the leadership of Moses, carried with them, through the Red Sea and across the desert, the body of the holy Patriarch. This, says the Scripture, they buried at Sichem, a land belonging to the children of Joseph (Exodus xiii. 19).

Vincent de Paul had also been selected from the humble condition of the pastoral life, to minister at the throne of kings; he also by his wisdom and charity had supplied the needs of countless multitudes. His precious Relics had been safely guarded, and were carried by his Sons exposed to many dangers, when, after the bloody Revolution, they were forced to seek another habitation.

A religious festival has been established to commemorate in the Family of the holy Patriarch the Translation of his Relics. On the recurrence of the feast when the historic details of this Translation are read at the Mother-House in Paris, the recital arouses the deepest interest. As this narration has not yet found place in our Annals, we thought the Family of the Saint would derive pleasure from perusing this page of our history.

We shall first give the mandate of the eminent Archbishop of Paris, Mgr. de Quelen, announcing to his diocese the solemn Translation. We shall then give the process-verbal stating what became of the Relics of the Servant of God at the period of the Revolution, and the official recognition of these Relics in 1830.

MANDATE OF THE ARCHBISHOP OF PARIS.

FOR THE SOLEMN TRANSLATION

OF THE BODY OF SAINT VINCENT DE PAUL.


To the clergy and to the faithful of our Diocese, health and benediction in our Lord Jesus Christ.

Among the men of mercy whose works have procured them renown, there is one, my beloved Brethren, whose remem-
brance, at once, recalls to our mind all the blessings of heav­enly charity descended to earth, and whose title alone is ca­pable of exciting in souls all that tender and active love which, according to the words of our Saviour Himself, must be the authentic and glorious mark of the disciples of Jesus Christ, as it will be in all ages the most solid and convincing proof of the divinity of His religion.

You anticipate me, beloved Brethren, and your thoughts are already directed to that faithful Minister raised up by God in our land, for the glory of the priesthood and for the relief of the poor. You have already recognized this holy Priest who belongs to us by so many titles: by his birth in one of our provinces, by his studies pursued in one of our universities; by the offices he discharged in our country-places; by the establishments he founded throughout France; by his laborious ministry in our midst, and by the precious death which closed his long career in this immense capital where, at every step, we meet traces of his zeal and charity.

Where shall we find a spot in which his memory is not held in benediction? Where is the hamlet into which his Christian benevolence has not penetrated? Is there a home for the destitute that does not resound with his praises? Where is the child of misfortune who is not indebted to him for his relief or for his future hopes? Helpless infancy, youth in peril, abandoned old age, the sick without succor; the desolate captive, the exhausted laborer, the soldier from the battlefield; nobility in honorable pov­erty, innocence in distress, even crime itself, whether in re­pentance or in remorse:—all these were objects of his ten­der solicitude as well as of a generosity bearing upon the miraculous; hence, in the Church of God, the Gospel of peace cannot be announced to the faithful without recalling to mind the name of Vincent de Paul, any more than mil­itary exploits can be recounted without associating thereto
the name of the hero we wish to honor: the name of the famous conqueror in whose presence the universe is silent, as the Scripture says: *Siluit terra in conspectu ejus.* ¹

This is not saying too much, beloved Brethren; nor does the comparison bear the stamp of exaggeration: for, not only is the whole of France seized with astonishment at sight of the countless marvels operated in her bosom by this new Missionary of charity; but foreign kingdoms, distant peoples, savage, barbarous nations are in silent admiration at the peaceful conquests of the good Priest, formerly a poor shepherd; but by his unwearied charity during life, and after death, by the examples he left us, by his disciples, and by his institutions, he has become the benefactor and, as it were, the providence of the human race: *Siluit terra.* ²

This is not enough: he has reduced to silence the most implacable enemies and the fiercest persecutors; impiety is humbled before his statue; a pitiless and cruel age has condoned a pardon to his virtue; a disdainful philosophy, the proud rival of religion, disconcerted in his presence, acknowledging its impotence to surpass his works, or to ascribe to itself the glory of them, falls prostrate at the feet of a Priest to whom it was compelled to erect a statue. And it may be, that in its folly it conceived the thought of decreeing to him the honor of the Pantheon. But God did not permit this, dear Brethren. While the foul relics of the most guilty seducers of society; while the ignoble corpses of men of blood were borne in insolent triumph and placed in the temple of the Most High; whereas, the bones of pontiffs and of kings wrested from their sepulchres, became the sport of brutal fury; ³ while, to test our faith, God permitted the relics of His Saints to be scattered and

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¹ I Mach. I. 3 ² Ibid. ³ Jer. viii. 1.
delivered up to the derision of the impious, He guarded the body of Vincent de Paul from all harm; and His divine Goodness reserved to our episcopacy the consolation of placing it with due honor upon our Altars, in a church newly erected under his invocation.

You are aware, beloved Brethren, that this venerable body was formerly preserved with religious care in the church of that vast institution of St. Lazare which may be justly called the home of priests and of the poor; because the former came here constantly to renew themselves in the spirit of their vocation, and the latter never appealed in vain for succor in their needs. There is not an aged Levite, not an indigent old man who has not prayed before this rich but modest shrine wherein the true friend of God and men seemed in tranquil slumber in the midst of those whom he had made so happy. But an ungrateful and devastating philanthropy disturbed this peaceful repose; it coveted this metal so generously furnished and with which filial piety had embellished the last resting place of so virtuous and charitable a Father; but the richest gold was of far less value in the estimation of his Children than the smallest portion of his precious Relics. Therefore, leaving to cupidity what it sought with insatiable greed; driven from their home and despoiled of their property, the Priests of the Congregation of the Mission felt they had lost nothing when they had rescued from devastation and pillage what they regarded as their dearest treasure. Happy to have withdrawn it from the eyes of the wicked, they carefully inclosed it, confiding it to the custody of the Daughters of Saint Vincent de Paul whose title alone is his most glorious eulogy.

Humbly venerated in the silence of retreat in that Seminary wherein the abiding charity of Vincent still daily multiplies faithful guardians of abandoned infancy and heroic servants of the sick-poor, this sacred deposit awaited
ALTAR WHERE IN THE CHURCH OF THE ANCIENT S.-LAZARE

REPOSED THE BODY OF S. VINCENT
but royal munificence and public gratitude united with religion, to prepare a new sanctuary and decree to it solemn homage. Already, through the inexhaustible charity of our kings a chapel in honor of the holy Priest and under his patronage, had been erected quite near one of those hospitals wherein religion has provided the tenderest ministrations in behalf of those whom human skill is powerless to aid.1 There, beloved Brethren, the generous Children of Vincent de Paul assemble daily; there in a spirit of recollection and prayer, under the eyes of his pious successors, a numerous family of Levites come, as heretofore, to gather at the foot of the holy Altar in the fervor of meditation the lights of science, courageous zeal, the unction of charity, the abnegation of disinterestedness; the strength and sweetness of all the virtues which invest the evangelical ministry with so powerful an authority; and there enjoy the happiness of contemplating so near, a most perfect model; thither also, the faithful hasten to learn at a single glance the respect they should entertain for divine worship; and the unhappy, what they may expect from these fervent religious; thither also, beloved Brethren, it is our intention, in presence of the clergy and faithful, to bear in triumph accompanied by countless benedictions, the mortal remains of the man of God who, going about doing good, satisfied the poor of Sion with bread, instructed so many priests and clothed them with salvation.2

Were it possible, we would wish to invite to this solemnity, the inhabitants of the countries, cities, and provinces; in a word, all who have felt and who still experience the effects of an undying faith and mercy in the countless institutions in which Vincent de Paul was at once the patron and prime motor. But if our hopes cannot extend so far, we shall, at least, invite those who share our admiration

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1 Hospital for incurable females, Rue de Sevres; at present, Hospital Laennec. 2 Ps. cxxxi. 15.
for the holy Priest; and even those who participate in the benefits of his exhaustless charity; we shall invite them all to unite with us in the design we have formed of erecting in his honor a public monument of gratitude, and to contribute by an offering, how small soever it be, to the expense necessarily entailed by the Translation of these venerable Relics which will take place immediately after the Easter solemnities.

True, this monument will not be like to those which the munificence of the people in their enthusiasm sometimes erect to the great ones of the world; but it will be a monument like to those which the piety of the faithful in former religious epochs, was accustomed to consecrate to those Christian heroes whose bodies in life were living temples of the Holy Ghost, and which at the last day are to rise triumphant, immortal, and glorious. The arts have generously contributed to this magnificence; a few years ago, a shrine much richer in workmanship than in material, was fashioned by skilful hands, under the direction of one of those men whose honorable profession, renowned in Holy Scripture, was illustrated by one of the most holy bishops of France. This elegant and magnificent shrine, exhibited publicly in the Capital, fully justified the established reputation of the artist, and the thought of St. Eligius, who considered it a great glory to adorn the tomb of the Apostle of France, seems to have inspired the desire to honor the tomb of him whom we can style the Apostle of Christian charity.

What more, beloved Brethren, is necessary? Much less than this called forth the generosity of a monarch, a patron of the fine arts and the friend of religion; the king 1 in sending us a large amount, merits to have his name inscribed at the head of the list we open to-day, for the purpose of meeting the expense of a work, the price of which

1 Charles x. (note of the Annals.)
how exorbitant soever it be, will nevertheless fall far beneath its merit and worth. The princes and princesses of the royal family eagerly followed the example of the king; and we have made it a duty to contribute on our part; we awaited the epoch when it would be possible to ordain a solemn Translation, to make an appeal to the piety of the clergy to the faithful of our diocese, and to their devotion to a Saint to whom religion and humanity are so deeply indebted. The greater the number of contributors, the less will each one feel the sacrifice imposed, according to his means, and the more general will be the manifestation of faith.

But, what we require of you, above all, beloved Brethren, is, that on the occasion of the ceremony for which we are preparing, and the Novena of prayers and supplications following it, in favor of which the Sovereign Pontiff has vouchsafed to open the treasures of the Church, that you rouse your zeal for the performance of good works; that your love for the poor increase; that you resolve to apply with ardor, generosity, and perseverance to the exercise of mercy; that the veneration of the relics of Saint Vincent de Paul, whose presence is, in a measure, revived in this great city, may become a powerful stimulus, dilating all hearts, holding them ever mindful of the wants of the unfortunate, inflaming them with holy jealousy for the excellent gift of charity, without which all other virtues would be insufficient for salvation: Aemulamini charismata meliora. 1

In consideration of these motives, after having conferred with our venerable Brethren, the Canons and Chapters of our Metropolis, we have ordained and we do ordain the following:

1. April 25th, Sunday of the Good Shepherd, the second after Easter, is appointed for the solemn Translation of the body of Saint Vincent de Paul, Institutior and

1. Cor., xii. 31.
how exorbitant soever it be, will nevertheless fall far beneath its merit and worth. The princes and princesses of the royal family eagerly followed the example of the king; and we have made it a duty to contribute on our part; we awaited the epoch when it would be possible to ordain a solemn Translation, to make an appeal to the piety of the clergy to the faithful of our diocese, and to their devotion to a Saint to whom religion and humanity are so deeply indebted. The greater the number of contributors, the less will each one feel the sacrifice imposed, according to his means, and the more general will be the manifestation of faith.

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In consideration of these motives, after having conferred with our venerable Brethren, the Canons and Chapters of our Metropolis, we have ordained and we do ordain the following:

1. April 25th, Sunday of the Good Shepherd, the second after Easter, is appointed for the solemn Translation of the body of Saint Vincent de Paul, Institutor and

1. Cor., xii. 31.
tion of the Mission as a gift from the diocese, and as an earnest of their devotion to Saint Vincent de Paul. 1

All offerings will be deposited at the secretariat of the archbishopric, where also, a subscription list will be opened.

Any surplus funds or contributions after payment of the shrine and defraying the expenses of the Translation, will be handed to the Sisters of Charity to be employed in behalf of the bashful poor of the diocese.

An account of the employment of the money received on the occasion, will be read in presence of an ecclesiastical committee composed of our grand vicars archdeacons, of two canons, two parish priests of Paris, and of the Superior General of the Lazarists. The Prefect of the department and the Prefect of the police will be invited to attend the meeting.

4. Our present mandate will be read, published, and exposed wherever it will be found expedient.

Given at Paris, in our archiepiscopal palace, under our signature, our coat of arms, and the counter-signature of the secretary of our archbishopric. March 10, 1830.

†Hyacinthe, Archbishop of Paris.

By order of Mgr.

Tresvaux, Canon, Secretary,

This shrine, the workmanship of Odiot and sons, was much admired at the last French Industrial Exposition: the shrine is of silver, seven feet in length, two and a half in breadth; it is in the form of a long square; it measures also two and a half feet in depth to the apex of the arch in the centre, enriched with golden foliage. It is crowned by a group composed of a principal figure measuring three and a half feet, representing Saint Vincent de Paul in glory; and of four figures two and a half feet in height, representing Angels bearing the religious symbols of Faith, Hope, and Charity.

At the two sides, two socles bear the figures of orphans whose gaze is directed towards the interior of the shrine, as if invoking their benefactor.

The shrine is lined with purple velvet embroidered in gold, with cush-
PROCESS VERBAL
OF THE IDENTIFICATION
OF THE BODY OF SAINT VINCENT DE PAUL
DRAWN UP BY MGR., ARCHBISHOP OF PARIS.

The year of grace one thousand eight hundred and thirty, third convocation, second year of the pontificate of Pius VII., and the sixth of the reign of CHARLES X., our Most Christian King: We, Hyacinthe-Louis de Quelen, Archbishop of Paris, Peer of France, etc., being notified at one o'clock p. m., Tuesday in Holy Week, April 6th of the year 1830, that all things were in readiness in the assembly hall of our palace, for us to proceed canonically, in presence of witnesses whom we had summoned for the identification of the Body of SAINT VINCENT DE PAUL, inclosed in a case declared to contain it; which case after being withdrawn from the Principal House of the Sisters of Charity, Rue du Bac 32, Paris, on the 30th of last March, had been delivered to us at six o'clock in the evening of the same day, by Messrs Desjardins, our vicar general, archdeacon of St. Genevieve; Mathieu, vicar general, promoter of the diocese, canon of our Metropolis; and Quentin, canon of our Metropolis, assisted by the canon secretary of our archbishopric, in virtue of our commission under date of the 29th of last March; and accompanied by Messrs Boulangier, priest and Assistant of the Congregation of the Mission, and Etienne, Procurator General of the same Congregation, delegated by Rev. Mr. Salhorgne, Superior General of the Congregation of the Mission and of the Sisters of Charity, in accordance with

1 At present 140. (Note of the Annals).

ions of the same material adorned with trimmings and tassels of gold, and upon which reclines the body of the Saint clothed as in life in cassock, surplice, and stole. (This note is from the mandate of Mgr. de Quelen, 1830).

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the commission of March 30th; vested in rochet, cloak, and stole, we repaired to said assembly hall of our palace, preceded by the members of our Council and of our Metropolitan Chapter all in choir costume, hereafter to be designated and titled.

Ecclesiastical witnesses.—Messrs Jalabert, vicar general, archdeacon of Notre Dame; Desjardins, vicar general, archdeacon of St. Genevieve, one of the committee appointed to make the investigation ordained by us; Bou- dot, vicar general, archdeacon of St. Denis; Abeil, Canon, archpriest of Notre Dame, vicar general; De La Calprade, Canon, Metropolitan official, vicar general; Godinot Des- fontaines, Canon; Lucotte, Canon, secretary of the Chap­ ter; Salandre, Canon, Penitentiary, vicar general; Quen­ tin, Canon, one of the committee of inquest; Tresvaux, Canon, secretary of the archbishopric; Morzière, Canon; Caillon, Canon; Mathieu, Canon, vicar general, promoter of the diocese, and on the committee of inquest; Morel, theological Canon; D'Aligre, Canon;


Having arrived at said hall, we there found assembled:

Lay Witnesses.—Count De Chabrol, prefect of the department of La Seine; Messrs Mangin, prefect of police; Defresne, secretary general of the prefecture of La Seine; his lordship, Duke De Doudeauville, Peer of France; his lordship, Marquis De Rosambo, Peer of France; Viscount De Breteuil, Peer of France; Count De Kergarion, Peer of France; Viscount De Bondal, Peer of France; Marquis De Levis Mirepoix, Peer of France; Count Emmanual De Brissac, chevalier of honor to Madame, the Duchess of Berry; Count De Quelen, member of the chamber of Deputies; Baron De Maistre, superior officer of body-guard to the king; Viscount De Quelen, honorary gentleman of
the king's chamber; Baron Le Roi, member of the general Council of the department of La Seine; honorary gentleman of the king's chamber; Henri De Bonald; Chapellier, former notary, mayor of the ninth district of Paris; Le Brun; Petit, mayor of the second district of Paris; Le Brun, master of accounts, former mayor of the fourth district; Desportes, member of the administrative committee for hospices and hospitals of Paris; Picot, a man of letters; Laribe, chief of the division in the prefecture of the department of La Seine.

There were present also, invited by us, as interested parties:

Priests of St. Lazare.—Messrs Salhorgne, Superior General of the Congregation of the Mission and of the Sisters of Charity; Boulangier, Assistant; Etienne, Procurator General; Aladel, priest of said Congregation.

Sisters of Charity.—Sister Antoinette Beaucourt, Superiorress of the Sisters of Charity; Sr. Fransquin, assistant; Sr. Dupin, treasurer; Sr. Dan, sacristan; Sr. Velay, called Sr. Martha; Sr. Durand; Sr. Caillot; Sr. Jolly; Sr. Ramond; Sr. Savard, Superior of the hospice d'Enghien; Sr. Clavelot, Superiorress of the House St. Paul.

Doctors of the Medical Faculty.—Dr. Serres, head physician in the Hospital de la Pitié; member of the royal Institute of France, and chief of anatomy in the Hospitals; Dr. Lisfranc, surgeon in chief of the Hospital de la Pitié; Dr. Caillard, resident Physician of the Hotel Dieu, and ours; Dr. Rateau, physician of the Priests of the Mission, called of St. Lazare.

These four, were invited by us for the examination of the parts composing the Body of Saint Vincent de Paul.

After having implored the light of the Holy Ghost by reciting aloud the Veni Sancte, with the versicle and prayer, we took our seat having on the right and left the members of our Council and of our Metropolitan Chapter,
next to whom had been placed the Priests of the Mission.

Opposite to us were the Prefects of the department and police; facing our Chapter were the Peers of France, members of various administrations and authorities, and other witnesses; in the second row were the Superioress of the Sisters of Charity and the Sisters who accompanied her; the Doctors were near the table placed in front of us.

Having acquainted the assembly with the motive for which we had convoked it, we invited Messrs Boulangier and Etienne, delegates of the Superior General of the Congregation of the Mission, to repair to our Oratory, thence to take, to bring, and to deposit on the table here prepared, the case announced as containing the Body of Saint Vincent de Paul; Canon Quentin was appointed to accompany them.

The committee having brought and deposited said case, we desired the vicar general, Canon Mathieu, promoter of the diocese, to read the report of the process-verbal of inquest drawn up by our committee, and which had been delivered to him for this purpose.

Extract of the report of the Promoter.—Immediately the promoter read aloud his report, in which, having set forth the process-verbal of the inquest made by the committee delegated by us, he concluded, from the evident proofs resulting from the quality, morality, and probity of the witnesses,—as uniformity, precision, and conformity of the depositions,—that three facts were incontestable: 1. that the Body of Saint Vincent de Paul had been withdrawn at the time St. Lazare was suppressed; 2. that at this epoch it was inclosed in a case; 3. that it remained therein, and that this case is the same as that here presented.

The promoter in concluding this report, demanded, that the reading of the process-verbal of inquest having been made, this case should be declared by us to contain the identical Body of Saint Vincent de Paul that was
formerly honored in the church of St. Lazare; and that we would vouchsafe to pronounce a canonical declaration of the same; after which, said case would be opened, and the identification of this holy Body be then made, as we had ordained.

The promoter having deposited on the desk his report and his conclusions, we ratified the same, prescribing that mention thereof be made together with the present process-verbal to which the original, signed by him, would be permanently annexed.

Favoring the demand of the procurator; namely that, before signing his conclusions, the reading of the process-verbal of inquest should first be made, we requested the Canon secretary of our archbishopric to read this in a loud and intelligible voice.

Immediately, the secretary read to the assembly the processes-verbal of inquest drawn up March 30th., April 2, 3, and 5, by Messrs Desjardins, vicar general, archdeacon of St Genevieve; Mathieu, vicar general, promoter of the diocese, Canon of our Metropolis; and Quentin, Canon of said Metropolis, counter-signed by the secretary of our archbishopric; in virtue of the commission given by us on the 29th of last March.

*Extract from the processes-verbal of Inquest.* Which processes-verbal state; namely, that of March 30th.: that the case said to contain the Body of SAINT VINCENT DE PAUL had been found under an altar in the chapel of the Principal House of the Sisters of Charity, Rue du Bac 132; that divers Sisters had declared to them that said case contained the Body of SAINT VINCENT DE PAUL; that this case was enveloped, fastened, and sealed with the seals of the Congregation of the Priests of the Mission, in the same condition as it had been brought to said House on June 23, 1815 from the Principal House of said Sisters of Charity, situated in Rue du Vieux-Colombier, where it had been depos-
ited in 1806 by Mr. Brunet, vicar general of said Congregation; that afterwards, said case on August 15, 1815, was placed under an altar of the chapel of said mission, Rue du Bac, 132, where it permanently remained, and that it had been opened twice: the first time in 1817, by Mr. Verbert, vicar general of the Congregation of the Mission, to take from the Body of the Saint a small relic which was given to Mgr. Dubourg, at that time Bishop of New Orleans, and at present, Bishop of Montauban; that said case had been closed and sealed; it was opened the second time in 1820 by Mr. Boujard, vicar general of the Congregation, to ascertain if moisture had not penetrated the case; in fine, the process-verbal states, that the committee being duly authorized by us, freed the Superioress and the Community, with the consent, and in presence of the Superior General of the Priests of the Mission, from all obligation of custody, regarding the case that had been deposited with them and which they brought to us conjointly with the delegates of the Lazarists.

In the same process-verbal is registered the delivery of said case to us on March 30th, at six o'clock in the evening; and the delivery and deposit we made of said case establishing the act signed by us and sealed with our coat of arms; and that in their presence, we fastened to said case a ribbon at the extremities of which we affixed the seal of our arms.

The process-verbal of April 2nd, states: that the case said to contain the Body of Saint Vincent de Paul had been deposited, according to the declaration certified by Dr. Lafou, head physician of the Hospital for incurable women, Rue de Sevres 54, fellow of several learned societies, chevalier of the Royal order of the Legion of Honor, at

1 House, not Mission is certainly meant here. (Note of the Annals.)

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the house of Mr. Daudot, procurator general of the Congregation, living in Rue Neuve-Saint-Etienne: that he, Lafou, brought it from the third story to the ground floor; and that to his perfect knowledge, having enjoyed the confidence of Mr. Daudot, a meeting of several Lazarist priests, was held at the house to deliberate whether it would not be preferable to deposit the case in the house of the Sisters of Charity in Rue du Vieux-Colombier; and that the case having been shown to him, he saw that it was of the same dimensions and of the same weight as that which he had brought from the third story to the ground floor in the house of Mr. Daudot.

Sr. Dubois, in the process-verbal of April 3rd, at two o'clock in the afternoon, declared that she was in the house of Mr. Daudot, and that during her stay, he showed her an inclosure in the wall, saying to her, that there was her holy Father, SAINT VINCENT DE PAUL.

The same process-verbal of April 3d, states that at three o'clock in the afternoon, Madame Clairet, dwelling in Vieille Rue du Temple, 32, widow of Mr. Clairet who during his life was notary of the Congregation of the Lazarists, declared on oath, that her husband, then living in Rue des Bourdonnais, had received in deposit from Mr. Daudot, procurator of the Congregation called of St. Lazare, a case containing the Body of SAINT VINCENT DE PAUL; that her son, at present notary, residing No. 18 Boulevard des Italiens, frequently heard his father say that Mr. Daudot, above mentioned, had intrusted to him a case said to contain the Body of SAINT VINCENT DE PAUL.

That at half past four of the same day, Mademoiselle Duliège, widow Marie, formerly chambermaid in Mr. Clairet's family, and living now at No. 20, Rue Mazarine, attests on oath, not only to have had knowledge of the case deposited, but to have been ordered by Mr. Clairet to take care of it; for on account of circumstances, he had brought
said case into her room where it remained until the stormy days were passed; that Mr. Clairet had told her that the case she guarded contained the Body of SAINT VINCENT DE PAUL; in fine, that she had often seen at the house of Mr. Clairet Messrs Rouyer and Daudot, Priests of the Congregation of the Mission, conversing privately with him.

The process-verbal of April 5th, contains the deposition of Mr. Bacq, former notary of Paris, chevalier of the Legion of Honor, who having been head clerk for more than six years in Mr. Clairet’s office, attests and affirms on oath that he often heard Mr. Clairet speak of a case brought to his house and deposited therein, said to contain the Body of SAINT VINCENT DE PAUL; to have heard him relate that in 1792 this Body was saved in the house of St. Lazare; and that, as notary of the Congregation, he was to take charge of the case in which the Body of the Saint was inclosed; that he received it not without anxiety, on account of existing circumstances; that he took every precaution to preserve it, and that towards 1795 or '96, he delivered said case into the hands of the Priests of St. Lazare, with whom he remained in closest intimacy.

Said processes-verbal having sufficiently established the proofs desired, were closed by Messrs Desjardins archdeacon, vicar general, on the said day, April 5th, ordaining them to be submitted to the Archbishop and to adopt the measures he would order.

After having collected the proofs resulting from the depositions received by our committee, as also the conclusions of the Rev. promoter, we felt it a duty before further action in so important a matter, to take the advice of each member of our Council and of the Rev. Canons present, with the exception of our committee; and the voices being unanimous, we immediately gave the following order which will be transcribed upon a special register, after having
decreed that the above processes-verbal, previously read be annexed to the present, to be with this deposited in our secretariat.

ORDINANCE OF MGR ARCHBISHOP OF PARIS.

HYACINTHE-LOUIS DE QUELEN, by the mercy of God and the favor of the Apostolic See, Archbishop of Paris, Peer of France, etc.

To all whom these presents concern, health and benediction.

After having examined the processes-verbal drawn up by our commissioners, regarding the case deposited in the chapel of the Principal House of the Sisters of Charity, Rue du Bac, in which case we had been told was inclosed the Body of SAINT VINCENT DE PAUL, Founder and Institutor of the Congregation of the Mission, and of the Sisters of Charity, and which case we have had transferred to the archbishopric by them, conjointly with two priests deputed from the Congregation of the Mission of St. Lazare, in presence of whom we have sealed said case, to be later opened by us before witnesses whom we purpose to summon.

Having heard the promoter of the diocese in his report and conclusions; and the reading of the processes-verbal of inquest; and after having taken the advice of the members of our Council and of the Metropolitan Chapter:

The holy Name of God being invoked, we have declared and we do declare:

That it is proved that the case above mentioned, and at present before us, contains positively the Body of SAINT VINCENT DE PAUL, formerly exposed to the veneration of the faithful in the church of St. Lazare.

Consequently, we have ordained, and we do ordain, that said case be at once opened and the Body of the Saint therein inclosed, be placed in the silver shrine destined for
it, and be exposed to the veneration of the faithful, both in our Metropolitan church, and in the chapel of the Priests of the Mission, called Lazarists, after the solemn Translation shall have been made: a process-verbal of all this will be drawn up.

Given at Paris, in our archiepiscopal palace, under our seal, the seal of our coat-of-arms, and the counter-seal of the secretary of our archbishopric.

† Hyacinthe, Archbishop of Paris,

By order of Mgr:

Tresvaux, Canon, Secretary.

Opening of the case. Examination of the exterior.—Conformably to our ordinance, before proceeding to the opening of the case, we invited the Superior General and the priests of the Congregation of the Mission named in the present process-verbal, to approach and verify the integrity of the seal of our arms affixed on March 30th in presence of their delegates, when said case was delivered to us. The seals having been recognized by the Lazarists whole and entire, they were broken. We removed from the case a first covering of purple silk, under which was a second wrapping of coarse gray linen completely enveloping the case. Above, were gathered in the form of an X, the ends of the two strips of unbleached linen binding the case on the four sides; at the extremities, the seal of the Congregation was impressed.

After having examined said impressions and compared them with the seal of the Congregation presented to us by the Lazarists for this purpose, we broke the seals, cut the strips and removed the second wrapping. The case, then uncovered, was found to be of oak, bound by strips of unbleached linen and sealed like the second envelop. Under the X which was formed up the four ends of the strip, was a paper upon which was written:

2∗
"This case containing the precious Relics of the Body of Saint Vincent de Paul, was opened and closed May 16, 1817, by me, Verbert, Vicar General of the Congregation of the Mission."

Beneath, and of a different penmanship was the following:

"We, the undersigned, have examined said case, have found it perfectly preserved, and have closed it again, sealing it with the seal of the undersigned.

"Signed: BOUJARD,
"Vicar General of the Congregation of the Mission.
"February 10, 1820."

In one of the corners of said paper were two seals differing in form, applied by each of the two vicars general, bearing the stamp of the Congregation.

After recognizing the integrity of the seals affixed to the lid of said case, proceeding to the opening of it, said lid being found to adhere to the boards forming the case and strongly fastened thereto, we ordered it to be detached, and during this operation, we gave orders to light the candles in two branches that had been placed on the table near said case.

All things being ready, we raised the lid of the case wherein we found:

Examination of the interior.—1. A white linen embroidered, which seemed to contain many objects filling almost the entire case in length and breadth. We took out all that the linen contained, placing it upon a table covered with a fine napkin; then unfolding said linen, we found a long cushion covered with brocade embroidered with gold; this cushion was folded in two; on opening it we beheld a skeleton likewise folded; this, the doctors, at our invitation, immediately extended upon said cushion, (placing the head on the small pillow attached to the large cushion), and removed the shoes of embroidered material
with high heels and of ancient style covering the feet of the Saint, also the linen socks.

We immediately prostrated with the clergy and all present, before the holy Relics, venerated them together, and gave thanks to God for having preserved them.

We then invited the doctors, physicians, and surgeons, to proceed to the examination of the parts composing the Relics of Saint Vincent de Paul, while we continued the inventory of the case.

2. We there found a great quantity of linens, rolls of bandages, such as are used in wrapping sores; various compresses, all which different linens are more or less stained with blood and matter from the sores; it has been said that some of these linens had served to cover the sores on the legs of the Saint, and others to cover his body when it was prepared to be placed in the silver shrine at St. Lazare.

3. A little paper whereon was written: “To Mr. Gobert sacristan of the Congregation of St. Lazare, Paris.” In this paper written by another hand: “All these linens were applied to the bare Relics of the Blessed Vincent de Paul before being placed in the shrine, February 13th.”

4. A plain linen alb, to the sleeves of which were attached white silk gloves adorned at the opening with gold lace; the left hand glove was filled with wadding; in the right hand glove there was no wadding, but it contained the bones of the right hand.

5. A stole of embroidered brocade, similar to the material of the large and the small cushion, trimmed with silver lace and with silver fringe at the ends.

6. A folded oblong paper upon which was written: “Different processes-verbal concerning the Relic of Saint Vincent de Paul inclosed in this case.”

Opening said paper we found four pieces:

1. A title on parchment of considerable size;
2. A process-verbal on stamped paper of small size;
3. An extract from the process-verbal drawn up Aug. 31, 1792, at the evacuation of St. Lazare;
4. A declaration of the Superioress of the Sisters of Charity, Rue du Vieux Colombier, Paris, concerning the deposit of the case, containing the Body of SAINT VINCENT DE PAUL, which case was delivered to her.

We then proceeded to the reading and examination of these four papers.

The first, the title on parchment, being analyzed by us, states the following:

In the year 1729, Sept. 25th, process-verbal at the second exhumation of the Body of Blessed SAINT VINCENT DE PAUL, drawn up by Mgr. Gaspard Guillaume de Vin-timille, archbishop of Paris, in the chapel of St. Lazare; said process-verbal mentions a first exhumation made on February 19, 1712, by order of Mgr. Cardinal de Noailles, archbishop of Paris, of Mgr. former bishop of Paris, of Mgr. former bishop of Fulle, and the bishop of Rosalie, delegated by the Holy See for this function and for the compilation of all the process-verbal made Auctoritate Apostolica, for the beatification and canonization of SAINT VINCENT DE PAUL.

The process-verbal of the second exhumation, stating the condition of the Body, of the flesh, and of the garments, affirms that the archbishop extracted from the left hand the first three bones which he distributed to different persons, to whom he gave authentications. The Body was then sealed by Mgr. archbishop of Paris.

November 30, 1729, a petition was addressed to Mgr. archbishop of Paris, by the Superior General, the Assistants, and the Procurator General of the Congregation of the Mission, to obtain the power to have the bones or Relics of the Saint arranged by Brother surgeons, in presence of a grand vicar to recognize the seals, to remove and to
replace them as necessity required; taking the oath on the Holy Gospel, and the signatures of said Superiors General, Assistants and Procurators, not to extract, or suffer to be extracted any part, portion, or particle of the same.

December 6, 1729, concession of Mgr. archbishop of Paris to said request, given to the Sire Vivant, vicar general, for all that is necessary to be done.

December 12, 1729, execution of said commission by the Vicar General, the above oath administered, signed by the archbishop of Paris, allowing the Rev. Superior to keep the teeth, one rib, or a short rib, and a small bone, to be distributed as follows: the teeth to the principal houses of the Congregation; the rib, or short rib, to the Community of the Sisters of Charity; and the small bone, to Mgr. Cardinal de Fleury. Declaration of the vicar general that the above oath was understood conformably to said permission.

December 19, 1729, substitution and addition of another Brother surgeon in place of one who had fallen sick, in order to continue the arrangement of the bones, authorized by the grand vicar of Mgr. the archbishop of Paris, after the oath taken by said Brother on the holy Gospels, and signed by him.

Monday, September 11, 1730, anatomical description of the holy Body. The fingers of the right hand entire, except the middle joints of the second and third fingers slightly defaced; description of the cushion, cloth of gold; the vestments, the shrine, and the ceremonies with which it was carried and venerated in the chapel of St. Lazare: affixing the seals of Mgr. the archbishop of Paris to the four corners of said shrine.

October 31, 1730, permission was given by the archbishop of Paris, to the Superior General requesting it, to replace the teeth in the mouth of the holy Body, and to extract for the houses and friends of the Congregation, the
small bones and such particles of flesh that might be in a condition to be taken and carried away.

March 20, 1731, a copy on parchment of the different processes-verbal above-mentioned, signed by the archbishop of Paris, sealed with his coat of arms, and counter-signed by the secretary of the archbishopric.

On back of said sheet of parchment, were the processes-verbal, hereafter noted.

May 26, 1739, process-verbal of the opening of the shrine by a vicar general of Paris, by ordinance of Mgr. archbishop, issued on the 24th of said month, at the request of the Superior General of the Congregation, for the purpose of changing the linen alb in which the Body of Saint Vincent de Paul was clothed, for an alb of silver tissue; verification of the seals of Mgr. the archbishop, removing and replacing said seals on the shrine.

April 5, 1747, process-verbal of the opening of the shrine by a Vicar General of Paris, in virtue of an ordinance and of a commission given March 29, by Mgr. de Beaumont, archbishop of Paris; recognition of the seals by Mgr. de Vintimille; removing the seals; extraction of the Body of Saint Vincent de Paul and placing it in a coffin of gilded wood; sealed with the seal of the archbishop.

Wednesday, July 12, 1747, process-verbal of the opening of the coffin of gilded wood; extraction of said coffin containing the Body of Saint Vincent de Paul, transferring it to the silver shrine which had been gilded in the interval from April 5th to July 12th: all this with the same precautions, formalities, verification, and affixing of the seals of the archbishop of Paris.

June 8, 1759, another process-verbal of the opening of the shrine with the same formalities, precautions, etc., for the purpose of withdrawing the pasteboard mask in which the head of the Saint was inclosed.
July 16, 1759, another process-verbal of the opening of the shrine, with the same formalities, precautions, removing and affixing the seals of the archbishop of Paris to substitute for the mask of pasteboard, one of silver gilt.

We then analyzed the process-verbal on stamped paper:
September 1, 1792, process-verbal drawn up by Rev. Christopher Simon Rouyer, Priest of the Congregation; Rev. Edward Ferris, of said Congregation, and Assistant of the house of St. Lazare; Rev. J. F. Daudot, priest, and Procurator General of the Congregation; Rev. John Francis Cointrel, of the same; Gabriel Plat, Claude Louis, Louis Pierre Piorette, and Adrien Le Fèvre, all Brothers of said Congregation: which process-verbal states that these gentlemen withdrew from the silver shrine the Body of Saint Vincent de Paul, before delivering said silver shrine to the committee of the National Assembly ordered to seize the sacred vessels, the silver plate of the church, and the above-mentioned silver shrine; that they placed said Relic in an oaken case, with the cushion, alb, and stole, also the slippers and gloves on the Body of the Saint; that said oaken case, not being found of sufficient length, they were obliged to detach the copper wire which held in place the bones of the thighs and legs, and to fold the Relic.

Before making this last transfer, these gentlemen affirm:
1. That they obtained from Mr. Devitry, commissioner of the National Assembly, permission to withdraw the Body of Saint Vincent de Paul;
2. That they effected this only after having recognized that the seals of the archbishop of Paris affixed to the silver shrine by the grand vicar of Paris, Regnaut, July 16, 1759, were intact;
3. That they did not break said seals, nor affix those of the Congregation to the oaken case in which they inclosed the Relic, proceeding subsequently to draw up the process-
verbal according to custom, finding it impossible to do so at the time, on account of circumstances.

4. In fine, they attest upon their soul and conscience, to have taken nothing from said Relic, nor to have changed anything. Said process-verbal signed by these gentlemen and sealed with the seal of the Congregation. Said piece is a paper as thin as if it were of silk, and is so fragile that caution is required to touch and peruse it.

We examined the third paper. It bears the printed title: Commune of Paris.—Commission of the Administration of National property.—Bureau of Liquidation.—

On the margin is a printed stamp; in its round form is an oval bearing these words: Liberty, July 14, 1789; Equality, August 10, 1792; it is crossed by a pike surmounted by a cap; with it are two branches of laurel and oak, and around it: Commune of Paris.

This paper is an extract from the process-verbal drawn up at the evacuation of the house of St. Lazare, August 30, and 31; the first, fourteenth, twenty-seventh, and twenty-eighth of September; the first, second, and fourth of October 1792; in this extract unquestionably certified by Devitry, commissioner of National property, it is said: we have taken a shrine of silver gilt, in which we found an entire skeleton vested in a white alb, stole, maniple, white silk gloves, a mask of silver gilt, and slippers on the feet; which skeleton, the aforesaid Lazarists asked our permission to withdraw, to place it in a wooden case; this we granted, etc.

Finally, passing to the declaration of the Superioress of the Company of the Sisters of Charity, dated July 18, 1806, we perceived that in consequence of this act written on paper, stamped 75 centimes, Francis Florentin Brunet, vicar general of the Congregation of the Mission and of the Company of the Sisters of Charity, deposited a case containing the Body of Saint Vincent de Paul with the Sisters of Charity, Rue du Vieux Colombier, as testified by Sr.
Therese Deschaux, Superioress; Sr. Marie Dupra, Assistant, and several other Sisters, who all engaged to keep said deposit, to yield it to their Father, to the Superiors General of the Congregation, at their first demand, and never to expose said Relics.

Here terminates the extract from the papers and titles which we found in the case; a copy of the same will be made and annexed to the present process-verbal.

*Portions of the Body taken for divers churches.*—We then manifested our desire to the Superior General of the Congregation of the Mission and to the Lazarists who accompanied him, to have, if agreeable to them, some portion of this precious Body for certain churches: Our Metropolitan church, the parochial church of Paris under the vocable **Saint Vincent de Paul**; the parish church of Clichy of which the Saint was formerly pastor; the Sisters of Charity of the Principal House, Rue du Bac, where the holy Body was deposited for so long a time; the Hospice de la Pitié founded by the Saint; the Hotel Dieu of Paris of which he was a benefactor, and the Cathedral church of Versailles formerly in the diocese of Paris. These gentlemen having graciously acceded to our request, we invited the Doctors to decide what portions of said Body of **Saint Vincent de Paul** would be suitable and proper to withdraw, also of the distribution of each portion, according as we shall dispose of the same.

The Superior General of the Congregation of the Mission then expressed the desire that we would yield to him the oaken case which had for so long a time contained the holy Body, the linens found therein, the alb, the gloves, shoes and stole, with which it was clothed in the silver shrine while in the house of St. Lazare, and which were found in said case wherein these objects had been deposited conformably to the process-verbal of their confrères, bearing date September 1, 1792; and we immediately delivered...
to him the case and all the objects requested by him; we have also permitted, and do permit these to be divided, given, and distributed either to the houses of the Priests of the Mission, to the Sisters of Charity, or, in fine, to patrons and friends of said Congregation.

Meanwhile, some of those present and a great number of devout persons, as well as many ecclesiastics, requested us to allow the grand vicars who accompanied us, to apply to the Relics of the Saint, crucifixes, chaplets, medals, linens, and other objects; this we granted to satisfy the piety of the faithful and increase their confidence in the protection of the Saint.

We declared that we forbade under penalty of excommunication, any one, of what rank and dignity soever, to take or extract any portion, or even the smallest particle from the holy Body.

The doctors, physicians, and surgeons invited by us to the examination and identification of the Relic, drew up and signed the following report:

**Here follows the report of the Doctors of the Medical Faculty.**

...It terminates thus:

This report states that we have taken cognizance of the process-verbal of the same skeleton found in the case and which was drawn up in 1730 and 1739, by three Brothers of the Congregation of St. Lazare: Joseph Jeanneret, Louis Colville, and Etienne Guillemet.

This process-verbal gives but briefly the condition of the parts; but what it states regarding the bones, their connection and their decay, coincides so perfectly with what we have set forth, and what the bones themselves present, that the identity of the skeleton is proved from this examination and comparison. Given at the Palace of the archbishop of Paris, Tuesday, April sixth of the year of grace, one thousand eight hundred and thirty.
Conclusion of the session, and its adjournment to the following Saturday.—This report being terminated, we ordered the Bones of the Saint to be enveloped and placed upon the cushion of gold cloth in the napkin and sheet which covered the table, fastening around the whole a strip of unbleached linen the ends of which united on the breast, were sealed with our coat of arms.

Immediately after, at our invitation, the holy Body was carried by Messrs Boulangier and Etienne, delegated by the Superior General of the Congregation, and conveyed to our Oratory.

We then invited our commissioners, the Lazarists' delegates and the doctors, to meet on the following Saturday, April 10th, at one o'clock in the afternoon, to assist us in the arrangement of the holy Body, and in the preliminaries relative to placing it in the new shrine.

We delivered to the secretary of our archbishop the four pieces, or processes-verbal detailed and analyzed, found in the case, to be again presented to us, and by us be deposited in the new silver shrine, to which papers we intend to add a copy of the present process-verbal duly certified and sealed.

After the reading of said process-verbal, we invited all the witnesses above designated and qualified, to sign with us: they did so in the order as indicated by the minutes deposited in our secretariat.

Ecclesiastical Witnesses.—Messrs Jalabert, Desjardins, Boudot, Abeil, De la Calprade, Godinot, Lucotte, Salandre, Quentin, Morzière, Caillon, Mathieu, Morel, D'Aligre, Valayer, Hamelin, Le Cler, Molinier, Surat, Salhorgne, Boulangier, Etienne, Aladel.

Sisters of Charity.—Srs. Beaucourt, Fransquin, Dupin, Dan, Velay, Durand, Caillot, Jolly, Ramond, Savard, Clavelot.

Held and closed at Paris, in our Archiepiscopal Palace, the day and year as above.


By Monseigneur:

Tresvaux, Canon, Secretary.
FESTIVITIES
IN HONOR OF
BLESSED FRANCIS CLET.

We have received from various sources most interesting accounts of the feasts celebrated in the establishments of the Missionaries, or among the Sisters of Charity. In the next number of the Annals we shall give a general statement or a Review of these Triduums.

As a tribute to Blessed Francis Clet, we publish in the present Number, three remarkable discourses delivered at the Triduum of Loos, (to which previous allusion has been made) by Abbé Lecigne, Professor in the Catholic University of Lille.


FIRST DISCOURSE
TESTIMONY OF A BEAUTIFUL SOUL.

Eritis mihi testes...usque ad ultimum terræ.—You shall be witnesses unto me...even to the uttermost parts of the earth.

(Acts of the Apostles, 1. 8.)

YOUR LORDSHIP, 1
MY BRETHREN,

Every Christian is a witness unto God, of His existence, of His love, of His miraculous intervention in the history of the human race; the apostate himself is a witness unto God: proclaiming by his sufferings, his regrets and his tears, that God is a Father, and that we never for-

1 Mgr. Ferrant, Lazarist, co-adjutor of the vicar apostolic of North Kiang-si.

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sake Him without lasting remorse of conscience. Such a one as this, together with his associates, does the prophet depict under the figure of "those souls sorrowful for the greatness of the evil they have done, with failing eyes and hungry hearts, and who render testimony to the justice of God!" 1

Every Christian, therefore, my Brethren, is a witness unto God; but with much greater reason can we say this of the Saints! According to the words of St. Paul, they are "the living Epistle of Jesus Christ": the masterpiece proclaiming His glory far more eloquently than the stars of the firmament; and if an ancient poet could say: "The proof that gods exist is the hatred I bear them," the Saints can justly affirm: "The proof that there is a God, is the love I bear Him, the adoration I give Him; that I live and am ready to die for Him!" 2

The Son of Saint Vincent de Paul, the fervent Missionary, the holy Martyr whose history I am about to relate, was a threefold witness unto God: he gave to Him the testimony of a beautiful soul, the testimony of a beautiful life, the testimony of a beautiful death. When we close the book of his Acts, this is the threefold impression remaining in the mind—the triple aspect under which Blessed Clet rivets our attention and fills the mind: a Saint, an apostle, a martyr. I invite you for three days, beloved Brethren, to the successive exhibition of these pictures; you will not contemplate them without becoming better; without, at least, desiring to become so!

When the mortal remains of Father Clet were brought to the Seminary of St. Lazare, the master of novices assembled the young seminarians before the glorious trophy; and unfolding the linens enveloping these relics, and pointing to the blood that stained them, he exclaimed with enthusiasm: "Behold the robe of a martyr! behold the rope

1 Baruch, II. 2 Aristophane, The Chevaliers.
with which he was strangled! What a happiness for us if this should one day be our lot!" 1 Some years later, John Gabriel Perboyre knelt at the 'tomb of his illustrious predecessor, whom he followed to Calvary, but who was not placed upon our altars before him. What this Director then did I must do this day; I must place before you not only the winding sheet, but the soul of a Saint, the heart of an apostle, the life and death of a confessor of the faith; with my unworthy hands I must touch this reliquary containing a virginal robe, a martyr's palm, and the diadem of a Saint. Oh! if ever human weakness had cause to shudder under a weighty burden, that fate is surely mine; and nothing could have induced me to accept the overwhelming honor of this eulogium, but the gratitude I bear to the Family of Saint Vincent de Paul, and the hope I have that the humble devotedness of which I give proof will perhaps secure for me a small share of the graces and benedictions which are the portion of the Community.

I am informed, your Lordship, that you have the happiness of living among the souvenirs of blessed Clet: near the spot where he celebrated Holy Mass, near the tree under whose shade he offered his prayers. You will pardon me if I recall remembrances so familiar to you and the noble figure with which you are so well acquainted; you will even pardon me if, in speaking of former Missionaries, I seem to recount the history of those of the present day. God is my witness! May my discourse merit your approbation, and satisfy your fraternal piety.

To-day, beloved Brethren, I shall simply analyze the soul of our apostle, the soul of Blessed Clet. How did Providence prepare him from afar for his future mission? How did Providence fashion him according to His pleasure, in the spirit of Saint Vincent de Paul? With the help of God I shall endeavor to answer these two questions.

1 Life of Blessed J. G. Perboyre, p. 109 etc.
"A man having a mind to build a tower", says our divine Saviour, "first reckons the charges that are necessary to finish it; lest after he hath laid the foundation, and is not able to finish it, his enemies begin to mock him, saying: "This man began to build and was not able to finish." Under this parable, my Brethren, lies the hidden law of Providential preparation: when God selects a man to assign a mission to him; when He predestines him to severe contests and glorious victories, His first care is to prepare him for all these events; to place in his heart sufficient courage, and in his hands well-tried weapons; in a word, He makes him a soldier capable of sustaining the battle in which he must engage.

Now, my Brethren, it is on the battlefield that Blessed Clet is to live and die; he will be the standard-bearer of Christ and wield His sword winning the title: "Terrible enemy of Beelzebub", according to the testimony of a confrère; he will be the conqueror of souls going throughout the world with the mystic sword of the Apostle, St. Paul, the sword of the word of God; the sword whose hilt is in the form of a Cross, because after having been an instrument of combat, it is to be an instrument of sacrifice and martyrdom. Will you then be astonished, if, at the cradle of this child, and among the associates and surroundings of this youthful soul, it is easy to discern the finger of God and the mysterious designs exciting generous efforts, crowned by a sublime immolation?

Contemplate first, his birthplace. We all, more or less, my Brethren, bear a likeness to mother earth; between man and the soil upon which he treads; between the soul and heaven to which his early thoughts are drawn, a deep harmony is established among the Saints as well as among poets and artists. Francis Regis Clet was born at Grenoble, August 19, 1748; he is, therefore, the son of a
rugged country and of a refined and energetic race; he is of that province of which an historian of our age has written the pleasing sentence: "Dauphiny belongs already to true France; France of the North." The natural aspect, at once grandiose and charming; lofty mountains and smiling valleys—a land holding tender recollections of Bayard, and upon which the glance of St. Francis de Sales so often rested;—the home of brave chevaliers and great apostles:—such was the birthplace of our Missionary. Ever will he bear its impress: his activity savors of the rugged mountains among which he was born, and calls to mind the torrents that lulled his infancy to sleep. He sets out with undeviating step, straight onward to the conquest of souls, to perils, to death—always straight onward as indefatigably as the mountain peak rises to heaven; as constantly as the mountain torrent descends to the valley. He is loyalty, and sincerity personified, so that he appeared to his fellow-laborers as a resurrection of the chevalier "without fear, and without reproach;" they styled him: Bayard; and on one occasion when he hesitated in presence of a difficulty; when he strove to remove the obstacle instead of openly attacking it, they cried out, smiling: "Well done! Bayard, Bayard! Forward, to the right!..." Yet, with all this there was humor in his disposition; a kind and genial smile tempered the sternness of his countenance; his manner was cheerful, cordial, and affable, even in the deepest distress: a grain of salt, nay, a slight malice was at times discernible in his tone when, for example, he is consoled because in China and in his prisons "he does not find philosophers and female theologians!" in fine, my Brethren, a Saint who is still a man, a soldier who can smile, a martyr who can sport with his chains. Such is the son of Dauphiny, the compatriot of Bayard, and I would gladly say: the

1 Michelet, History of France, I, III.
flower of the Alps transplanted under Eastern skies.

If a man clings to the land of his birth with all the ardor of his nature, still more sacred to him are the recollections of the home of his youth. There as in a second baptism, he acquires multiplied habits, ideas, and impulses which henceforth form a part of his moral substance, and definitely stamp his character.—Open the first page in the history of Blessed Clet: in the rear of Francis Regis, in the line of his father and mother, I see two generations whereof it can be said in all truth, that they constitute a portion of a double family of the robe: that of the priest, of the Carmelite, of the Clarists, of the Carthusian, and Friar Minor. In this long defile of monks and virgins, there are titles of nobility and heraldry, but of what import is all this!

Above all, we find a rich patrimony of faith and sacrifice, a heritage of love and devotedness: a line of honored dead who seem to open the march and indicate the road. Hence, you may surmise the nature of the conversations at this blessed homestead, where the father and mother and fifteen children exchanged their dreams and hopes of the future. The spirits of virgins and of heroes hovered over this patriarchal family; what religious recollections were evoked; what religious aspirations here found place! It cannot be doubted that the maternal eye with anxious gladness, detected which of the children should wear upon his brow the signet of election: which of them was to assume the traditional veil or the familiar Habit. Let God speak! His voice will be heard; let Him command! He will be obeyed.

And behold what God says, what He commands: Francis Regis has attained the age of twenty-one years; the Oratorians of Grenoble have seen him pass through their college, studious, recollected, weighing within himself the holy gravity of his desires and aspirations; with a jealous eye he followed his brother and sister who sought at the
Carthusian convent and among the Carmelites, the life of immolation which formed a large portion of his early dreams. "An apostle abroad, but a Carthusian at home!"

In these two points, Saint Vincent de Paul comprised the entire life of his priests: and this was the ideal of Francis Regis: \textit{Eritis mihi testes!} Thou shalt be witness unto me, repeats continually an interior voice to him, and he sets out. Farewell to the world, to its false promises! Farewell to home and its cherished joys! March 6, 1769, the young man arrives at Lyons and seeks admission into the novitiate of Saint Vincent de Paul; and when the portals open to him, he enters upon the road to exile, to countless journeys, to uninterrupted labors; the road to prisons and pretoriums; and at the end, in distant perspective, upon the road to Calvary and a bloody sacrifice. Ah! his virtuous ancestors who had pointed out the way to him; the apostles, monks, and virgins whose invitation resounded in his soul, whose blood spoke in his veins, whose vigilant eye had steadily followed him, must have exulted in their graves on that day. I fancy that at Grenoble, at the house in Rue Porte Traine, where his father and mother were weeping perhaps for the absence of their son; I fancy that with consoling words and joyous canticles all gathered around the desolate hearth prompting a confused realization of the feasts and triumphs of to day.

Is this all, my Brethren? Is the soldier ready, and will God send him to the post where he is to shed his blood?

Not yet. I must tell you now, how the soul of the Missionary is fashioned at the school of Saint Vincent de Paul. Trial is also a school, a necessary school for great souls, the school of brazen consciences destined to traverse the world impervious to all its darts. We are in 1789. It is now fifteen years since Francis Regis was raised to the priesthood; from the ecclesiastical Seminary of Annecy he came to Paris; from the professor's chair he passed to the direction
of the novitiate: he is a learned theologian styled by his confrères, "the living library;" he is a master in whom the spirit and maxims of Saint Vincent de Paul seem to revive, and with that spirit and those maxims he imbues all under his direction; and behold suddenly like a clap of thunder in a cloudless sky, the Revolution breaks out!

A vile rabble, alas! too well known to us even at the present day! furious madmen in blind hatred and unrestrained cupidity, invade the streets. The first mob breaks in the doors of St. Lazare; in the twinkling of an eye the halls, refectory, sleeping apartments, are but a heap of ruins and rubbish; everything is seized, pillaged, sacked; and the poor Missionaries, fleeing in the darkness of night, are tracked like wild beasts. What a gloomy picture, my Brethren; and yet, this was but the beginning!...Some days after when Father Clet returned with his novices to this beloved home, now devastated, he uttered a cry, a single word which expressed the new condition of his soul and the indomitable energy which trouble had excited within him: "Sursum corda!" Hearts on high! Yes, on high and onwards, far above the ruins, above trials, above sufferings, above martyrdom, above the tomb! Onward ever onward! Henceforth, he is ready for all things; he will be the tireless laborer of whom St. Paul speaks: operarium inconfusibilem. ¹ The laborer deterred by no difficulties, astonished by no novelty, who undaunted, makes his way through angry surges, reckless mobs and persecuting tyrants; through chains,—through fire and blood.

The will of God is clear on this point: Jerusalem seeks to kill the prophets, but our apostle will go to distant Samaria where no hospitality will be extended to him. It is not peace or rest that he is seeking, but on the contrary, combat, battle, and conquest. Since God is banished from the ancient soil of France, he will depart to prepare for

1 ii. Epistle to Timothy, ch. ii.
Him an empire elsewhere; and, like the young general who at this moment is acquiring and reaping a legendary glory in the mysterious East, Francis Regis rises, inclines to receive the benevolent blessing of his Superiors, and sets out on the venturesome expedition in which he, too, seeks only the glory of God.

And some months after, from the port of Lorient, in sight of the waves that are to bear him to China and whose smile appears to him an invitation from on high, he wrote to his young sister whose tears and earnest pleadings he fears: "I believe that Providence has spoken and it is my duty to obey His orders. God wills it, this is my motto!"

II

Hitherto, my Bretheren, I have presented to you in the soul and life of Blessed Clet, only the remote preparations of Providence; we have stood only at the vestibule of this soul, content to admire the outline, the generous leaven deposited therein by degrees; the traditions of his country, family recollections and lessons, and the shock of the great Revolution which opened to his zeal a field more vast and truly worthy of him.

It is time to trace in bolder characters the soul itself, the beautiful soul of the Missionary, the soul of a Son of St. Vincent de Paul. Formerly victims destined for sacrifice, were crowned with flowers before being led to the altar; God does the same, my brethren; when He predestines a man to the honor of martyrdom; He adorns him with every grace; He traces on his brow the loveliness of virtue and all the attractions of holiness; and it is only when He can say: "This is my beloved Son in whom I am well pleased", that He presents him on the cross to the admiration and veneration of the world.

In the history of Saint Vincent de Paul there is an ad-

1 Life of venerable Clet, by M. Demimuid, p. 72.
mirable scene, the remembrance of which must have haunted the soul of Blessed Clet. May 17, 1658, two years before his death, Saint Vincent gathered around him the Priests of the Mission; he held a small book in his hand and his countenance was radiant with joy. He addressed to his Children a sublime but simple discourse; a familiar and intimate conversation of a father with his sons, heart to heart—a moment of reunion and of parting. And when he had finished, he made his comments and epitomized these few pages which embodied the testament of his spirit and heart: he called all the priests of his Community, one after the other, giving to each a copy of the Constitutions. Then with an effort, the holy man going on his knees, said: "O Lord, who art the lawgiver and the immutable law...O Lord, vouchsafe to bless those to whom Thou hast given these Rules and who have received them as coming from Thyself...." On this scene and on this book the Family of Saint Vincent de Paul has subsisted for two hundred years; it has penetrated throughout the world, carrying with it this paternal heritage, giving everywhere a living commentary of these celebrated words: "The heroes of Christianity are also the heroes of humanity." ¹

Before calling Blessed Clet to the apostolate, divine Providence would thoroughly imbue him with all the virtues which Saint Vincent designates "the faculties of the soul of the Company", and which impart to his Children so remarkable a distinction among all the pioneers of the Gospel. From 1769 to 1790, during a period of twenty years, we can affirm that Father Clet made the Rules of his Congregation a constant subject of meditation: studying them for himself at the house of Lyons, and at the ecclesiastical Seminary of Annecy; later, explaining them to the novices of the intern Seminary of St. Lazare. Hence, my Brethren, behold the beautiful character of this man!

¹ Godescard. Canonization of the Saints vol. XX. p. 566.
Meekness united with zeal for souls; humility tempering authority; and in his penance, a coloring which robs it of repugnance; making of a Saint a man like to ourselves—a man who captivates without dazzling us. Saint Vincent de Paul on one occasion compared the five fundamental virtues of his Community to the stones which David gathered before attacking the giant enemy; when Father Clet left St. Lazare for his distant missions, the Father could breathe into the ear of his son the blessing which David heard in going to the combat: "Go, my son, the Lord be with thee!"

Saint Vincent de Paul said, that to speak and act simply, requires a simple mind, a simple intention, a simple method....1 And Father Clet will be the personification of uprightness and simplicity; each of his letters is a masterpiece of modest grace in which the most important affairs are treated naturally, without show or emphasis, just as they were accomplished. Read the pages which he wrote to his sister at the moment of departure: no poetry, no enthusiasm, but the true and simple expression of a man who understands his duty and performs it because it is a duty: "I start at once for China with two of my confrères. ....If our good God does not bless my undertaking, I shall be free to recognize my error...I shall become wise at my own expense."

Saint Vincent de Paul again said: "I am not a man, but a poor worm crawling upon the earth."—And he recommended to his priests this virtue of humility which he so faithfully practised. In his opinion the most indispensable condition to be raised to superiority, is never to have aspired to it; and he delighted to recall the words of our Saviour: "I am not come to be ministered unto, but to minister." Thus did Father Clet reason; if it was deemed expedient to make him Superior, it was through necessity:

"to make the arrow of the wood we have."—If he gives counsel to any of his Missionaries, he compares himself to "Big John who instructs his pastor." If he is notified that a new confrère is sent to him, his first thought is to represent his inability, and to ask that the "burden of superiority be transferred to this stranger whom he had never seen." One day Saint Vincent de Paul related that he had traveled a great distance with three barefoot Carmelites without being able to recognize which was the Superior. He doubtless would have admired in Father Clet that spirit which he praised in others, and which he desired his religious Family to possess.

"Be mild", said Saint Vincent to his priests. "Take the admonition of the Wise Man as addressed to each of you in particular: "Congregationi pauperum affabilem te facito." 1 Meekness, my Brethren, adorns the countenance of Father Clet with a constant smile; he exemplifies the vision mentioned in Holy Writ: Ostendit se illis hilariter. He is meek towards his confrères first: God placed at his side, as an exercise of patience, a young Chinese Missionary, zealous to excess, always eager for work, ever ready to spend himself in absorbing labors without thinking of the needs of his own soul which should be refreshed by quiet retreat; and with all this, sensitive, timorous, scrupulous, having always a difficulty to propose and a case of conscience to settle. Blessed Clet treats Paul Song with unvarying meekness; his multiplied letters to him are always gentle, overflowing with kindness and cordiality; he speaks not as a Superior, a master, or a judge, but as a friend, an elder brother whose wisdom is tempered with love; enveloping even his counsels in the mildest terms, sweetly extenuating imperfections, concealing every appearance of authority. He will be meek also towards his enemies themselves. In his prison of Ou-tchang-fou he will find something praise-

worthy in his barbarous persecutors, giving them as examples to those civilized tyrants covering France with ruins and blood. *Tanquam a gnus ad oocisionem ductus:* he was this evangelical lamb led to slaughter; here also Saint Vincent de Paul would have recognized his meek and faithful Son.

He would also have recognized his Child in that mortified man whose "apostolic cabin was renowned among his confrères, and whose letters breathe total indifference for all that concerns this material life. "We are always too well provided for," wrote the Blessed Martyr to his father; and this excess of good living would have been for many an insupportable penance. "Our body is comfortable any where!" added he, referring to his bed; and this bed was sometimes the floor of a junk, sometimes a plank with a slight covering of straw. He designates his dwelling as a "straw castle", which castle was an old hovel open on every side to the wind, equally admitting the rays of the sun and torrents of rain. And this mortification of day and night enters so naturally into the life of Blessed Clet that he will have no thought of comparing the privations formerly endured, with those to which he is subject at present.

To complete the ideal portrait of the Son of Saint Vincent de Paul, I should speak to you of his zeal for souls; but to-morrow I shall present to you the fire and flame of this apostolic heart. This sketch, although so imperfect and rapid, suffices to give you an idea of the moral wealth and beauty filling the soul of Blessed Clet. Either sanctity has no meaning, or we must apply the term to this man who was meek and humble of heart; meek in life, meek in death; humble before his own conscience, humble in presence of his inferiors; to that Missionary who in his conduct was never actuated by any other motive than the good pleasure of God; who wrote to one of his friend
these words sublime in their austere simplicity: "I con­
gratulate you on having traveled 18,000 miles to accom­
plish the will of God!" to this self-executioner fastened to
the cross of daily mortifications before embracing that of a
bloody martyrdom; to that man whose thoughts and ac­
tions are directed to heaven and whose virtues appear in
perfect equilibrium in that exalted harmony and in the pro­
portion which authentically demonstrates the work of the
great Master artist. Behold, my Brethren, the first testi­
mony which Blessed Clet rendered to God: the testimony
of a beautiful soul and I challenge any one having knowl­
dge of supernatural things, to read this simple yet mar­
velous history, without saying, as he closes the book: Thus
do the Saints speak and act.

Let us pause here, my Brethren. The active life is but the
expression of the interior life; in searching for the secret
of fruitful activity, we must set aside the glory and pomp
of earth; we must penetrate to the depths of the soul where
great thoughts take their rise and noble deeds are designed.
The soul of Blessed Clet, his inner life, explains his heroism,
the plan of his apostolate, the struggles and triumphs of
which will be placed before you to-morrow. But you have
heard enough to force from you the cry: "O God, how
admirable art Thou in Thy Saints—and how admirable
are Thy Saints by Thee!" Amen.

SECOND DISCOURSE

THE TESTIMONY OF A FRUITFUL LIFE.

Eritis mihi testes... usque ad ultimum
terrae.—You shall be witnesses unto me
even to the uttermost parts of the earth.

Father Clet embarked for China, April 2, 1790, at the
port of Lorient. "If the love of God is a fire," said Saint
Vincent de Paul, "zeal is its flame;" and he who found a
faithful echo in his soul to all the maxims of the Holy
Founder, must have understood this as well as all others; nay, perhaps, better than all others. In truth, he had a soldier's heart, an ardent and warlike soul, eager for battle, devotedness, and sacrifice; he would have been out of his element in the silent cloister into which his brother had entered to await the joys of eternity. Under a calm and cheerful exterior, with perfect self-possession, he concealed a heart of fire, an inexhaustible reservoir of enthusiasm and superhuman energy. He must have space, free air, an expansive region for the unrestricted exercise of his zeal; he must have obstacles to surmount, seas to cross, multitudes to arouse, tyrants to brave; and to complete the witness which a holy and devoted soul gives to God, he must furnish the further testimony supposing a stronger faith and a more ardent love,—the testimony of the word and of blood.

Depart then, thou Son of Saint Vincent de Paul, the priest and apostle! Impose silence on every voice which is not the voice of God and which would check thy zeal: on that paternal voice which speaks to thee in tears, in affection, in grief inconsolable; on thy country's voice, so sweet, so pressing at the moment of exile. Depart, O priest and apostle! thou shalt be a witness unto God even to the uttermost parts of the earth.

What then was the beauty of this second testimony? I shall endeavor to set this forth, beloved Brethren, in recounting the labors of the holy Missionary and the spirit of his apostolate.

I

The apostle is defined a wrestler. On what soil soever he treads and labors, it demands his sweat and tears, it even claims the promise of his blood. When he has offered to eternal Truth, the sacrifice of his life, of his youth, desires, hopes and all possible aspirations, he must still be ready to suffer, and to give life itself. And this is
true, above all, my Brethren, of daring Missionaries to whom God opens the gates of the Chinese Empire: is not China the bloody arena in which man knows what awaits him? We know it but too well at this moment; yet, it is an unfathomable mystery, an impenetrable sphinx, inviting to-day and slaying to-morrow. Yesterday she appeared to welcome the apostle with a countenance almost friendly; she allowed him to scatter the divine seed along her mighty rivers and under a quiet sky. And then quite suddenly, an angry tempest arises, tumults are excited, fires are kindled, heads fall, and blood flows in torrents. For ages the same history has been repeated; a history which reminds us of the struggle of man against the Ocean.—The Church sends her missionaries, builds a cathedral, erects schools, and paganism retires; but returning after a brief interval, it overthrows, destroys everything, as the furious waves with a single effort carry off the frail tent raised upon the strand. And this uncertainty, my Brethren, this obscurity of the future, invests the devotedness of our apostles with a halo of beauty, making of them sublime heroes.

Now, beloved Brethren, strive to picture the soul of Blessed Clet when he sets foot upon the field of his apostolate. What trials! what obstacles await him, obstacles calculated to discourage the most valiant! Before him a dark night which no ray illumines. He must first learn the language,—(a most singular language) under which it might be said that the Chinese people seek to conceal their thoughts,—an oscillating language of endless diversity, having signs for words and signs for thoughts:—a language fertile in surprises but half known by those who write it, and who can learn to speak it only by a renewal of the wonders of Pentecost; a language, according to the graphic expression of the Missionary, inexplicable, and which will be his first cross and his perpetual torment.
And then, whither is he sent? Ah! if he is one of those priests who yield to despondency at the sight of an ungrateful soil and lands that bring forth no harvest, let the acts of our apostle be opened. From the novitiate of Macao he passes to Kiang-si: a vast region where nature displays her luxuries in astonishing prodigality; where an immense human tide ebbs and flows on the banks of her great rivers. The seed of the Gospel was once sown upon this land; but, O sad distress! we find nothing to-day but thorns and briers on this once fertile soil! A land of apostates who have returned to their idols and to their temples: so that the mission of the apostle will be to awaken remorse in consciences lulled to sleep, and to recall the promises of a baptism scarcely remembered.

From Kiang-si, Blessed Clet travels to Hou-kouang. Here is a soil not only to be broken, but a hostile land that devours its inhabitants. Persecution is set on foot; the poor Christians, tracked like wild beasts, flee to the forests, take refuge in mountains and caves, wandering from place to place, ever pursued, ever in dread. To increase the misfortune, civil war breaks out; bands of armed men scour the country, "and their passage", says Father Clet, "is similar to a hurricane overthrowing, destroying everything." Truly, my Brethren, would we not believe, in reading the description of one of these fields of the apostolate, that we beheld in the early Church one of the missions in which St. Paul engaged with all the ardor of his faith and charity, the dangers of which he portrays in terrifying colors?

Such was the field: what will the husbandman do? At Kiang-si, Father Clet is alone, absolutely alone: no companion to share his labors, or to give a word of encouragement to his weary soul. But what of this? he plunges into the desert, arouses it by his word; he works on, and in a
single year, he repaired losses, and even baptized hundreds of new adults. In Hou-kouang blood flows; his house is pillaged, his flock dispersed and hunted; but what of this? he is not alarmed, he is not discouraged; he flees with his people to the summit of mountains, he watches over them as a lioness over her little ones. “It is from our camp that I write to you,” said he in a letter to one of his confrères; but firm and unshaken, he awaits the will of God in the midst of his Christians.

His companions perish on the road, he is alone once more—alone to bear the burden of tribulation. But what of this? He scarcely delays to close their eyes, but sets out anew, on foot, through impassible roads, under heavy rains, fierce winds, falling snow, by night and by day; to baptize a child, to reconcile sinners, to console the dying, he travels immense distances, unwilling to devote to rest the time that belongs to souls.

He is not content simply to make Christians, he must raise up apostles. When speaking to priests under his charge he seldom alludes to his authority over them, but he inculcates zeal for souls, indulgence for sinners, love in spirit and in truth. “When the salvation of souls is concerned”, writes he in a letter which might have been traced by the pen of Saint Vincent de Paul, “the Missionary should apply himself to the task with ardor, regardless of peril.... and remain unshaken in the midst of persecution; for deeds are true proofs of charity.” 1

Behold the soul of an apostle—the valiant soul, ready for every trial; the robust soul never wearied: the courageous soul running to meet danger, not fearing to say to tyrants: Begone! the word of God is not chained! the soul endued with light, energy and generosity: in fine, the insatiable soul in which is perceived that inexpressible sadness that marks all Christian apostles whose thirst for conquest the

1 Life of Blessed Clet, by a Priest of the Mission. p. 46—63.
entire world could scarce allay. Even while Father Clet suspends his labors his thoughts are wandering through the world of souls, through the regions still vibrating with the sound of his voice; "While your body repose", he wrote to Father Song, "I travel over the vast plains of Honan". And it might be said that, God, delighting in his faithful servant, renewed in his favor the prodigies and miracles the promise of which had been given to the first Apostles. The heavens were closed; the land was perishing in consequence of the drought. Father Clet has recourse to prayer, and the fields are inundated. One night, pagans surrounded him, wishing to seize him and to despoil him of his garments; and behold, enveloped in light, he rises from the ground in a dazzling cloud, and the terrified miscreants disperse. Angels accompany him, bear him in their hands, and speak to him of his approaching trials, of his imprisonment and of his martyrdom. And such is his influence, that the pagans themselves looked upon him as a being of another world and rendered to him a sort of religious respect.

For twenty-seven years he led this life in Hou-kouang; for twenty-seven years he preached, baptized, heard confessions, wept and suffered; for twenty-seven years he exercised in this vast region a tireless zeal, the flame of a love which many waters could not quench. Does it not seem to you, beloved Brethren, that after all this God owed to His Missionary the trial of privileged souls, the great trial which Father Clet coveted as the highest reward; a favor which he presumed not to ask of God, deeming himself unworthy? You remember the scene by which the poem of Job opens: "Hast thou considered my servant Job," said God to Satan: "there is none like him on the earth; a simple and upright man, fearing God, and avoiding evil." And the devil challenges heaven; he swears to overcome that virtue which had never been tried; and with God's permission he at-
tempts to ruin the holy patriarch by plunging him into an abyss of misfortunes. My Brethren, a like honor was reserved for Father Clet; but before recounting it, I must show you in what spirit he had accomplished the noble works of his apostolate.

To sanctify themselves whilst laboring to sanctify others, was the end Saint Vincent proposed to himself in instituting the Priests of the Mission. Father Clet understood this perfectly well; he also knew that the great secret of fruitful activity is union with God; and that, according to the saying of his Holy Founder: "three do more than ten when our Lord puts His hand to the work". We shall now consider the lofty principles which maintained this apostolic life and imparted to it its wonderful energy.

There is a danger, my Brethren, in the absorbing activity of an apostolic life; this life is a vortex, carrying with it a tendency to vertigo; it is a fever which in a certain degree conceals the conscience from itself and which may end, if the apostle is not on his guard, in spiritual languor, in interior anæmia, in that fatal decay of the religious spirit; all of which is so familiar to those who apply unremittingly to toil. Have you not trembled on seeing Blessed Clet absorbed in the tumult of his apostolic labors? Overcome by suffering, will he take time to recover his strength? Always at the breach, will he have leisure to renew himself in the fountains of eternal truth? to refresh his virtue so constantly tested?... Fear not, my Brethren; this hero of the apostolate was also an Angel of piety, a man of prayer, of meditation, a model of the interior life. No one understood more perfectly than he, the import of this saying of the divine Master: Pro eis sanctifico me ipsum. For them do I sanctify myself. "Preserve yourselves in piety", he
wrote to his brothers; adding on another occasion: Be not like channels that give out all the water they receive; but be like springs, which give only from their abundance. And he strove to preserve in himself that abundant fountain always overflowing, always clear and limpid. When the labors of his ministry afforded a respite, his first care was to enter upon a Retreat, alone with God and his own soul; and to renew in recollection and prayer his strength which might have suffered some diminution. If his heart was always warm, it was the love of God that sustained the fire; if his words were fervid and powerful, it was prayer that placed burning coals upon his lips; and if for thirty years he labored; if without being discouraged he scattered the divine seed in an ungrateful soil; if he often gathered rich sheaves of flowers and fruits, it was because he followed the examples of those Apostles who said: "We shall not cease to watch in prayer and to preach."

There is another danger for the conquering apostle of souls; this is to believe that God has need of him; considering himself otherwise than as an unworthy instrument which Heaven vouchsafes to employ; to be unmindful of the words of St. Paul: *Ego in infirmitate fui apud vos. "What am I among you but weakness and infirmity?"* In fine, it is to forget that he labors in vain, that his sweat is fruitless, unless God adds to it the sun and dew of His grace. Ah! my Brethren, listen to the holy Missionary who toiled so constantly and reaped so abundant a harvest: "I am almost good for nothing", said he at the moment even when he put his hand to the plough, and when he had aroused an immense province, when the soil had produced a luxuriant harvest of souls enlightened and baptized; when the Angels of God had only to gather in the abundant field from the seed he so profusely scattered, he regarded himself with contempt, with indignation. It might be said that he hears
in anticipation the hymns of glory which the future held in reserve for him, and the unworthy voice which at this moment speaks of him; and extending his suppliant hands towards us, he exclaimed: "Beware of regarding me as a martyr, for I am but a traitor to the divine Majesty, and the murderer of many souls, who suffer the punishment I deserve." Not only does the apotheosis terrify him, but the simple murmur of human applause; nay, still less: he desires that his name be not mentioned, nor written, nor remembered by men: on one occasion giving his Superiors a description of the prisons of China, in appealing for indulgence for misfortune and compassion for crime, he concludes: "You will suppress my name which I desire to be written only in the book of life." In this apostolic life, my Brethren, I discover indeed a passion for the glory of God, the flame of His holy love. I perceive a man who speaks, suffers, prays, even dies for the salvation of his fellow-creatures; but in vain do I look for a shadow of pride, for a moment of complacency in himself. I see only a faithful laborer who fulfils his task in silence, referring to the divine Master all the glory of his work, and wishing for his tomb the humble recollection in which he toiled. Oh! with all the energy of my Christian convictions, I exclaim: "If the type of an apostle be not here, I know not where to find it.

You will permit me, my Brethren, to bring to light another feature in this beautiful character: he who loves his God and souls above all things, must have loved the land of his birth. At the very moment in which Father Clet was bidding adieu to the home of his ancestors, a blood-thirsty tribune exclaimed: "No one carries away his country in the sole of his shoe." He was under an illusion, my Brethren; we do carry away our country with us; we carry it in the folds of our heart, in the depths of our soul. We bear it away as a chaste love, as a sad recol-
lection, as a fervent prayer. From distant shores, Father Clet with sorrowful attention followed the course of events that plunged his country into desolation; his family letters conveyed to him an echo of the complaints that escaped from prison walls, or of the tears of the scaffold; and the heart of the holy Missionary was in France "although six thousand leagues distant." And he prayed earnestly for the unfaithful nation, shedding tears over his unfortunate France; wishing that it bore some little resemblance to this China "where our ears are never wounded by blasphemies," and of which he could then testify: "With due proportion, there are more Christians in China than in France."

Such, my dear Brethren, do we find the life and soul of this apostle: such was the second testimony which Blessed Clet rendered to God: the testimony of the soldier, of the word, of preaching, of the constant effort to procure His glory and the salvation of souls: the testimony which Saint Vincent de Paul defines in this maxim: "We must love God in the sweat of our brow and in the strength of our arm." And now, beloved Brethren, since I have uttered the name of France and revealed to you the hidden recess wherein the Blessed Martyr concealed the name and love of his country, so far distant, let me express the wish that our Mother may see such children multiplied. O God, give to my Fatherland not only great generals who will restore its ancient glory; not only wise legislators who will re-establish in it justice and liberty; not only poets and artists to delight with their productions; but, above all, I would ask of Thee, apostles—apostles first for themselves, and then in their eloquent language, to speak to my country of the God whom it has forgotten; I would ask Saints to convert it; and apostles to send forth from its bosom to carry to distant lands the glad tidings of the Gospel, and to die for the salvation of
souls.—I would ask apostles who covet as the recompense of their labors, but a wooden cross at their grave, and the glorious national standard. Yes, O God, give us apostles for the ransom of France and who, dying, will breathe a last prayer for the beloved land which Thou hast so tenderly cherished, and whose multiplied sins Thou wilt pardon in consideration of the love and devotion of its sons. Amen.

THIRD DISCOURSE.

THE TESTIMONY OF A BEAUTIFUL DEATH.

Eritis mihi testes...usque ad ultimum terrae—
You shall be witnesses unto me...even to the uttermost parts of the earth.

YOUR LORDSHIP,
MY BROTHERS,

There is no greater proof of love than to give one's life for the person beloved. Father Clet was consumed with the desire to offer to God this glorious testimony of his supreme devotedness. When a soul loves ardently, passionately, such love can find no expression in words, countless labors and sacrifices appear as nothing; the hour cometh wherein the cross becomes an object of envy, an hour wherein the soul yearns to share the destiny of Him who, having loved His own, loved them to the last drop of His blood. Father Clet, therefore, aspired to martyrdom; and yet, so great an honor terrified him; in face of the cross always possible, becoming more and more probable, his modesty was alarmed. "Do not believe, however, that I am worthy to be a confessor of the faith" he one day wrote to Father Song; and this glory of shedding his blood for Christ was, at once, the dread of his humility and the dream of his love.
GOD owed this favor to His faithful servant: "When JESUS makes His entry," says Bossuet, "it is always with His cross, He bears with Him all the thorns which He shares with those He loves. Wherein had Blessed Clet failed to merit this favor of JESUS? It was the object of his most ardent desires; he was surrounded by blood-thirsty executioners; and, last of all, his martyrdom would aid the cause of souls. We shall then assist at a third testimony,—the testimony of blood. A simple narrative would suffice to unfold before you the stern grandeur and the thrilling beauty of my subject; yet, you will allow me to consider this final drama under two different aspects; first, Blessed Clet suffered much,—secondly, he rejoiced to suffer: such are the two divisions of my discourse,—and the conclusion of this Triduum.

I

In 1818 a frightful persecution burst forth upon Hou-kouang. Like the Divine Master, Father Clet, at first fled; and for several months he resumed that unsettled, itinerant life with which he had long ago become familiar. To elude the horde of pretorians in pursuit of him he concealed himself in huts or in caverns, his days were passed like the soldiers on the eve of battle, always on the watch; his nights, in baptizing, hearing confessions, transforming his faithful into valiant men and heroes. At length he meets a Judas: he is sold for a few pieces of money and delivered into the hands of his enemies.

Thenceforth, my Brethren, it is but a page from the Gospel that I should read you. I know of nothing that more closely resembles the Passion of JESUS CHRIST than the martyrdom of Father Clet; and this dolorous life, from the prison of Honan, to that of Houpé is strangely like another sorrowful pilgrimage, the very stones of that way,
which for eighteen centuries humanity has not ceased to kiss with love and veneration. There are the same stations, the same halting-places: Gethsemane, the Pretorium, Calvary, nothing is changed; and in the poor victim whose footsteps are traced in his tears and his blood, we may easily recognize the love, the meekness, the resignation, of the Divine Model.

First, we are at Gethsemane. It is the passion of the heart, frightful anguish that takes possession of this loving soul so full of paternal goodness, transpiercing it as with a thousand lances, causing it to writhe even as the tempest sports with the tender sapling. Oh! how bitter is the chalice which the Angel of the Agony presents to him! A simple word to which in his natural candor and uprightness he has given utterance, casts suspicion upon one of his colaborers, who is arrested and thrown into prison. Then the helpless captive is tortured by a fearful vision: his brother-priest in chains, perhaps condemned and led to execution, the Christians dispersed, the Missions destroyed and the labor of thirty years compromised through his fault,— rendered useless by his imprudence. Behold him, my Brethren, overpowered by the anguish of this vision! See him raise his hands to heaven, crying to Almighty God with all the strength of his soul: “Lord, let this chalice pass from me!” Thenceforward, he believes himself responsible for all the crimes that will be committed, for all the tears that will be shed, for all the blood that must flow. This thought no longer leaves him; when he is informed of a cowardly apostasy, he is the guilty one; he weeps, he strikes his breast; his approaching death he regards only as a merited expiation; he trembles at the thought of the judgments of God, and he writes this phrase that gives one an idea of the shuddering, the dread that sweeps over the soul of one that believes itself an object of horror to the Angels: “Happy, if by the death I am
about to undergo, I can expiate my sins and find favor with God." He was transferred to another prison, but remorse pursued him like an avenging fury, ever summoning up before his mind's eye the same spectacle, or rather the same illusion. And then, like Jesus Agonizing in Gethsemane, he sought refuge and strength in prayer. Factus in agonia prolixius orabat. He spent the night in prayer kneeling on a bench covered with iron chains; and he prayed with so much fervor and with so many tears that the gaoler, stopping as he passed him, placed his finger upon his mouth with a sort of respect mingled with compassion. "What prodigy does this old man wish to obtain?" cried one of them. Never couldst thou guess, O barbarian; thou knowest naught of the exquisite delicacy of a Christian soul, rendered doubly sensitive by paternal affection; nor canst thou suspect aught of the unspeakable agony of a priest who sees blood upon his hands. The prodigy for which he prayed was the removal of this bitter chalice; he was asking for a ray of serene peace upon a soul wholly innocent but who believed itself most guilty; finally, the encouraging glance of the celestial Angel who came to minister to Jesus in Gethsemane was vouchsafed him, and he had need of this comfort that he might rise up and walk with joy and eagerness to the place where he was to die.

Gethsemane, my Brethren, may furnish you with an idea of the Pretorium. Not much is to be expected when one presents himself before the tribunal of human justice with no other equipment than that of perfect devotedness, and consummate virtue, with no other insignia than that of the Cross of the Saviour loved, adored, and preached. Everywhere and always there is some truth in this; but above all is it true in the case of that whimsical China, puritan in her legends, cruel towards whatever bears not the reflex of her deceitful myth, and whose law is but a simple hiero-
glyphic, which brutal force interprets according to its will. Figure to yourselves Father Clet before the tribunal of the Mandarins. Figure to yourselves this simple soul, so upright, his candor like a ray from the sun, becoming entangled in the mazes of artful questions. But let them meet him on his own ground: the mandarin soon suggests apostasy, by holding out to him the threat of torments and death. Then, in presence of the miserable seducer Father Clet rises to his full height as a Christian, as a Priest, and as a Missionary; he boldly confesses the faith of Jesus Christ and declares that he is ready to suffer everything rather than betray his Divine Master. Let them lead him to the pillar of the flagellation! Imagine, my Brethren, three strips of leather, flexible as twigs, hard as iron, and cemented, one over the other, with satanic art. The executioners approach the meek victim; their repeated blows fall upon his lacerated flesh; the blood flows, filling his eyes and gushing forth from his lips. His mangled body is one bleeding wound, and those barbarians desist only when their weary arms are scarce able to strike another blow. My Brethren, have we not here the announcement of the martyrdom that is to follow? “The disciple is not above his Master,” says the Saviour; in this instance the disciple is permitted to be almost equal to the Master: he was, at least, a guest at the same festivity of outrages, at the same revels of torture, at the same buffeting, at the same pillar of the scourging; and the crown which in Heaven the angels were weaving for the Martyr, the victim of the mandarins, bore a striking resemblance to that worn by Pilate’s Victim. And now, surgite, eamus! Rise up, let us go! Long, immensely long, is the way that now opens before Father Clet. During an entire year he is to traverse it, step by step, with irons upon his feet, handcuffed, and chains about his neck. Those who saw him, represent him as one clothed in a bloody robe, wearing the smile of sad-
ness and resignation, which earth saw for the first time on Golgotha. First, he travels over 180 miles, then over 420; now afoot, again confined in a wooden cage, the martyr is led about under a burning sun, there being as he said, "no places of rest or refreshment on the road except prisons," no other consolation than uninterrupted prayer no rest, but that of spending the night in an infected prison, in fine, no joy save that of meeting a priest upon the route—a priest who will hear his confession and give him the Bread of the strong. His colaboreurs no longer recognize him. He is indeed the victim who has lost all his beauty, who has no longer the semblance of a man. 

Vidimus eum, et non erat aspedus in eo. At length, they reach the base of Calvary, the prison of Ou-chang-fou: the cross is prepared at the city gates, there it stands with its great, wide-spread arms, like a celestial friend that invites and attracts; and for two months Father Clet will gaze with love upon it, will call upon it most earnestly, that with his whole heart he may embrace it. Before he is fastened to this cross, let us cast a glance at what has already taken place: he has suffered much; at the bottom of the chalice there remains only a little of the bitter dregs, the last drop which is to inebriate him for eternity; the cross which awaits him, it might be said, he has carried for a year upon his aged shoulders, and it is for him, "the good cross, so long desired, so ardently loved," as one of his elders in the apostolate had expressed it. The marvelous parallel is extended; the Master has treated the disciple with royal munificence: He has been lavish in the glorious share of the sufferings which He Himself was the first to endure. Let us now consider how the disciple bore his part throughout.

II

Jesus styles Himself by the mouth of His prophet: "the Man of Sorrows and one acquainted with infirmity:
Virum dolorum et scientem infirmitatem. Indeed, in a point of moral beauty it does not suffice to suffer much, one must, moreover, rejoice to suffer; there is, if I may so speak, an aestheticism of suffering, - an art peculiar to misfortune; and if the quantity of sufferings is essential to furnish the testimony of blood with all its value and all its eloquence, the quality is still more important. Allow me then to advert to the sentiments in which Blessed Clet wished to live and to die.

Love and devotedness invest death with a strange, an almost superhuman charm; the voluntary victim who lovingly makes the expiation, and, because he loves, wears upon the brow an indescribable aureola, a nimbus of glory which ravishes the present beholder and excites the enthusiasm of posterity. Thus was it with Jesus Crucified: He died through love; He died of a love that probably had the appearance of folly, an extravagant love; of a love that precluded the liberty of indifference, of a love that is insulted as a chimera, - or venerated with tears and sobs. Such were, likewise, inasmuch as it is given to a human creature even to approach in resemblance the Son of God, such were the sufferings and the death of Blessed Clet. He died for the love of his brethren. For God, - I have told you how he loved Him; his brethren, - as he drew nearer to Calvary, he loved them with a passion more ardent than ever, and this love placed upon his lips words which seemed to come directly from the heart of a mother. He sees them associated to his martyrdom, stripped of everything, hunted down, struck without pity, and he weeps over his children, "to whom," he said, "nothing was left but their eyes to weep". He beheld one of his companions bow his head beneath a shower of blows, and he cried out: "Why do you strike him? Those blows are for me, not for him, I alone am guilty?" And touched with compassion, transported with admiration in face of such love and of such meekness, the executioner repeated almost the words which Pilate used in
confessing the innocence of Jesus: "Never have I beheld
the like; none but a villain could harm such a man!" And
souls,—he loved them to the end; I know of nothing
more beautiful, my Brethren, than the few words that fell
from his lips on the eve of his martyrdom. "We must,"
said he to the faithful imprisoned around him, "we must
prepare ourselves for still greater conflicts: I shall surely
be put to death for Jesus Christ; you will be driven into
exile; but fear nothing, have confidence in God, never
abandon the faith, suffer patiently for the love of God all
manner of torments, all trials, even unto death, if need be."
Beneath the surface of these words, my Brethren, do we
not feel something of the divine breathing, of the infinitely
tender accents of the Saviour in His discourse after the
Last Supper? When one loves, there is but one way
of expressing that love, and whether it be the Son of
God, or simply a man of God, it is the same emotion that
arises in the heart and that gives to the lips their touching
vibration.

A second beauty of suffering is that one accepts it with res­
ignation, and yields not to repugnance because of its austere
visage and the anguish that accompanies it. My Brethren,
not only did Blessed Clet offer no insult to suffering, but
he welcomed it as a long-expected friend; what do I say?
He hailed his bloody death as if it were a festivity, he sa­
luted it in the words of St. Paul, with the enthusiasm of
those to whom it appears as the most desirable and the rich­
est gift of God: "I await," he wrote, "I await my sentence
with patience and tranquillity, saying with St. Paul: Mihi
vivere Christus est et mori lucrum. Jesus Christ is my
life and for me to die is gain." And when the faithful
made their way into his prison and bathed his fettered hands
with their tears, it was with these same words that he con­
soled and encouraged them. My Brethren, we are fond of
the sublime; there are some who in the fancy of the ro­
mance and in theatrical shows, seek the tragic shock and the delightful impression of the sublime master-touch. Behold the sublime in its simplicity, in the perfection of its charm; and in perusing those pages, one is reminded of the saying of the ancients: “Nothing is comparable to a just man wrestling with adversity.”

Finally, in his sufferings, Blessed Clet is full of meekness and ready to pardon. My Brethren, it is not easy to suffer and to pardon, to bless those who curse us, to smile in the midst of agonizing pain. That was no ordinary eulogium pronounced by Bossuet over a young girl after her death when he said that, “she met death with the same meekness that she exercised towards every one.” He would have said the same of Blessed Clet: before his judges, in the hands of his executioners, he held his peace, keeping that divine silence of which the Master had given the example, and in which there are as it were, worlds of meekness, of patience, and of pardon; in his prison, instead of complaining, he it was that consoled others and he wrote to a friend who was under the pressure of trial: “After winter comes the summer, after the night the day, and calm succeeds the tempest.” At length the hour is come, the satellites of the mandarins enter his prison and order him to follow them, and he answers this summons by an ineffable smile: Magnam hilariatem in vultu ostendebat. 1 They reach the foot of the cross; Blessed Clet kneels an instant to pour forth to God his gratitude, as he had freely granted pardon to men; and then he presents his hands: “Bind me,” said he to the executioners, and whilst they performed their task, whilst the knots were being tightened around his throat, sending streams of blood to his lips, a bright smile illumined his countenance—that smile was his last adieu to earth, and his first salutation to the joys of eternity.

You shall be witnesses unto me even to the uttermost parts of the earth!” Such was the order of God, such His mysterious design over the destiny of Francis Regis. And from the dawn of life until its sunset hour, amid trials and interior sacrifices, amid the uninterrupted labors of a thirty years’ apostolate, amid the bloody episodes of a lengthened captivity, and of a prolonged martyrdom, the glorious Son of Saint Vincent de Paul presented to Heaven the triple testimony which the Church crowns to-day and which she inscribes in the golden book of her heroic Annals.

Do you not recognize, my Brethren, that on this day circumstances impart a special significance to our festivities? Blood flows anew over that land rendered fruitful by the blood of Blessed Clet; at this very hour, gibbets are being erected under a sky lighted up by tragic incendiaries, the hecatomb recommences, the victims are heaped up throughout the land; and upon this distant drama weighs a mysterious silence, a thousand times more agonizing than the most horrible reality. O Apostle, O Martyr, O Blessed Clet, from the abode of glory where thy prayers have so much power over the Heart of Jesus, cast a glance of compassion on the poor Church of China so sorely tried, so deeply distressed. Watch over the dear Missionaries of France, over the apostles who have labored like thee, and, who perhaps, like thee, must die! Sustain and protect the bishops who are in peril; console those who suffer far from the flock, and to whom paternal solicitude is a cruel torture!...

It is not China alone that claims thy powerful intercession; for France also must thou plead,—for France whose

1 This discourse was delivered in July, 1900. Later came the news of the massacre of Pekin which necessitated a military expedition of the principal European nations.
son thou art, France thine own beloved land,—that native land to which thou didst attract the love of all.

O Blessed Clet, remember thy country here on earth... Remember thy religious Family! On the day that St. Lazare's was pillaged thou didst see the troop of bandits halt before the Shrine of Saint Vincent de Paul, lift it with respect and bear it amid canticles to the church of St. Lawrence. The Sons and the Daughters of Saint Vincent are the eternal Reliquary of his heart and of his soul: obtain, therefore, that impious vandalism may halt with religious veneration, before those Sons and Daughters, that they may be permitted to continue unhampered their glorious mission of the apostolate and of charity, that they may be enabled at last to raise up the lamentable ruins now accumulating in their path.

O glorious Martyr, bless us all! Bless those who have offered their prayers here during these festivities, those who have chanted thy glory; bless him who has striven to stammer forth thy praise. Bless us, that in the full measure of our strength and of our duty, we may render to God the testimony of a beautiful soul, of a fruitful life, and of a holy death. Amen!
On occasion of the Jubilee the ceremonies accompanying the solemn offices of the Church were performed with unusual splendor in the chapel of the house of Sainte Rosalie, Boulevard d' Italie, 50, Paris.

We shall first say a word concerning the origin and the character of the works of this house.

The mission of Sainte Rosalie owes its existence to the venerated and far-famed Sister Rosalie Rendu. The work originated under the following circumstances:

Sister Rosalie was acquainted with Mr. Le Rebours, afterwards pastor of Sainte-Madeleine, at Paris, whilst he was still in the world, a member of the Conference of Saint Vincent de Paul. These two great souls, so filled with the love of God and of the neighbor had met in the hovels of the poor. They had worked together. Sister Rosalie had, it might be said, initiated Mr. Le Rebours in his life of charity. Who shall say that she did not aid him by her prayers and her wise counsels, to become the holy priest known and revered by all Paris? This may partly explain why Father Le Rebours always professed a special veneration for Sister Rosalie.

He took delight in relating that on a certain day whilst he was in the sacristy of St. Roch, of which he was assistant, Sister Rosalie came in to treat of some affair relative to her poor. Whilst waiting for the pastor, she approached Father Le Rebours and said bluntly to him: "What are you doing here, Rev. Abbé?... You are doing nothing! with your intelligence and your fortune you might well help me to build a home for my poor and holy family of the faubourg Saint-Marceau." Without waiting for an answer from the youthful priest, Sister Rosalie darted away.
But her words had stirred the inmost depths of his soul: "You are doing nothing." For several days they seemed to ring in his ears, and he asked himself: "What must I do?" And finding no response to his question, he went to consult the venerable Father Deguerry, pastor of the Madeleine, who said to him. "Indeed, Sister Rosalie is right, you are doing almost nothing, and you ought to do something."—"I shall rent a house for her,"—"No, No; you must not rent, but you must buy a house for her; I will help you: I have $1,600 which I place at your disposal, set about the matter immediately."

The house was purchased during the following week on the present site of the Sœur Rosalie Avenue, and one month later, the poor of the Holy Family held their reunions there presided over by Sister Rosalie herself. Later, this first house was expropriated by the opening of the Boulevard d’Italie; the works were then transferred to the present locality.

They took the name of Sainte Rosalie, patroness of the sister to whom this good work owes its existence. A pretty chapel and a residence for the Missionaries were erected in 1860, besides a large building for a Patronage for boys and girls, and two schools.

One thing alone was wanting in this work so dear to Father Le Rebours: he greatly desired that the mortal remains of the venerated Sister Rosalie might be deposited in the chapel; not being able to obtain this favor, he had her portrait painted in the principal window.

For himself he requested only a simple marble slab with an inscription that he dictated.

On the demise of Father Le Rebours in 1894, his work of the Sainte Rosalie schools passed into the hands of his friends. A Committee was formed for its maintenance.

On May 4, 1897, the day on which the Charity Bazaar was conducting its sale for the Sainte Rosalie schools, sev-
eral of the noble Ladies of the Committee met their death whilst in the exercise of their devotedness in favor of this work.

They were: Mme Adolphe Moreau, President, and Mme Etienne Moreau—Nelaton, her daughter-in-law; the Viscountess of Saint Perier, and Mlle Antoinette de Mandat-Grancé. Their families, thoroughly Christian, have continued their good works, sustaining especially that of Sainte Rosalie to which a new impetus seems to have been imparted.

The following are the present works grouped under the name of Sainte Rosalie:

- Free School for boys (250 pupils).
- Free School for girls (300 pupils).
- A Patronage for boys and a Circle for young tradesmen (about 300).
- Library.
- Patronage for young girls (150) and an Association of Children of Mary.
- Association of Christian Mothers, established in 1901, and opening with 90 associates.
- Catechism classes for children of the lay schools. These are prepared for First Communion and they are afterwards admitted to the Patronages.
- Visits to the sick.
- Work of the Marriages.
- Work in favor of families in need of succor. (Reunion every Sunday.)
- Soup kitchen.  

The Priests of the Mission (Lazarists), founded by Saint Vincent de Paul, have the direction of these different works.

This year from Monday April 15th, to Sunday 21st, the

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1 The German work attached to Sainte Rosalie until 1897, is now established in the chapel of St. Elizabeth, Avenue de Choisy, 91, at Paris.
exercises of a Retreat were held, on occasion of the Jubilee, in the Chapel of Sainte Rosalie, Boulevard d'Italie.

Previous to the above date, so numerous an assembly had not met in this sanctuary for many years. Each evening at 7:45, a devout multitude hastened thither to recite the rosary for the conversion of sinners, listening afterwards with religious attention to the sermon delivered by Rev. J. Desmarescaux, C. M., Superior of the work. How touching it was to witness this reunion composed of laborers who, after the fatigues of a day of toil hesitated not to sacrifice another hour from their lawful and necessary repose in order to hear the word of God, receive His blessing and renew their courage by means of prayer.

The heart of the Missionary was consoled by many conversions.

NOTA. Want of space precludes the insertion here as we had intended, of the continuation of the Historical Notices on the establishments of the Missionaries in Austria and the Sisters of the Province of Siena. We have reserved these articles for the next Number of the Annals.

SPAIN

FESTIVITIES IN HONOR OF

BLESSED FRANCIS REGIS CLET.

I am urged by an impulse of fraternal love and holy joy to write these lines in honor of our Blessed Brother Francis Regis Clet, that glorious Martyr who gave his life in defense of the doctrine of Jesus Christ.

In the solemn celebrations by which all strove to honor him, each one contributed all that was possible to increase the glory and extend devotion to our Martyr.
Allow me, therefore, to describe the festivities held in our three principal houses of Madrid.

I

CENTRAL-HOUSE OF THE MISSIONARIES

of Garcia Paredes (Chamberi).

It was the 20th of December. The church had been adorned with great simplicity but in very good taste. Above the altar a large painting represented the Blessed Martyr kneeling at the foot of the cross. With hands joined and his eyes raised to Heaven the servant of God awaited in prayer the final moment. From the clouds an angel is descending from God in the glory of God. In his hands he bears a palm the symbol of martyrdom. This beautiful apotheosis upon which we gazed in admiration was the work of a skilful artist.

Countless lights seemed to glorify the beautiful picture of our Martyr whilst the entire church was illumined by electricity. A large shield placed before the altar-piece bore this inscription: To Blessed Francis Regis Clet, martyred in 1820. A palm-branch and a garland of flowers were intertwined among the red letters forming the inscription. To the right and the left of the altar were the statues of Saint Vincent and of Blessed John Gabriel Perboyre. These were surmounted by two shields. Upon the first was engraven: Saint Vincent de Paul, Founder of the Priests of the Mission and the Sisters of Charity; and on the second; Blessed John Gabriel Perboyre, martyred in 1840.

Towards 8 a.m., our students of the philosophy class began to arrive from Hortaleza, from the chapel of the house of Chamberi, at Madrid nearly five miles distant. On the stroke of the clock, the long phalanx of priests, students, seminarians, all in white surplices, moved towards
the chapel, then four and four they genuflect before the Blessed Sacrament, ranging themselves in the three aisles of the church in the places assigned. One of our students presided at the organ which under his touch seemed to impart a special joy and animation to the festivity.

The choir was comprised of students. Their perfect rendition of Mozart's Mass for four voices added much to the fervor of those present, for all had hastened to attend the first Mass in honor of their Brother.

After Mass a beautiful canticle was sung during the veneration of the relics.

II

THE CENTRAL-HOUSE AND THE SISTERS' NOVITIATE.

It was especially at the house of the Sisters of Charity that the Triduum was invested with all the grandeur becoming such a solemnity. Despite the limited dimensions of the chapel, during these three days the offices were attended by the most distinguished ecclesiastics of Madrid. Let it suffice to mention the Papal Nuncio and the learned and eloquent orator, Doctor Calpena.

The decorations of the chapel were in excellent taste. The walls were adorned with crimson damask hangings, and oriflammes of the same color velvet. The chapel was brilliantly lighted; garlands of delicate flowers running here and there, around the altar produced a very fine effect. A handsome painting rested above the altar-piece; it represented Blessed Clet amid his apostolic labors, surrounded by the Chinese whom he seemed to exhort as he held the cross in his hand. The brush of one of the sisters had happily interpreted this touching scene of the apostolate.

December 21. First day.—The Feast opened by a solemn Mass, sung by the Rev. Provisor of the diocese of Madrid—Alcala. The bishop of Sion delivered the panegyric, and most admirably did he develop his discourse,
taking for his text these words of our Lord: "Go ye into the whole world, and preach the Gospel to every creature." This discourse was followed with profound interest and more than once hearts were deeply moved at the recital of the combats that had been sustained for Jesus Christ, by the grand athlete whose glories were the preacher's theme.

At 4 p.m., exposition of the Blessed Sacrament was followed by the Trisagion admirably chanted by the sisters. Father Miranda C. M., in his discourse, proved that he was worthy to proclaim the triumph of our martyr. He presented him to us as preparing in suffering for the recompense which crowned his life.

The bishop of Nueva Caceres (Philippine Islands), officiated pontifically at the Benediction of the Blessed Sacrament; he was assisted by Father Roja, Doctor in theology and chanter of the Cathedral of Siguenza. After Benediction the bishop presented the relic of our Blessed Martyr for veneration.

December 22. Second Day.—The Dean of the Cathedral was celebrant in the solemn high Mass of this day. The sermon was by the Rev. Doctor Lope Ballesseros, parish priest of St. Mark's. He clearly set forth the whole life of Blessed Clet, showing in the conclusion that the conduct of the martyr was based upon this triple maxim which he had reduced to practice: "I will act, after having devoted my mind to God, my heart to my neighbor, and my body to the cross."

As on the day previous, a Trisagion was chanted by the sisters, and in the pulpit Father Arana, Director of the intern seminary, brought out the principal virtues of our Martyr, inciting his audience to the imitation of those virtues. The bishop of Sion gave Benediction during which the sisters sang several anthems and hymns, and the veneration of the relics terminated the ceremony.
December 23. Third day.—At 9 a.m. the Papal Nuncio officiated pontifically. The preacher was the illustrious Doctor Calpena, archchaplain of San Francisco el Grande. This eloquent orator had chosen for his text these words of St. Paul: I live now, not I, but Jesus Christ liveth in me. This soul-stirring discourse drew tears from his auditors. The Rev. Doctor, a profound scholar, is well versed in history both sacred and profane, and some of the most touching passages of his discourse seemed truly inspired.

At 2 p.m., solemn Vespers; and at 4, exposition of the Blessed Sacrament was followed by the Rev. Visitor’s sermon, which worthily crowned the series of discourses to which we had listened during the Triduum in honor of Blessed Clet. Benediction of the Blessed Sacrament was given by the Metropolitan of the diocese and the Te Deum, followed by the veneration of the relics, closed the festivities.

Each day of the Triduum, besides sisters from the thirty houses of the city, many persons, to whom invitations had been extended, assisted at the ceremonies; the programs of the exercises were printed at the house of the Missionaries of Garcia Paredes.

The Masses and divers anthems were chanted by the Schola of Students who, under the direction of Mr. Orzano, rendered in the finest harmony the selections of his rich repertory. The ceremonies and the entire service of the altar was, moreover, confided to the students of the Congregation of the Mission.

Each evening after Benediction, a luncheon was prepared by the sisters for the bishops and the clergy who were present. As is their custom, the sisters were very attentive and they had the consolation of knowing that every one was pleased.
AT HORTALEZA, NEAR MADRID.

On December 30, last Sunday of the year, the feast in honor of Blessed Clet was celebrated in the parish of the city. On Saturday, the eve, the chimes announced the coming celebration. At an early hour the Missionaries began to arrive from Madrid: priests, students, theologians, seminarists. The decorations of the church were very similar to those of the Central-House, with the statues of Saint Vincent and Blessed John Gabriel Perboyre to the right and left of the altar.

The parish clergy, the Community, and the municipal council of the city were in the choir. Father Casado, assistant at the Central-House, was celebrant in the Mass, and all were charmed with Gounod's Mass of St. Cecilia for six voices. Father Miranda delighted his audience by his beautiful sermon on the virtues of Blessed Clet; in conclusion, he addressed an exhortation to the Community and another to the city of Hortaleza. After Mass during the veneration of the relics pictures of our Blessed Martyr were distributed to the people.


This ceremony took place on March 29th, it being Friday the day consecrated by the Church to the Seven Dolors of the Blessed Virgin. The Metropolitan of the diocese arrived about 5 p.m., passing through the double line formed by the students and seminarists of the Congregation. He
was accompanied by many priests and several Sisters of Charity forming part of the administration of the Province of the sisters.

The ceremony was performed in the open air on the grounds destined for the new church. Ascending the throne that had been prepared, Monseigneur vested in the pontifical ornaments, then proceeded immediately to the performance of the rites prescribed by the Church. Having blessed the water, whilst the youthful Levites chanted the psalms indicated by the ritual, the prelate began by blessing the site destined for the dwelling-place of Him whose immensity neither earth nor heaven can contain. He then blessed the stone by invoking Him who is called the *caput anguli*, the beginning and the end of all things, *Jesus Christ*, the Son of the living *God*, that He may be Himself the beginning and the end of this temple that is about to be raised to His greater glory. The Litany of the Saints was recited; after which the venerable prelate like another Jacob after the mysterious dream, laid the stone, proclaiming this spot, as a *Holy Place*, the House of God, the Gate of Heaven.

Monseigneur was the first to add the cement; after him several of the Superiors and the Sisters of Charity present at the ceremony, the better to represent the double Family of Saint Vincent, and the Patronage under which the new church will be placed.

May the Lord come to our assistance in this work so difficult and so expensive!
The object of this Report is: 1. the present condition of Catholicity among the Bulgarians of Macedonia; 2. the Catholic Bulgarian Seminary of Zeitenlik, near Salonica; 3. the works of the Apostolate in the villages.

I. Present Condition of Catholicity among the Bulgarians of Macedonia.—There are 18 Catholic villages with resident popes, in the Vicariate Apostolic of Macedonia. These 18 villages are composed entirely of Catholics; in some of them, however, there are very few. At Ghevgheli and at Bogoroditsa the popes and their families are almost the only Catholics to be found there. A few Catholics are scattered through the villages which were once Catholic, but have fallen away. In all there are about 800 Catholic families, reckoning from 4,000 to 5,000, some say, perhaps, 6,000 souls! In these 18 villages there are 24 popes; 12 villages have each one school for boys, and 4 villages have each a school for girls, without including that of the Sisters of Charity at Couchouch or Kilkich, and that of the Eucharistines at Paliortsi. These schools are in great need of resources. Since the Missionaries have been going through the villages, they encourage the teachers and endeavor to aid them by their direction when the latter are willing. But the first condition of their success is that they receive regular pay; otherwise there is very little to be expected from them. Besides, their salary is very limited: the majority of the teachers have only from $55 to $60 a year. Schoolmasters are dependent upon
classes, whose curriculum corresponds as nearly as possible to those of the Bulgarian gymnasium. They study the Bulgarian and the Slav, Latin and French, general history and geography, and the sciences that form part of the curriculum.

The object of the seminary was to prepare priests and schoolmasters for the Catholic Bulgarian villages. As more teachers had been provided than were necessary for all the Catholic villages, the training of the students is exclusively devoted to preparation for the priesthood. After the fifth class only those students were retained who gave evident marks of vocation and who wished to take the ecclesiastical Habit. We trust that we shall have a large number by the end of the year.

All the students of the seminary carry out to the letter the prescriptions of their rite; the great difficulty is to form them to true piety, for when they enter the seminary at the age of ten or twelve they have not yet been taught to pray; then, again, when they are grown up, political ideas, notions of the independence of Macedonia, create another dangerous rock to their studies and to piety. They are now in excellent dispositions both as regard their studies and their piety.

Of the twelve apprentices, 3 are tailors; 3 shoemakers; 4 gardeners; 2 joiners. This department was intended to train efficient tradesmen for the villages where much misery exists and where the people are very primitive. The work of the apprentices has had the most desirable results. The apprentices exhibit more simplicity of manner and they are at the same time able to gain an independent livelihood. They are less likely to fall away and they exert a good influence over their surroundings.

The work of Zeitenlik is essentially for the mission of Macedonia. We shall see true Catholics only in that day when each village shall possess a fervent and worthy priest,
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preaching, catechizing, teaching, and entirely devoted to his flock.

The seminary of Zeitenlik was very slow in producing important results. The cause of this partial failure may be traced to the contempt into which the priesthood had fallen among the schismatic population; to this hindrance may, moreover, be added the trials through which the mission had to pass. To-day we have reason to hope that in the near future there is promise of a rich harvest.

At Zeitenlik the Lazarists not only occupy themselves with the training of the clergy; they do much more. The seminary of Zeitenlik has become the centre of the mission. Mgr. Scianoff resides there whenever he is not at Coucouch. Meanwhile, many popes go thither; there are always some at the seminary, often six at a time; and schoolmasters stop there very frequently. The seminary of Zeitenlik distributes the intentions for the Masses to all the popes who have no other means of subsistence. Besides this, the popes find other help at Zeitenlik especially sacerdotal and other ornaments; a soutane and a mantle are provided for each of them every year. Finally, the seminary of Zeitenlik interests itself in the spiritual welfare of the popes; an ecclesiastical Retreat is held annually for them free of all expense; they are taught the catechism, formed to the duties of their ministry, and the popes who abjure schism remain several months at the seminary to be instructed in the Catholic faith. This year, on account of the troubles of the times, the ecclesiastical Retreat was not held, but the near future promises an opportunity for it.

III. The works of the Apostolate in the Villages. — The Lazarist Missionaries have not been content to wait until there are good priests to labor in each village for the evangelization of the Catholics, they devote themselves to this work each week. Every Saturday they start from the
seminary under the charge of a Missionary and the classes are taught by the lay Bulgarian and Turkish professors. One Missionary then goes into each village, and he strives to gather the people around him to instruct and catechize them. Others visit the school and interrogate the children in order to encourage the teacher and, as far as this may be done, direct him; they devote themselves to the children's catechism. On Saturday evening they present the catechism in a series of extended pictures; this is done to attract the people and to adapt their teaching to the intellectual development of those whom they are endeavoring to instruct. The sight of our Holy Father, the Pope, in the moving picture, makes a deep impression and presents an occasion for the explanation of the Catholic faith. On Sunday the Missionaries preach at Mass, and afterwards they teach the children the catechism in presence of the faithful who listen with remarkable attention. The remainder of the day is spent in visits to the sick, to the principal families, etc.

In this way, the Missionaries are able to visit and evangelize all the Catholic villages at least once a month. This does not seem to amount to much and yet the results are already quite perceptible. The classes are more regularly attended, and this encouragement urges the school-masters to take greater interest in their pupils; the Missionaries can hear the confessions of the sick and see that the last Sacraments are administered; lastly, each Lent they hear the confessions of the Catholics. During the Christmas Lent, they paid two visits to each village to hear the confessions of those who wished to avail themselves of the opportunity; hence these Catholics no longer communicate without confession as they did formerly. Being better instructed there is strong reason to hope that they will persevere in the faith.
The Missionaries are welcomed to the villages both by the popes and the people; and if they encounter difficulties these annoyances arise from other sources. Mgr. Scianoff could not do otherwise than approve of this apostolate.

Besides their seminary of Zeitenlik and their apostolate in the villages, the Priests of the Mission have also the direction of the Sisters of Charity at Coucouch and the Eucharistines at Paliortsi.

At Coucouch there are five Sisters of Charity: they have a small Normal school to train teachers, a small orphanage and a day school for girls; they have, moreover, a dispensary for the benefit of the poor, to furnish them with remedies and they visit the sick. Their classes suffered much last year on account of the troubles at Coucouch; this year things go on better, and this improvement is to be attributed to the energy and untiring efforts of the sisters, to whose zeal it is said are due the 200 Catholic families now at Coucouch.

The Eucharistine Sisters were founded by a Priest of the Mission with the design of forming a Community of the Bulgarian rite and language, wherein the young girls of the country might be received. They number 11 at present, and they reside at Paliortsi, a village of their own. They have there an orphanage for young girls, and have also charge of the village school.

With the possibility of establishing other centres, their field of labor will be much extended and thus they will exert a greater influence over the Catholic Bulgarians.

In a religious point of view many other Catholics might well envy the Catholic Bulgarians of Macedonia.

For the 18 villages, there is one bishop, an educational institution where 60 boys enjoy gratuitously all the advantages; two houses of religious occupying themselves with works of charity; five Missionaries who go through the villages once a month; schools for boys in almost all
the villages, and primary schools for girls. When the students in theology are ordained, and others enter upon their preparation for the priesthood, there will be nothing left to desire? An efficient financial administration, a firm and impressive authority with an energetic government, will maintain and develop the good that is to be done. When these things come to pass, there will be many more than 18 orthodox villages; even amid the political conflicts that weigh so heavily upon us now, we trust there are better days in store for Catholicity in Macedonia.

E. Cazot, C. M.
Superior of the Seminary of Zeitinlik.

MONASTIR.

The house of the Sisters of Charity just opened at Monastir will, no doubt, render valuable services to the inhabitants.

Sister Viollet, Superioress of this house, wrote to the Superior General, Aug. 15, 1900:

"It affords me pleasure to send you tidings of your little family at Monastir. Father Hypert returned a month ago. He found us more comfortably situated than we were at the commencement of our labors here. Two small buildings belonging to the Mission have been placed at our disposal. One will be our residence and will accommodate two classes; the other will be fitted up for a pharmacy and dispensary. We are provided for until our good God sends us the means to build a house more fully adapted to our works."

Pekin, Military Hospital, January 1, 1901.

Most Honored Father,

Your blessing, if you please!

Our new hospital is now installed at the old Pe-tang, the former residence of the Missionaries. In one of these sick wards has taken place a truly touching scene which I cannot resist the pleasure of relating to you. You have heard, Most Honored Father, that Mgr. Jarlin and Sr. Lieutier were decorated with the Legion of Honor. The French minister had written to sister that it would be a pleasure to him to present her his own Cross of Honor. On Friday, December 28th, Mr. Pichon came to the hospital accompanied by all the personnel of the Legation. In the courtyard he was joined by the majors and superior officers.

These gentlemen visited the hospital. During this time, the minister requested Mgr. Jarlin and Sr. Leutier to repair to one of the wards of the hospital. The visit over, the minister entered the ward containing about forty patients. He was followed by all these gentlemen; we arranged ourselves modestly in the rear. Mr. Pichon first approached Sr. Lieutier, addressing her nearly in these terms: "Madam, I come in the name of France to thank
you for the manifold and devoted services which you have constantly rendered in China for so many years, and above all, during the siege. The Chinese have not appreciated this devotedness, they have not recognized you; they have pillaged and burned all that belonged to you. But France is indebted to you; and in her name and in the name of the Republic I come to invest you with this Cross of Honor which I solicited for you. And respectfully inclining before Sr. Lieutier, the minister presented the decoration.

Then approaching Mgr. Jarlin, he addressed him in benevolent and respectful terms; handing him simply a ribbon, he said amiably to the Bishop, that the Cross would come later, and be presented by another hand. All these gentlemen then saluted the newly decorated.

During this time, we poor daughters of Saint Vincent, gave thanks to God, not simply for this honor, for this vain trifle, which nevertheless, dazzles and tempts in a human point of view; but we admired the designs of Divine Providence ordaining that in this abode two children of Saint Vincent should be thus honored.

January 3d—It is said that peace has been concluded since Dec. 30th. And on the other hand, General Bailloud is contending with the regular army between Pao-ting-fou and Tcheng-ting-fou. However, they declare that the troops will begin to disperse in March. General Voyron will go to Tien-tsin in a few days. The railway has been repaired so that traveling to and fro will be facilitated in this direction.

Sr. Lieutier took us with her to pay our respects to General Voyron, on New Year’s eve; this good General is extremely kind to us.

General Bailloud is equally benevolent. The other evening, he called to see a sick officer. He spoke enthusiastically of the works of Sr. Guerlain; and, addressing the
sick man, he said: "My dear Lieutenant, when you recover you must push forward to Tcheng-ting-fou and there you will see the extent of French influence, and what the Missionaries and the good Sisters of Charity can do for their little Chinese, by giving them a moral and religious education." And the General, smiling, added: "It is no longer the Chinese with their button-hole eyes, but genteel Europeans, frank and wide awake."

In conclusion, Most Honored Father, allow me to tell you how happy I am to be employed with our brave French soldiers. Their miseries exceed those of the Chinese; we desire so earnestly to relieve them.

Be pleased, Most Honored Father, to accept, etc.

Sr. CHOLAT.

A note published by the Questions actuelles, March 23, 1901, p. 254, gives the following names of the thirty marines who perished in the defense of the Pe-tang in 1900:

Joannic, second mate, victim of an exemplary devotedness, died in the noblest sentiments, and admirable sanctity. Elias, the worthy quartermaster (promoted to the rank of second mate) upon whom devolved the charge of commanding the detachment on the death of his officer; Rebour, Franck, Constanza, who died as heroes.

Mingam, Stephany, Prigent, Marrec, Queffurus, Ruello, Le Goff, Delmas, promoted to the grade of quartermaster; Leboux, Callac, Peuziat, Le Roy, Derrien, Urcourt. Cambiaggi, David, Quézennec, Sénéchal, Fay, Jouave, Le Quéré, Le Coz, Louarn, Le Sech, all decorated with the Military Medal.

Pekin, House of the Immaculate Conception, February 11, 1901.

MY VERY DEAR SISTER,

The grace of our Lord be ever with us!

Your affectionate and consoling letter of December 8th reached me with the precious good wishes and pretty emblems which your delicate charity inclosed. The valued offering previously announced, has not yet arrived; perhaps it will be here by the end of March, at which time Mgr. Favier is expected to return to the capital.

Extreme cold adds to the sufferings consequent upon war; our poor Christians shelter themselves as best they may under roofs ready to fall in upon them; we see in certain quarters especially in the neighborhood of the Legations, but broken walls, burnt pillars, immense spaces encumbered with broken tiles and bricks, a rendezvous for vagabonds and animals.

At the Yen-tse-tang, a sadder spectacle meets the eye! Twenty women, fifty-three little infants of the crèche, and many domestics were buried on August 12th, under the ruins of these buildings by the explosion of a mine: Their bodies were drawn out in order to give them burial and to prevent infection during the hot season. As to the ruins, they will remain until it is permitted or possible to rebuild, when a sufficient number of workmen can be found.

After this sad picture which bears but a slight resemblance to the frightful reality which we daily witness, would you, dear sister, accompany me under very different circumstances on a pilgrimage? We shall visit the splendid summer palace of the imperial family, or rather of Her Majesty, the Empress.
Situated 6 miles from Peïkin, this magnificent property having an area of sixteen kilometers, comprises a lake on the southwest, overlooked by a mountain in form of an amphitheatre. Fourteen palaces are here situated with pavilions, pagodas, and out-buildings.

The ruins of the palace burned in 1860, occupy the side of the mountain and fill the pathway. The entrance of this rich domain is guarded by two gigantic bronze lions on a pedestal; a triumphant arch with finely sculptured and gilt porticoes fronts this immense entrance. At the right and on account of the military occupation, there is a post of Hindoos in the service of England; at the left, the place of honor, post of an Italian marine infantry. It was an Italian Colonel who procured us the favor of visiting this residence inaccessible in ordinary times.

...At the north, is an immense rock cut perpendicularly; a side stairway is attached to it; then a larger one terminating with a flight of steps at the height of the palace roof; then a third staircase turning to the right of the rock; in all, 300 steps to mount. However, at the base of the rock on each side, is a deep cavern; this is the entrance to a pathway or road conducting by a gentle ascent to the summit, to which the 300 steps lead. A pagoda in green bronze stands in the centre; at the right is another pagoda for a clepsydra clock; at the left a varnished structure to shelter a goddess with sixteen arms. Higher up is a large hexagonal pagoda containing a monstrous divinity, horrible to behold.

From this summit the eye takes in the whole domain: palaces, pavilions, all of white porcelain, varnished towers of every color; painted triumphal arches, majestic porches, style Louis XIV., cascades, hunting grounds; it would be an Eden, but for the ice and devastation. On this side of the mountain, overlooking the lake and facing the East,
...the Capital of Tsinn surrounded by blue hills, presents the appearance of a vast nest in the midst of tall trees. Many things remain to be said, but we must close for the present.

In the love of our Lord and His Immaculate Mother,
I remain, etc.

Sr. Maillard.

TCHENG-TING-FOU.

Letter from Sr. Guerlain, to Most Honored Mother Kieffer.

Tcheng-ting-fou, Dec. 6, 1900.

Most Honored Mother,

The grace of our Lord be ever with us!

My last letter dated from the hospital of Pekin, conveyed to you my fears and my hopes; these last God has realized after a most delightful journey.

I had written to general Voyron commander in chief of the French expedition, asking an audience; I received a very benevolent response and went at the hour indicated. I expressed my desire to return to Tcheng-ting-fou. "Yes, Sister, said he, "your mission is delivered, I am sure of this; I shall arrange for you to set out with an escort in ten or twelve days.

November 4th, I received letters from my companions who had learned from the soldiers who went to the rescue of Tchend-ting-fou, that I was at Tien-tsin; it was the African hunters who were on board Notre-Dame-du-Salut. My companions urged me strongly to return, unaware of the difficulties of the journey. A letter from our venerated vicar apostolic, Mgr. Bruguiere, inclosed my passport from General Bailloud. His Lordship had solicited this in my favor.
The passport was dated from Tcheng-ting-fou, November 2, 1900, and addressed to the commanders and chiefs of the French posts: in the line of Pekin, Pao-ting-fou, and Tcheng-ting-fou: it was worded thus:

"Request to facilitate by every means in your power, the journey of Sr. Guerlain, Superioress of the Sisters of Tcheng-ting-fou who returns to her Community.

"Our soldiers sent to Tching-ting-fou have been well received by the sisters and equally so by Mgr. Bruguière and his Missionaries.—

GENERAL BAILLOUD."

I was awaiting the term of the ten or twelve days appointed, when I received a visit from General Bailloud himself. He asked me when I wished to start: but without awaiting my reply, he said: "Let us appoint the departure for Monday: I will give orders, for I promised to conduct you to Tcheng-ting-fou as soon as possible; your sisters have urged me to do so..." I acquainted Mgr. Jarlin with the decision; it met his approbation. But it was impossible to find a carriage; a driver would run the risk of being killed on returning.

I was obliged to have recourse to the benevolence of General Voyron who immediately procured a conveyance. On Monday, Nov. 19th at ten o'clock in the morning, I left Pekin, or rather the ruins of Pekin, where all our sisters of the three houses suffered so much, and who were so kind to me during my stay with them. What sisterly and cordial hospitality I received there! but I was deeply grieved not to find our good and worthy Sr. Jaurias among them! What a void in this immense establishment in which she suffered so much and where she gained her crown! What a welcome she must have received from our divine Saviour for whom she had labored so constantly!

Our good Sr. Visitatrix gave me a young Chinese sister to accompany me on my journey. We set out attended by
African hunters, and soldiers of the 40th Line. In the evening we reached the first French post; we were saluted by a sergeant, saying: "We come, Sisters; we were expecting you. See now, here is my room; it is not elegant, it is only a soldier's room, you can sleep quietly here, you will even have a mattress. Supper will be brought to you, and I have expressly ordered hot rolls for you." In fact, a quarter of an hour after, we were served with the greatest respect and eagerness. We were disturbed in our sleep by cries of "fire! fire!", and from two o'clock to seven in the morning, we saw in the direction of Pekin, a terrible conflagration; it must have been an entire village burning. Tuesday morning, we took leave of our brave sergeant, and continued our journey by a koa-fong (flower of the wind, as the Chinese say) and a dust which blinded us and made us shudder, as our conveyance was open on all sides.

A detachment of infantry and marines joined us with a hundred camels. Our second post was near the walls of a large city, where we dined in the open air with our brave soldiers, while the new column passed in review. A corporal came to invite us to take coffee which he had warmed expressly for us, happy to offer something of his portion to the Daughters of Saint Vincent de Paul, excusing himself for doing so little!... I accepted his kindness, not wishing to pain him, and repeating after him: "In war one must follow the rules of war."

The third post was in a superb mandarin's office, where we arrived at five o'clock in the evening. A lieutenant received us and conducted us to a spacious apartment which had been prepared, and invited us to visit the curious habitation. The next morning we had early breakfast; and on setting out, Lieutenant Puget gave orders to the soldiers who were to escort us; confused by so much attention we took leave of him expressing our deepest gratitude. But he replied in a charming manner: "I am so happy to
have given hospitality to the Sisters of Saint Vincent de Paul." At eleven o’clock, we halted in the open air: Happily the sun warmed us, for it was still very cold. Here we met some Chinese; we had not seen any since we left Pekin. You can form no idea, Most Honored Mother, of what we experience in going through villages and cities! "Not an inhabitant!...The silence of death around us...deserted houses!...harvests abandoned in the midst of the fields, or left around the dwellings." From time to time, some dogs appeared to surprise us, and ran away, hanging their ears. I addressed some words in Chinese to these poor people who then gradually approached nearer to us; they brought what I desired and seemed less alarmed.

About two o’clock in the afternoon, a French flag indicated a post where we were to remain until the next day; for to have continued our journey would have been too fatiguing. In the middle of the street two officers cried out: "What! so far from home; and to see a cornette in this country! Oh! Sister, what a surprise! Permit me to conduct you to our colonel." And these gentlemen retracing their steps, accompanied us to an immense pagoda converted into an ambulance, and where we had the happiness of visiting the poor-sick. At night we had a little adventure. A fireplace had been built near a pillar (through ignorance, doubtless of the construction of Chinese houses), and the pillar took fire. As quickly as possible we mounted our wagons: there was no time to be lost, for already we had traveled three long days, and on account of circumstances, Pao-ting-fou was not yet in sight, although according to our program, we should already have slept there.

It was Thursday; the same reception as in former posts. We hoped to arrive in time on Friday to take the cars, the railway having been repaired. In fact at 9:30, we came
up with a wagon laden with divers wares. Some brave Zouaves who from their boat, the *Andes*, had saluted us at Singapore and in the China Sea, came to assist us to alight and gave us hospitality in their wagon, where there was a good fire, for the cold was intense! The north wind blowing fiercely.

We had to wait until 4:30!... And what an embarrassment when our carriage had to be hoisted into the wagon, and we obliged to mount mules: two of these resisted so that we had to abandon them; I know not what became of them.

At nine in the evening we were at Pao-ting-fou, where we learned that we would be forced to wait for the next day to take the cars. We went to the residence of the Missionaries. I was much grieved to hear that the magnificent church constructed last year, had been entirely destroyed, and the Chinese houses had been built upon the site, using the materials of the church.

Saturday I intended to rest the whole day. I had written some letters when, about 10 a. m., Father Dumont, Lazarist, Director of the mission of Pao-ting-fou, surprised me by saying: "Do you wish to continue your journey?... If so, they will warm the wagons." You may be sure that I accepted the offer, and quickly made our little preparations. On reaching the station, imagine my astonishment, Most Honored Mother, when General Bailloud extended his hand. "Come, Sister, said he, you have been expected for a long time. I have requested the engineers to allow you to set out. Salute Mgr. Bruguière and your good sisters for me. I will go next week to Tcheng-ting-fou to see you." He pressed my hand anew and mounted his horse, renewing his orders to the men. I entered the wagon, expecting to complete our journey in two hours by rail. Alas! we arrived only at 8 p. m.; considerable works had been destroyed; it is lamentable to witness such devastation!
On leaving the train, a lieutenant of the post, awaited us with a carriage, sent by Mgr. Bruguière and our sisters, for we had yet more than a day's journey before us. The Lieutenant said: "Sisters, Our captains and officers had come for you; they waited until 7:30, and leaving, requested me to conduct you to the mandarin's office; please follow me." Escorted by soldiers on horseback we followed these gentlemen crossing many squares. The door being opened, we found ourselves in presence of twelve captains, lieutenants, and divers officers. How surprised I was, Most Honored Mother, to see them seated at the dinner table! All arose, assuring us that they had just commenced, having waited a long time for us, but our places had been reserved." Judge of our astonishment. How often I thought during this long journey, being so kindly received everywhere: Surely our Most Honored Mother is far from supposing that two of her Daughters are so kindly, so honorably received in China! Many of these gentleman inquired about their sisters, or relatives in our Community, either in hospitals through which we passed, or where they had met our sisters; I scarcely believed myself in China.

We retired, to our little apartment to make our preparations; and the next day after taking a little coffee continued our route. Oh! here indeed was a procession of which you had never dreamed! We had no camels, but a detachment of Zouaves opened the march; then followed sixty wagons each drawn by two or three mules; artillery men with all their cannon and their artillery. All the captains and officers mounted, going and coming. Finally, our own vehicle. Fancy your two poor Daughters in the midst of all this, surrounded with every attention, placed between two files of African hunters on horseback.

Sunday came. Towards evening we reached Sin-hao; there, a half hour before arriving, we received the honors
and the *kiou-tou* of the mandarins who styled us *tao-tao*, thinking we were the officers' wives; (this was not very pleasant for us, who were acquainted with the Chinese notions, happily the officers did not understand the allusion). On our arrival, the mandarins sent us presents to divide with the officers, to whom we were able to render some slight service in being their interpreters, and giving them some notion of the customs of the country to which they had come for the first time, and where many of them were to reside.

We now had but one day's journey before us. On Monday, more than two hours before our arrival, four officers on horse-back came to meet us. At a distance of one hour and a half from Tcheng-ting-fou, I recognized the beautiful towers of our dear cathedral, and I could in thought adore our Lord there, thank Him for my return, and for the special protection He had over our beloved mission which He preserved by a continual, a daily miracle, for almost five months.—This was the 26th of November, eve of the beautiful feast of the Manifestation of the Miraculous Medal. I could not yet commence my *Magnificat* to thank our Immaculate Mother to whom the vicariate and cathedral were consecrated.

At last, from a distance, I perceived at the hospital gate, my companions surrounded by their poor patients, awaiting me. It is useless to tell you, Most Honored Mother, our reciprocal joy after an absence of nine months, under circumstances so painful. As I advanced, I saw our numerous children assembled, mingling their tears with ours. But there was a great void: our students, the extern children of the school, and our poor catechumens had been compelled to leave immediately after the deliverance of Tcheng-ting-fou. These interesting works will not revive for an indefinite period, when Providence shall so ordain, and when peace will be established on a solid footing. Many chil-
Children have suffered from these terrible disturbances, dying one after the other; but the greater number are now in good condition. There are not many patients in the hospitals, for the pagans are afraid; they do not even come to the dispensary. In fine, Most Honored Mother, the present is a time of suffering for all China. We can never sufficiently bless God for having vouchsafed to protect our house and our cherished works by the providential marks with which our sisters have acquainted you in the letters they wrote during my absence.

In our city there are many companies of Zouaves; and General Bailloud, whose headquarters are at Pao-ting-fou, comes from time to time, to Tcheng-ting-fou. On these occasions he makes a visit to our children; he takes great interest in their manual labors, and he has said many times in going through the house: "Truly, it would have been a great misfortune to burn all these buildings; be without fear, Sisters, we are to remain here to protect and defend you." One of our little girls, amuses him very much: on his first visit, October 18th, day of deliverance by the African hunters who came on the vessel, Notre-Dame-du-salut the good General petted the little child three years old, when she said to him: "They buried me alive, because my mother had too many girls, and had nothing to give them to eat." From that time, the General always calls for this little one; he condescends to be entertained by her; and often gives her a pretty silver coin unknown in this country, and which is a matter of astonishment to every one. All our children are amazed at the kindness of these gentlemen who come to visit them: they had been many years without seeing a stranger.

Many of our children of the Holy Infancy, married in different sections of the vicariate, have confessed the faith and suffered much; others are near us with their children, having seen their husbands massacred. We have to pro-
vide for these poor young women until they can do something to support themselves. Many Christian women and children in the same situation have taken refuge with us and we are happy to receive them.

This letter, Most Honored Mother, is very long; but I owe it to you, remembering that at my departure from Paris, you had the kindness to say to me: "As soon as you will be able to return to your mission, give me tidings of yourself." Thanks, my dear Mother, for all your kindness and maternal interest in us: thanks, above all, for permitting me to return to China and for procuring me the means of doing so.

My good companions offer you their filial respect, and repeat with me: "Assist us, dear Mother, by your prayers, that being faithful to the multiplied graces we have received, we may merit new ones, and soon be able to resume all our works, and obtain the conversion of our poor unhappy Chinese."

Believe me, etc.

Sr. Guerlain.

TCHE-KIANG.


Wentehow (Ouen-tcheou), March 3, 1900.

Rev. and dear Confrere,

The grace of our Lord be ever with us!

You are acquainted with the trials through which our mission has passed; not much blood shed, it is true, but we
have many ruins and material losses, and the little flock has been in great terror.

Effectual means for the maintenance of order taken by local authorities, have been successful in procuring justice, peace, and security; but the ruins remain, chapels are destroyed, and without pecuniary aid they cannot be rebuilt.

All is ready, all is organized in the district for securing, with the help of God, good fruits of salvation.

Sixteen catechists, that is, sixteen little missionaries strengthened by the exercises of the retreat, have imbibed the apostolic spirit; to-day they set out, directing their steps over all the centres of our mission. They commence very humbly, hiring a small dwelling; here they will perform the usual exercises of evening prayer, preaching, explanation of the catechism, etc., etc.

To-morrow, we also take our flight to visit all the Christian settlements, and each family, endeavoring to carry everywhere the good odor of Jesus Christ.

Thanks to the generous offerings obtained, we have been able promptly to place our works on a good footing; and now we hope that the tempest instead of ruining everything, will only have strengthened and proved without discouraging the faithful aspirants for the signal favor of one day forming a portion of the flock of the divine Shepherd.

These few words, Rev. and Dear Confrère, will give you a correct idea of the present condition of our district.

May God deign to bless our efforts! May He vouchsafe to place in our hearts that generous flame which consumed Saint Vincent de Paul, and our Blessed Brothers, Perboyre, and Clet.

Please to accept, etc.

Cyprien Aroud.
The Missionaries of North Kiang-si have returned to Kiou-kiang, as has also Mgr. Ferrant.

The following letter gives some idea of what took place in the vicariate.

Letter from Rev. J. B. Rossignol, Priest of the Mission,

Sin-tchang, January 7, 1901.

Rev. Visitor and Very Dear Confrere,

Thanks! for the generous care you took of me during my exile at Shang-hai. God has at last permitted me to return to my missions; our unfortunate Christians have been much tried. Nevertheless, God protected them in a marvelous manner: the fierce hurricane prepared against them and excited by the mandarin himself, fell upon the tribunal which is ruined: the mandarin has been severely treated; he was not altogether undeserving. Man proposes but God disposes; this will be a lesson for his successors, if they know how to reflect.

At Sin-tchang, I had many martyrs; they all died in great resignation and for the sake of justice. Two of them having been affixed to crosses in a park during several days, were finally bound to a ladder and cast into a pond where they died courageously and in sentiments of Christian resignation. A third was massacred in his shop the first day of the year; he was one of my best Christians; he received Holy Communion at Christmas; the death of this man is a great loss to the missions.

All our Christians have been despoiled and treated unmercifully; the mandarin seems to have some compassion for them; yet he does not act sincerely, he has only good words for them.

They are raising troops, but I know not for what purpose. My Christians pray daily for peace, I hope we shall soon obtain it, so that we can resume our labors in the missions.

J. B. Rossignol.
The Catholic Missions have published the following letter from Mgr. Lesne, of the Congregation of the Mission, apostolic delegate,—dated from Ourmiah (Number 18, January 1901)

In the early days of this year, I spoke to you of the necessity of establishing a new station of Missionaries at Tauris, chief city of the province of Aderbaidjan. Our separated brethren, the Armenians, have called us and they say they are waiting for us to open a school, and for priests, in order to embrace Catholicity. Moreover, the Armenians are very numerous in the environs of Tauris. This new mission must endeavor to bring them back to the Catholic Church, all the more earnestly, as their dispositions seem most excellent; but laborers and funds are wanting; a sum of, at least, $12,000 would be required for such an establishment: unfortunately, to the present day, my feeble voice has scarcely been heard. Yet, I am not discouraged; full of confidence in Divine Providence, I follow out my project.

I come anew to solicit the charity of our readers, begging them, all the more earnestly, as our good God manifests His will most clearly for the erection of this new station. Hitherto I have in vain asked of my Superiors authorization to form this mission, and the necessary subjects for it; and behold! when I had given up all hope, both permissions are granted. Not only am I authorized to open the mission, but I am strongly urged to do so. The promised Missionaries have arrived, and all things are in readiness to begin the work. Besides the salary of the professors for the collegiate school to be opened in this new establishment, we need 7,000 or 8,000 francs for the first installation or organization of the localities required for the works to be established there. We find this sum
so necessary that without it the Missionaries sent, will be obliged to wait.

I hope, therefore, that our readers will not be insensible to our appeal and to the efforts we are making to bring back to the fold our separated brethren, and thus increase the number of the elect.

The number of those who perish in this great city of Tauris, for want of Missionaries, and priests to assist them is very numerous. As soon as Providence furnishes the means of supporting Missionaries in this city, the faithful will hear the word of God, children will be instructed, and those who seem called by God to make good priests will be prepared, and will furnish us with valuable auxiliaries: our highest ambition is to form a native clergy without which the future condition of Catholicity will be always more or less precarious.

SYRIA

ANTOURA.


Antoura, April 12, 1901.

Most Honored Father,

Your blessing, if you please!

Our Christians of Libanus have been a source of very great consolation to us on occasion of the great Jubilee of 1901.

Father Bouvy wrote me, April 6th: "On Palm Sunday we had an admirable religious demonstration at Beyroot. 7*
The like had not been witnessed for many a day; the piety of these people was truly edifying and there were numerous conversions. All are unanimous in their testimony that the Jubilee preached by our confrères in their immense church at Beyroot, yielded abundant fruits of consolation, regarding alike men, women and children. God be praised!

Almighty God blessed also the zeal of our confrères at Antoura in a measure that far exceeded our anticipations. Notwithstanding their multiplied duties at the college, sacrificing every moment they could command, day or night, Fathers Rustom, Khoury and Allouan, took their turn to preach and hear confessions in the churches of the environs; they always found multitudes waiting at the church to attend the sermon or make their confession.

Whilst these confrères were engaged in the exercise of their holy ministry outside, we were doing our best to prepare the household to gain the indulgence of the Jubilee, and thus both within and without, all seemed to be inclined by a heavenly influence to prayer and penance. Oh! what a happiness for the Missionaries to see the joy that beamed from every countenance as these souls, so truly hungering for the Bread of life, approached the Sacred Banquet on Holy Thursday and Easter Sunday!

All were desirous that the memory of this pious event be perpetuated by an external sign that might worthily crown the exercises of the Jubilee. It was, therefore, decided that a large cross several metres in height be erected upon one of the neighboring hills. Natural and simple as this project may appear it was a novelty in these parts. Previous to this day no one had ever ventured to place a cross elsewhere than in churches or dwellings; scarcely had we dared to hazard the smallest religious symbol upon our village steeples; for this is the country of the Mussulman...

Nevertheless, the population of the district of Kesrouan is entirely Catholic, so that here we have nothing to dread.
from the enemies of Christianity. As to our good Maronites, the cross is an object of veneration to all; we had evidence of this in the grandiose demonstration on the eve of the feast of the Exaltation; these fires, kindled in joy upon every point of the mountain proclaimed most eloquently the devotion which the Libanese entertain for the august Sign of our Redemption. Hence, when our design of erecting a cross became known there were sent to us from every section the most touching proofs of sincere gratitude.

Our good Brother Delanuit at once set about preparing the cross, whereon he printed in large letters, French and Arabic: JUBILEE, 1901.

We should mention, however, that the closing of the Jubilee was not the only motive of the manifestation in progress. We had had no rain since January; the people were much depressed, fear reigned throughout the country; the price of corn was going up, from day to day, and the harvest prospects were very doubtful. We felt, therefore, that we must do violence to Heaven to obtain the needed rain; this is what we proposed to do in planting our cross.—

My confrères declare that they often heard these words repeated by the people: "You will see, surely we shall have rain; GOD cannot be deaf to so many prayers." Their hopes were not confounded. All things being in readiness the site for the cross was selected. We chose the top of the mountain which rises between Bkerki and Antoura, seeming to issue from the numerous surrounding villages. Easter Sunday was appointed for the ceremony.

From the afternoon of the great feast it was most impressive to see the crowds of people directing their steps to the chosen spot whilst singing canticles or reciting the rosary! Meanwhile, comes the hour of four; our church-bells ring out, the procession from the college moves forward; twenty stalwart men, named in advance, each having a small button-hole rosette, take up the sacred wood, their very heart in
the act as they bear it along the way, but these must soon yield place to others, for all solicit the favor of being allowed at least to touch the precious cross.

At last we reach the foot of the hill whereon we are to erect our Calvary, and at the moment that the porters gain the height, behold! a cloud pours forth upon us a refreshing shower. What emotion took possession of all hearts! Instantaneously we changed our program; this visible mark of the divine protection merited commemoration in a discourse. In less than fifteen minutes we were at the summit, and the cross was erected amid the tears and grateful acclamations of the multitude so full of faith in the power of God.

Thus it is even in our day that the Almighty deals with those who love and trust in Him.—It is under the shadow of the cross, as we said in a brief and concise instruction, it is under the shadow of the cross that our forefathers discovered the secret of leading a calm and peaceful life; it is under the shadow of the cross, especially, that they have all secured a holy death. In presenting the cross to you on this solemn occasion we, the ambassadors of God, say to you: Be worthy of your ancestors. God hears your prayers in sending you to-day this water as a sign of His benediction and as an earnest of the graces which He will grant you if you persevere in the dispositions with which you prepared for the Jubilee.

This has been a memorable day at Antoura. Ah! may the tree of the cross which we have planted opposite our college overshadow us and guard the faith of the inhabitants of Libanus.

The rain continued to water our land for several days after Easter, and all attribute this favor to the cross. In testimony of their gratitude, the people make pilgrimages in small groups to Calvary. We have just grounds to
hope that the Jubilee of 1901 will yield precious and abiding fruits.

Be pleased to accept etc.

A. SALIFGE.

Letter from Sr. Vincent Sion, to Sr. N...

Caiffa, Sacred Heart Hospice, March, 1900.

My very dear Sister,

The grace of our Lord be ever with us!

Our little asylum makes daily progress; our babies, already registered, number over 300; from 200 to 220 are present every morning; we have not room enough for them, they are really packed like sardines, and we ask ourselves how shall we manage in the summer. And yet we cannot refuse to receive them; the majority are brought to us from Protestant homes; so many innocent souls saved we hope. Our dispensary is never empty through the morning: from eight to eleven o'clock, 150 or 160 sick persons claim the care of the sisters; three of us devote the entire time each day to them.

Our little hospital is also filled; if we had three times as many sisters there would still be plenty of work to be done; our hearts bleed when we find it impossible to admit all the sick who are in so great need of our services. It is the same with regard to the visits to the poor: they come from every direction for the sisters, never could we satisfy all the demands of our sick-poor on this point. Good-will on our part is not wanting, we do our best: these people have so much confidence in us! When we visit their humble homes they imagine that we bring them health and happiness; and in the evening when we return here exhausted from fatigue, we make no account of our weary labors whilst we compare them with the joy that we
have procured to the suffering members of our Lord. Our toil seems light indeed compared to the interior joy that we experience.

We are urged to organize a half-pay asylum that may secure us some small revenue; also an extern workroom; but for these both space and resources are wanting. We are, moreover, solicited to receive orphan girls... I have not yet mentioned to you that, spontaneously, twenty young girls of families in easy circumstances, at their own earnest entreaty, have been accepted to sew for the poor, one afternoon each week. Not only do they give their services but materials will be furnished at their own expense; we have formed them into the association called Jeunes Economés. They meet every Thursday in the Asylum which we transform into a workroom. We begin by prayer, have a little spiritual reading, then recreation, singing, etc., that the time may be spent as agreeably as possible. The French Consul’s daughter is president of the Association. You see, works spring up as of themselves here; they are forced upon us.

The people love and deeply appreciate the sisters.

I remain, Yours, etc.

Sr. Vincent Sion.
AFRICA

SOUTH MADAGASCAR.

Letter from Rev. F. Bertrand, Priest of the Mission.
Ambohepeno (Province of Farafangana), September 27, 1900.

Rev. and very dear Confrère,
The grace of our Lord be ever with us!

With the assistance of Brother Heuvel, I have just completed our church. Indeed it is no small matter to get our poor blacks at work: in vain I strove to make them understand that they must gather pieces of wood of a certain length and very straight; bah! they bring us small bits, all twisted. "What would you have" they reply, "it is Jauhary (God) who makes these pieces grow crooked, it is not our fault if they are not straight." And so the argument is at an end! We were obliged to go with them many times to the forest to convince them that Jauhary made plenty other pieces of wood grow, just long enough, and very straight. At last, we have almost finished our building. I shall be able to say Mass in our new church on All Saints Day: the good Master's new dwelling-place will be less unworthy than the poor little habitation that we use for a school.

My greatest desire is to have in it as large a number of the faithful as possible; but alas! not many true conversions are wrought here: All our Malagasy would become very fervent Catholics if there were no Commandments of God to be observed. All our hopes therefore, must be centred in the education and instruction of the children: this is the only means by which we can achieve any important result; this as you may imagine presupposes great patience on our part. But must we not clear the ground and cultivate the soil before casting the seed therein?...it matters little to us who
will reap the harvest which the Sun of divine grace will in
due season cause to germinate.

The church is built, that is a great deal! but it is not all:
the little sacristy is still to be provided with altar-linen,
purificators, corporals, amices, finger-towels, etc....and
above all ornaments for divine service. We intrust this
our need to Providence.

Should you meet a generous heart, I am sure that you
will recommend the mission of Madagascar and in particu­
lar, the little church of Ambohipeno. I remain, etc.

F. BERTRAND.
Death of the Visitatrix of the Province of the United States.

About the beginning of January, accompanied by Sr. Loyola, one of her secretaries, Sister Mariana Flynn, Visitatrix, left St. Joseph's Central-House, Emmitsburg, for California, intending to make the visitation of that section of the Province. She passed through New Orleans where two sisters, the venerable sister-servant of the Orphan Asylum and one of her companions, awaited her coming, for the double celebration of the Fiftieth Anniversary of their vocation. Having assisted at the joyous little family feast, she paid a short visit to each of the houses in the city and then proceeded on her journey.

On her arrival in Los Angeles it was found that the heavy cold contracted on the way had developed into pneumonia. Thanks, however, to rare medical skill, devoted attention, and the exceptionally fine climate of this city of the Golden West, her complete recovery was secured in a few days.

But on January 30th, she was suddenly stricken down by apoplexy; for three or four days life was despaired of, and the last Sacraments were administered by Rev. J. A. Linn, C. M. From this serious attack she likewise rallied. The news of her relapse had been transmitted by telegraph to the Central-House where it caused much alarm and Very Rev. R. A. Lennon, C. M., Director and Superior of the Province, set out immediately for California, where he arrived a few days after the crisis had passed. Sister's convalescence was rapid, and her improvement continuing until the end of February, preparations were made...
for her return to the Mother-House, as a prolonged period of absolute rest had been prescribed by physicians. On March 2nd, berths were engaged on the same train which, alas! on the 7th inst bore her mortal remains from the West. A stroke of apoplexy on the evening of March 2nd, and another on the 4th baffled all remedies.

With calm and beautiful resignation the heart’s sacrifice was made. In a letter to a member of the Council, perhaps her last autograph letter, after referring to the joy she experienced at the thought of being at St. Josephs’ before the 19th of March, Sister Mariana had said: “Of course, I am deeply humiliated at the failure of this visitation, but God knows what is best.” And now the pleasant prospect of returning must yield to the important, the momentous journey from time to eternity, to be so speedily accomplished. Such graces, such spiritual consolations, were in store that in the great designs of the Almighty this going forth from exile was to be indeed a privileged, an almost triumphant one. Throughout the Province, ceaseless supplications were doing violence to Heaven; but those we love are dearer to God than they could ever be to us, therefore is their destiny safe with Him. The interests of the Community had detained the Very Rev. Director in California, and now, on the eve of the supreme moment, he administered Extreme Unction and imparted the Last Indulgence. Valuable and sacred lessons were to be learned beside that deathbed, where, with their Very Rev. Superior, the sisters had gathered to soothe with their sympathy and their prayers, those solemn parting moments. All were deeply impressed by the strong faith, the solid piety manifested by their dying Superioress as with loving fervor she pressed to her lips in turn, the relic of the True Cross, and her Cross of the Vows, in that strain of earnest hope that must, in death as in life, overshadow the faithful child of Saint Vincent de Paul,
repeating over and over again in tremulous tones that sent a thrill to every heart: *Jesu, bonitas infinita, miserrre mei;* I love Thee, sweetest *Jesus*, etc. On Tuesday, March 5th, all was over. The Very Rev. Director said the *De Profundis*, then standing at the side of the couch he addressed a touching and impressive exhortation to the still kneeling sisters: *Their worthy Visitatrix had taught them how to die.*

The funeral services over the remains, took place Wednesday morning, at 10 o’clock in the chapel of the Sisters’ Hospital, Beaudry Avenue. A Solemn Requiem Mass was celebrated by the Very Rev. R. A. Lennon, C. M., assisted by Rev. J. A. Linn, C. M., president of Saint Vincent’s College, as deacon and Rev. J. Helinski, C. M., subdeacon. The choir was composed entirely of Lazarist Fathers from St. Vincent’s College, Father Cody presiding at the organ. The remains were brought East, on the *Sunset Limited*, leaving Los Angeles on Thursday, March 7th. On Saturday evening, the 9th, Rev. Louis Landry, C. M., pastor of St. Stephen’s Church, and Rev. S. Weldon, C. M., pastor of St. Joseph’s Church, New Orleans, crossed the river to meet the train at Algiers, and at midnight through a heavy rain the casket was taken thence to the chapel of the Charity Hospital. After the Requiem service on Sunday morning, the journey was continued on the Louisville and Nashville line.

The fact that the railway connections necessitated the transfer of the remains at New Orleans and again at Baltimore,—in both of which cities there are several establishments of the sisters—seemed a visible interposition of Divine Providence that was most gratefully appreciated by the Community, as the members residing in those cities were thus enabled to share the privilege of paying their last tribute of respect to the venerated dead.

We insert the following extracts from Notices published
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We insert the following extracts from Notices published
about that time, presuming that they may be of interest to our readers:

_Emmitsburg Chronicle, March 8th:_

"AN HEROIC LIFE ENDED.

"For some time past, the semi-weekly reports of the continued improvement of Mother Mariana Flynn, Superioress of the Sisters of Charity, in the United States, had been eagerly welcomed by the religious family at Emmitsburg. Her recent serious illness at Los Angeles had occasioned much anxiety, but it was thought that all danger was past. On Monday, 4th inst., a telegram from the Very Rev. Director of the Province, Father Lennon, C. M., conveyed the unexpected and painful surprise that a second relapse had deprived the physicians of all hope in a case of the deepest interest to so many. On the 6th, came the sad announcement that this worthy Mother had passed away, peacefully, at nine o'clock, on the previous evening.

"Mother Mariana is from St. Louis, Mo. She entered the Community in 1859 being then in her nineteenth year. Several times during the past 41 years and more, she was appointed to fill positions of trust and of the highest responsibility. For twenty years she directed St. Joseph's Asylum, Richmond, Va. In 1881 she was recalled to the Central-House, at St. Joseph's, Emmitsburg, where she discharged with remarkable ability the onerous duties of Treasurer, until May 1887, when she succeeded the lamented Mother Euphemia in the post which she occupied at the time of her death. The Visitatrix left Emmitsburg for California, via New Orleans, Jan. 7th. Business required her presence in the West, but a severe attack of illness paralyzed all effort from the moment of her arrival in Los Angeles.

"Mother Mariana has been called, we trust, to enjoy the recompense that awaits the true Sister of Charity,
whose life, by her own free choice and preference is consccrated to deeds of benevolence and charity towards suffering humanity. Her death leaves a great void among us. She will long be missed by the devoted members of her own Community, by a wide circle of friends, and by the poor and afflicted, who ever found in her ready sympathy and relief in their hour of distress."

*Emmitsburg Chronicle, March 15:*

**THE LAST HOME-COMING.**

**MOTHER MARIANA LAID TO REST AMONG HER SISTERS IN THE VALLEY CEMETERY, AT ST. JOSEPH’S, EMMITSBURG, MARYLAND.**

"Among the surroundings of the historic Valley of St. Joseph’s, none are more sacred than the little inclosure known as “God’s Acre,” sown indeed with the seed of immortality; and recent events have rendered more hallowed still, this cherished spot—the little cemetery where now abide so many of the "living called the dead." Only a stone’s throw from the group of buildings, its simple snowy headstones, gleaming in the sunlight, seem to reflect back to the home of the living those fond undying memories which religion glorifies and preserves.

"The noon train of the 12th inst., brought to Emmitsburg, precious freight—the casket containing the remains of Mother Mariana Flynn, whose death, as was announced last week, occurred at Los Angeles on the 5th. Very Rev. R. A. Lennon, C. M., Director and Superior of the Sisters of Charity in the United States, with five Sisters, formed the sorrowful cortège from Los Angeles to Baltimore, where all were met by Rev. J. O. Hayden, C. M., Rev. J. A. Hartnett, C. M., Rev. J. Neck, C. M., and a large delegation of Sisters representing all the institutions of the Order.
in Gettysburg, Philadelphia, Wilmington, Washington and Baltimore.

"At St. Joseph's all was in readiness at 11 a.m. The young ladies of the Academy, the novices, the sisters, old and young—all except the infirm, were ranged along the avenue. At the first signal from the Emmitsburg train, Fathers McCormick and McNelis, C. M., with cross-bearer and acolytes, had gone forward to await the arrival. In a few moments hearse, carriages, and procession were slowly moving towards the front entrance to the Academy, the great bell of the church tolling its mournfully significant message—its sad welcome to the departed. The casket was borne to the church where, during the remainder of the day and that night, the Sisters kept loving vigil, and many satisfied their yearning to look once more upon the familiar features of their Mother. Two graceful palms with a cluster of immortelles, purple and white, lay upon the casket near the head, a crucifix at the foot, and in the centre, a broad silver clasp bearing the most tenderly eloquent of epitaphs: 'Mother.'

"On the 13th, at 8 a.m., the burial service began. The office of the dead was chanted by the seminarians and Reverend clergy, who thronged the sanctuary. Immediately followed the Solemn Mass of Requiem, the Cardinal Archbishop of Baltimore, being celebrant. Rev. J. O. Hayden, C. M., and Rev. T. O'Donoghue, C. M., were deacons of honor to His Eminence; Very Rev. Dr. A. L. Magnien, Superior of St. Mary's Seminary, Baltimore, assistant priest, and Rev. J. J. Tierney and Rev. D. Flynn, of Mt. St. Mary's, deacon and subdeacon of the Mass; Rev. J. McGovern, master of ceremonies. The eulogy of the departed was delivered by Rev. Edward F. X. McSweeney, who dwelt long upon the circumstance that Mother Mariana had borne the yoke of the Lord from her youth, having given herself to God in her nineteenth year, to embrace a
life of privation and hardship in the service of the poor; that her fidelity had merited for her to be chosen as the model of the seventeen hundred Sisters of this Province. He reverently saluted the remains in this "last home-coming," after life's long and weary journey, and exhorted all to offer prayers for the repose of the soul of this good and worthy Mother. The choir was composed of seminarians and students from the 'Mountain.'

"The final absolution was pronounced by His Eminence, Cardinal Gibbons, who was a personal friend of Mother Mariana, and always deeply interested in the Community and its works. At the conclusion of the solemn ceremonial the entire assistance—the young ladies of the Academy, novices, Sisters, friends, seminarians and Reverend clergy slowly wended their way to the cemetery, the double lines extending almost from the church to the entrance.

"The remains were interred just within the shadow of the Mortuary Chapel containing the tomb of the venerated Mother Seton. The grave was blessed by the Director, the Very Rev. R. A. Lennon, C.M. Touchingly beautiful and most impressive were the solemn sacred chants of the choir and the Reverend clergy as the procession moved towards the garden-like resting place of the departed members of the Community.


"The services so kindly tendered by the President and Faculty of Mount St. Mary's College for the obsequies of Mother Mariana, recalled to the inmates of the Valley,
Mother, from whom they now so sorely grieve to part.

"R. I. P."

*Emmitsburg Chronicle, March 22nd:

"FEAST OF ST. JOSEPH: A DAY OF SACRED REMINISCENCES.

"In the early days at Emmitsburg, nearly a century ago, the gentle Mother Seton chose the great St. Joseph as the Patron of her humble Valley home. He is still the faithful guardian of its interests, both spiritual and temporal. Many generations of pupils have passed through St. Joseph's Academy since its opening, and among these not a few have won the coveted prizes that stimulated their praiseworthy efforts to success; but all without exception bore away, some even beyond the sea, the sacred reminiscences ever afterwards so carefully treasured in their hearts. Not one is left, though, to tell us of the overwhelming happiness experienced, when in the poor little chapel, then so wonderful to them, the first high Mass was sung on March 19, 1810, by the Rev. John Du Bois, founder and first President of Mt. St. Mary's College. Not one witness still lingers on earth to express the intensity of their feelings of emotion in the enjoyment of so rare a privilege, for the first time at St. Joseph's.

"Just at this date last year, the Sisters of the Valley were commemorating, by a Golden Jubilee celebration, their union, effected in 1850, with the Community founded by Saint Vincent de Paul in Paris.

"This year, in consequence of the sad events recorded within the past two weeks, the program was very considerably modified, and the pontifical features intended for the occasion were not presented. Still the essential spirit of the feast was carried out. The religious exercises usual at this time were not suppressed; prayer and homage to
God in honor of St. Joseph were none the less fervent; but a rather subdued and unobtrusive demonstration best suited the feelings of the household, although it was fitting that the day pass not altogether unnoticed.

“At 8 a.m. in the solemn Mass, Rev. Dr. W. L. O’Hara, President of Mt. St. Mary’s was celebrant, Rev. J. McGovern, master of ceremonies. Rev. J. J. Tierney was also in the sanctuary with the Very Rev. R. A. Lennon, C. M., Director, and Rev. J. McNelis, C. M., Chaplain.

“Doctor Flynn’s eloquent sermon, so earnestly impressive, found its way to the hearts of all present. The Rev. speaker set forth the prerogative of St. Joseph as head of the Holy Family, the highest responsibility, the most singular privilege ever conferred upon mortal man. The nearest office to be compared with that of St. Joseph is the duty confided to the priest: the Guardian of the Tabernacle, the Sentinel of the Sanctuary.

“Before concluding his masterful discourse, the sacred orator paid a delicate and beautiful tribute of sympathy to the students of the Academy and to the Community, in their late bereavement. He could understand, he said, why the present celebration lacked the enthusiasm which was wont in former years to characterize the Patronal Feast of the Valley—the absence of the Mother so loved, weighed heavily upon all hearts. Yet, their Mother had, perchance, already entered the abode of the blessed, and even as he spoke her maternal smile might be resting upon them. In view of the union and sacred friendship that from the early days had subsisted between the Mountain and the Valley, he tendered sincerest, heartfelt condolence, expressing the hope that God would, ere long, provide another worthy to take up the work that Mother Mariana had laid down, and thus the Community would continue to glorify God, even as did the Holy Family of Jesus, Mary and Joseph here on earth.”
CENTRAL AMERICA

COSTA RICA.


Sipurio, May 29, 1900.

MOST HONORED FATHER,

Your blessing, if you please!

Our Indian Mission progresses only at the cost of labors and fatigues, of which I could scarce give you an idea. This year I have already made five long apostolic journeys. In April, I visited the Indians near the Teliri waters hitherto very little known: these Indians were regarded almost as savages. They fled on my arrival, but soon returned won over by the evidence of my good-will towards them; their fear was changed into the wildest joy which they exhibited by organizing a dance.

The difficulties presented by the roads and rivers are beyond description. In one of these journeys we were obliged to cross a large river thirteen times, eight times at the peril of our lives. At one time for an hour we had to leap over rocks, and as there was not a spot whereon to rest our feet, we had sometimes to suspend ourselves from the jutting stones. In our last journey I crossed over an impetuous torrent which had overflowed its banks. The Indians were afraid to make the venture, but we succeeded in getting over by placing in the water large stones which served us for a temporary bridge. In these journeys, I have many times recognized the efficacy of the prayers offered for our intention. I understood clearly that I was but a mere instrument, that once set in motion continued to act, always sustained by an invisible force, the effect of the
prayers of so many generous souls that are interested in the missions. Father Breiderhoff is very devoted to his duties, but his school is much hampered by the existing difficulties and a lack of means of communication. The pupils—numbering twenty—have many obstacles to encounter on their way to school.

I can give you no tidings of our other confrères of Costa Rica, as I have heard nothing from them for a long while.

I should have mentioned above, that, so far, we have registered sixty-nine baptisms and twenty-nine marriages.

We are anxiously looking forward to the month of September, when it will be decided which of the two countries, Costa Rica or Columbia, must cede to the other a part of the territory; should it be the former we would belong to Columbia. What will become of our mission? What will become of us? God alone knows!

Renewing once more, Most Honored Father, our filial wishes, in union with those of our dear confrères, and humbly soliciting your precious blessing, I am, in the love of our Lord, etc.

Auguste Blessing.

SAN SALVADOR.

The mission recently established at San Salvador has already borne fruits of salvation, but it is not without trials. Father Pineda, the Superior, whilst in the midst of his labors, has been called to a better life.—The following notice relative to the death of Rev. Jules Pineda appeared in one of the San Salvador papers:

"The death of Rev. Father Pineda, Priest of the Congregation of the Mission, and Founder of the House of the Mission, recently established in this diocese, occurred at San Salvador, on the 29th ult."
"Father Pineda was of San Salvador by birth and by affection having always its interests at heart.

Arcatao was his native village. Hence, he desired to commence his evangelical work in that place, during the course of this year in which the House of the Mission began to exercise its functions.

Father Pineda was of humble origin. In his youth whilst he attended the day-school attached to the diocesan seminary, he filled the office of preceptor of the Calvary school in the capital. He afterwards took the ecclesiastical Habit, and having completed his course of sacred sciences, he was elevated to the priesthood.

He was, for several years, pastor of Sonsonate; and feeling himself called to higher perfection he resigned this position, about the year 1875, to enter the Congregation of the Rev. Lazarist Fathers.

He was the type of a zealous and true Missionary.

Appointed by his Superiors, he announced the glad tidings of the Gospel in divers sections of the New World. For some years he also evangelized the negroes of Africa.

He gave several missions here at San Salvador in company with Rev. Father Vaysse in 1880-81; and, triumphing over all obstacles, he finally established in this country the House of the Mission, which had been the great desire of his whole life.

After he had founded this house, the long-cherished object of his wishes, God called him to his reward.

The life of Father Pineda was remarkably austere and penitential. The writer of these lines observed him closely for a long time with the curiosity of a child; he could not without astonishment and admiration bear witness to so great hidden penance.

'May he rest in peace! Let us pray for the eternal repose of his soul.'
SOUTH-AMERICA

COLOMBIA.

The government seems to have quelled the insurrection in the Republic of Colombia. The recent battles were fought near Panama.

From one of the houses at Panama, confided to the Sisters of Charity (Charity Hospital), the sister servant wrote, August 28, 1900, to the Superior General:

"I have not written you, Most Honored Father, since the bombardment which, commencing on the 21st, ended on the 26th; during those days our hospital was covered with projectiles. We were in great danger, for the position of the insurgents on the mountain opposite, enabled them to take aim straight at our buildings to reach the conservators whose intrenchments were just below the hospital. The Blessed Virgin who, as you know, Father, had been chosen the Guardian of this place, manifested her power; for no one received the slightest injury, not even a scratch, although the sisters and the employees went and came in the midst of the balls as if there were no risk.

More than 400 of their dead were left upon the field, with a relatively considerable number of wounded. As for us, on the 25th of July, we received in less than four hours, one hundred and ninety-seven; the majority of these were indeed in a sad state. The gangrenous wounds exhaled a fetid odor; these poor creatures who had been wounded on the first day of the combat, had been left in that condition for three or four days; truly, the sight was one calculated to excite horror. We were obliged to cut their clothing, being otherwise unable to remove it, and then to burn the rags that had so adhered to their sores that it was all but impossible to get them off."
Although the insurgents were sent to us, we have had no reason to complain of these poor fellows; not only did the dying gladly receive the last Sacraments, but even those but slightly injured had recourse to the Sacrament of Penance. At present there are only fifty of the wounded with us and these may be here for a long while; they are cases of fracture besides complications of other diseases.

Father Gougnon, Lazarist at Panama, wrote in date of March 4, 1901:

"The outlook is gloomy. Happily for us we are in the hands of God. Here the vanquished revolution deals destruction everywhere, and will not yield. The wreck of the army seeks refuge in the mountains carrying on a bandit warfare. Twice have these brigands been driven back from the very gates of Panama. When pursued, they disperse and afterwards re-appear.

"The uncertainty that shrouds the future is a sort of nightmare not easy to dispel. Physically, we have not suffered overmuch, owing to the fact that Almighty God has so far decreed the triumph to the government. We must, however, except Buonaventure, the port of Cali; where there is a temporary hospital under the charge of the Sisters of Charity. Most of the battles were fought there, and, consequently, everything was wanting in this hospital: bedding, linen, provisions, etc. For several days they were without bread or meat. And how feed 150 persons in that land where it may be said that nothing abounds but fevers? God be praised! We cease not to trust in His goodness."
PERU.

The Works of the double Family of Saint Vincent de Paul at Peru are very important. In order that a general idea of this country may be more easily presented, both in a civil and religious point of view, we shall first give a description that has recently been published. 1

I

Under the government of the viceroys of Spain, Peru was divided into Upper and Lower Peru. Upper Peru is now known as Bolivia and Lower Peru has preserved only its ancient name, Peru. It has an area of 1,137,000 square kilometres, and a population of 3,050,000, the majority being mixed Spanish, besides 400,000 Indians, 100,000 negroes, and 30,000 Chinese. Peru rebelled against Spain only when an army from Chili compelled its inhabitants to rise against the metropolis. It was at first constituted an independent Republic. Later, Upper Peru seceded from Lower Peru. Revolutions are of frequent occurrence which fact is a great obstacle to Religious prosperity. The Holy See has an Apostolic Delegate in this country; his residence is at Lima. Peru, Bolivia and Ecuador are under his jurisdiction.

The Peruvian government has its ambassador at the court of the Holy See. Nevertheless, it has just enacted a measure against Religion in establishing civil marriage. As has already been said there is still a number of Indians in this Republic, and to the Spanish Franciscans has been allotted the duty of evangelizing them.

Lima is the metropolitan city of Peru; there are bishoprics in Arequipa, Chachapoyas, Cuzco, Guanlanga, Huánuco, Puno and Truxillo.

Lima, the capital of Peru, founded by Francis Pizarro, in 1535, was erected into a bishopric, March 19, 1537, and into an archbishopric, February 11, 1546; it is the oldest

1 By Mgr. Termoz.
metropolitan city of Latin America. Writers frequently emphasize the incredible wealth of the principal churches of Lima wherein the candelabra and life-size statues are of massive silver. Three Provincial Councils have been held in Lima. Little more is known of the First and Second than the dates, 1552 and 1567. The Third, held, in 1583 and presided over by St. Torribio Alphonse Mogrovejo (canonized in 1726), owing to the number of its decrees, was the most important. The canons of this Council include all the obligations of the Christian, and those of the parochial ministry as well. Wise rules are therein laid down, not only for the regulation of the conduct of the whites, but, moreover, the duties of the Indians are pointed out. A salutary influence has been exerted by this Council over the religious life in Peru.

Lima was the birthplace of St. Rose of Lima, who died in 1620.

Arequipa erected into a bishopric April 15, 1577, is, so far as religion is concerned, the pearl of Peru. It is styled Catholic Arequipa. This city contains three convents and three monasteries.

The Jesuits have a college; the Lazarists direct the seminary; the Salesians have just opened an establishment there, and the Brothers of St. John of God have a hospital.

Guamanga or Ayachucho has two religious Communities, one seminary, and two colleges.
Letter from Sr. Alvarez Calderon, to Most Honored Mother Kieffer.

Hospital Saint Vincent de Paul, Tarma, October 9, 1900.

Most Honored Mother,
The grace of our Lord be ever with us!

More than twenty years ago a plan was suggested for the building of a hospital in this city, and, thanks to the gifts of some charitable persons and the initiative taken by the Committee of Benevolence, they succeeded in building twelve rooms destined for the administration of the aforementioned establishment, and the walls of the new hospital had reached a height of over three feet. But resources being exhausted, no further progress was made for twenty years. The abandoned building served thenceforth as a barrack for the transient troops, or the homeless sick. The situation of these sick-poor was indeed pitiable until, finally, a pious person moved thereto by charity, came to their assistance.

Matters could not long remain in this condition in so important a city. This was very well understood by the people.

In a voyage he made to Lima, Mr. Grimaldo Bravo, a member of the Committee of Benevolence, laid before our Superiors his project of establishing the Sisters of Charity in Tarma. When, on his return from this journey, he informed the members of the Committee of Benevolence of his proposal, the latter, judging a priori, declared that on account of the meagre resources at their command the idea was altogether impracticable.

1 Tarma, having a population of upwards of 6,000 inhabitants, at 170 kilometers north of Lima, is bounded on the north by Truxillo, east by the country of the independent Indians, and west by the Pacific Ocean.
But, Divine Providence was about to realize this very design; for at that time our Superiors were striving to establish in this city a house of retreat for the ancient sisters. Under existing circumstances, the city of Tarma having need of our services, and its salubrious climate being advantageous to our ancient sisters, the arrangements were speedily completed.

July 28th, the national feast, was the date appointed for our installation. As we entered the city the spectacle that presented itself to our view was truly grand. Every house was decorated and our coming most impatiently awaited. The people offered us flowers and a very cordial welcome. The enthusiasm with which we were greeted has not yet entirely subsided.

Immediately after our arrival we began to put the house in order. Everything had to be provided. The solemn blessing of the hospital took place on the 24th of September. The front of the house was ornamented with the national colors; the inside with pictures and flowers.

We had placed a beautiful statue of Saint Vincent in the vestibule, and in the principal court-yard that of Saint Joseph, who will, we trust, continue to fulfil for us the same office which he discharged at Nazareth for the Holy Family—that of guardian and protector. The ceremony was performed by the pastor of Tarma, who made an appropriate address.

A very large gathering of people attended. After the ceremony, the pastor offered the Holy Sacrifice on a temporary altar in one of the large corridors. At the offertory of the Mass a collection was taken up for the poor; a considerable sum was realized.

After Mass, medals of silver and copper bearing the date of the foundation were distributed. Every one was delighted.

Thus were the plans and hopes of twenty years' stand-
My Very Dear Confrere,

The grace of our Lord be ever with us!

I read with much pleasure No. 29 of our Annals (English Edition), which I received by the last mail from the worthy Visitor of the Eastern Province, Very Rev. James McGill. As I have no doubt that many of our confrères, as well as the Sisters of Charity of North America, will be interested in reading accounts from the Philippine Islands, now for more than two years under the sovereignty of the United States—I send you a short description of the Feast that has just been celebrated in this city by the double Family of Saint Vincent, in honor of Blessed Francis Regis Clet.

Circumstances prevented our holding these ceremonies for more than one day, although our first intention had
been to celebrate a Triduum that would surpass the grandeur with which in former years, these people were accustomed to commemorate great solemnities.

The Cathedral was selected for the celebration. This sacred edifice is truly admirable in the simplicity of its architecture, but on this occasion it was resplendent with the decorations and ornaments used on great festivities; everything had been arranged with exquisite taste. Over the main altar, which is of the Doric style, was a gorgeous canopy of crimson damask bordered and fringed with gold and surmounted by an imperial crown. Within the canopy was a beautiful painting of Blessed Clet by one of the Sisters of Charity. All this formed a background for countless silver and gilt vases and brilliant candelabra. The statue of Saint Vincent was on the Gospel side of the altar, that of Blessed John Gabriel Perboyre on the epistle side; a profusion of natural flowers, graceful palms, etc., completed the decorations of the sanctuary. The pillars in the centre were ornamented with hangings of crimson damask, large shields bordered with flowers and bearing inscriptions relative to the principal events in the life of our Martyr. Beautiful floral wreaths were intertwined with palms, the emblem of victory. Twelve magnificent chandeliers suspended from the ceiling illuminated the church, transforming it almost into heaven, where the soul bursting from terrestrial ties seemed to catch a glimpse of the joy and bliss of the elect.

On the 4th of May, the feast was ushered in by the chanting of the first vespers of Blessed Clet with organ accompaniment. On the following day the celebration began at 8 a.m., with a procession similar to that which takes place at the Cathedral on the first Sunday of each month. In this solemn procession our beautiful Statue of the Miraculous Virgin was preceded by two banners, one of Mary Im-
maculate, the other of St. Aloysius Gonzaga, Patron of Youth; the former was borne by the Children of Mary, the latter by the students of our Seminary. These banners were the work of the pupils of the College of the Sisters of Charity. The aforementioned Associations are under the direction of the Sons of Saint Vincent de Paul.

Our Superior, Rev. John Santandreu was celebrant in the solemn Mass which immediately followed the procession. He was assisted by the Rev. Antonio Redondo, C. M., and Rev. Doffredo Peces, C. M., as deacon and subdeacon, and the sacred ceremonies were performed with all the exactitude inspired by our holy faith. The *Messe Solennelle* in three parts by Luigi Bordese, was most ably conducted by Rev. Casto Perez, C. M., our own confrères forming the choir.

This beautiful Mass—with organ, piano, violin, and violoncello accompaniment—sung for the first time in this Cathedral had truly a wonderful effect; by its grandeur and mystic sweetness our hearts were insensibly elevated to celestial regions, whilst we seemed to listen to angelic melodies. After Mass came the veneration of the relic of our Blessed martyr, followed by a charming cantata composed for the occasion by Professor Cagiti.

The panegyric of Blessed Clet was delivered by the Very Rev. Roman Gonzales, Vicar General and Ecclesiastical Governor, S. P. He chose for his text the words of St. Paul to the Romans, x., 15: *Quam speciosi pedes evangelizantium pacem, evangelizantium bona:* How beautiful are the feet of them that preach the Gospel of peace, that bring glad tidings of good things! Then in most appropriate and affecting language he portrayed the Missionary’s life of sacrifice in infidel lands—the life that our Blessed martyr had led for more than thirty years on the extensive plains of China, where at last he poured out his blood for Jesus Christ. The choice of Father Roman Gonzales as the ora-
tor of the day was a most happy one; for, during the sad period of the unfortunate Filipino government in this part of the Island of Luzon, he had passed eighteen months in prison, where he was treated with the greatest inhumanity, and afterwards led as a prisoner along the roads and through the mountains. Like Blessed Clet, he had, therefore, learned by personal experience what it means to suffer for the faith.

In the afternoon, the Rosary was followed by the Litany of Loreto perfectly rendered in a duet from R. Calahorra, after which the sermon was delivered by a Filipino priest, who explained to the natives in their own tongue the martyrdom of Blessed Clet. The Salve Regina (trio), of the celebrated composer, Nicholas G. Martinez, then delighted all. The feast was terminated by S. Rosado's Te Deum and the beautiful hymn by Professor Masaguer.

Considering the unsettled state of the country, the congregation present at the ceremonies was larger than usual. One of the features of the occasion, most important and interesting to these people, hitherto accustomed to have the Spanish government officials present at such religious ceremonies, was now to see in their midst and in front of the altar, the principal American authorities, all of whom, thank God, are Catholics. They were Colonel Edward Moale, 15th U. S. Infantry, commanding this district, Major W. H. Johnston, 46th U. S. V., Inspector General, Captain J. A. Ryan, 15th Cavalry, Provost Judge, and 1st Lieutenant George Curry, 11th Cavalry, recently appointed Civil Governor of North and South Camarines.

By previous invitation these officers attended a luncheon served in the Seminary, where Spaniards, Americans, and Filipinos united fraternally in the joy of the festivity in honor of the martyr—Son of Saint Vincent; recalling the agapes held by the early Christians to strengthen the sacred bonds of charity. After the simple repast all present vis-

https://via.library.depaul.edu/annals_en/vol8/iss3/1
ited the several departments of the Seminary, expressing their agreeable surprise at seeing the excellent educational appointments that we possess in this country, where many scarce believe that civilization exists. Later, accompanied by some of the Fathers, they also visited the College of the Sisters of Charity: There they had the pleasure of seeing the finest building in the city, and for that matter, in the Province. All expressed their astonishment to find, contrary to their expectations, in this corner of Oceanica a College for young ladies of as high a standard as those in Europe and America.

Under the Spanish government this College was the Normal School of the Province from which all the teachers appointed to the schools of the bishopric were graduated. Our sisters, with their worthy Visitatrix fully appreciated the honor shown them by these distinguished visitors.

I have briefly described the feast that we celebrated in honor of Blessed Clet. From this account our confrères in North America can see that there are still in these islands many genuine Catholics who give glory to God and His saints, despite the impious calumnies propagated against Catholicity and Religious Orders by some evil sons of this land, affiliated with the Masonic order and instigated by Protestant friends.

The present condition of this country is lamentable in the extreme, the small number of priests not corresponding to the immense need. Whilst there are, it is true, some native priests, they alone are insufficient to sustain our holy religion by their ministry among a population of seven millions. On the other hand, the agitations of the past four years have engendered in the minds of this Oriental people a tendency to confound political with religious ideas, so that nothing short of a miracle can preserve to them the faith of their Catholic ancestors. From all this, it may easily be seen how great is our need of help from Almighty God,
which helps we hope to secure especially through the prayers of the people of the United States, with whom the interests of this country are now so closely interwoven.

Despite the trials that have afflicted the Philippines, the Sons and Daughters of Saint Vincent are still at their respective posts, where they will remain until Providence shall otherwise decree. We have endured, for the love of God, many and great privations.

For two years our city was blockaded, but amid our trials, we frequently, nay constantly, experienced the special protection of Our Lady of the Miraculous Medal. The ordeal of suffering is now past, what we need is the virtue, patience, and grace to accustom ourselves to the new order of things, that we may be enabled to labor with success in the vineyard of the Lord.

Although for more than a year the best part of our Seminary has been occupied as a Military Hospital, we have not been disturbed in the performance of our duties; the deepest pain and regret we have experienced were occasioned by the sight of so many dying, apparently tranquil, without showing any desire for the succors of our holy religion an indifference that we had never witnessed before.

As to the American officers, not only do they respect us, but we are the object of their appreciation, esteem, and confidence; God grant that it be always thus! I owe special thanks to my good Professor of English, Captain Ryan, my kind and valued friend, by whose assistance I have mastered the language sufficiently to write this description.

Relying on the efficacious prayers of our confrères of North America, I remain, Rev. Dear Confrère,

Your most affectionate brother in Saint Vincent,

THEODORE ROBREDO.
18. For the Triduum of Blessed Clet, can the Mass of a Martyr be chanted, even on a double of the second class?

A.—Yes. And because in future beatifications or canonizations the same difficulty may present itself, we give the text of the Decree, of the S. C. of Rites recently published (Analecta ecclesiastica), March 1901) indicating the rules to be followed on feasts of the first and of the second class.

Privilegia quae in triduo vel octiduo solemniter celebrando intra annum a Beatificatione vel Canonizatione per Rescriptum Sacre Rituum Congregationis a Summo Pontifice concedi solent. ¹

I. In solemniis, sive triduanis pro recenter Beatificatis, sive octiduanis pro recenter Canonizatis, quae celebrari permittuntur, Missae omnes, sive solemnis, sive private, inter Votivas recensendo sunt. Ob peculiarem vero celebritatem Sanctitas Suæ induget, ut omnes ac singulae dicantur cum Glories et Credo; semper autem habebunt Evangelium S. Joannis in fine, juxta Rubricas. Missa tamen solemnis dicatur cum una oratione: reliquæ vero privatae cum omnibus commemorationibus occurrentibus, sed collectis exclusis.

II. Missam solemnem impediunt tantum Duplicia primæ classis, ejusdemque classis Dominicae, nec non feriae, vigiliae et octavæ privilegiatæ, quæ praefata duplicia excludent. Missas vero privatas impediunt etiam Duplicia secundæ classis, et ejusdem classis Dominicae. In his autem casibus impedimenti, Missæ dicendæ sunt de occurrente festo, vel Dominica, aliusque diebus ut supra privilegiatis, prout ritus diei postulat. In Duplicibus tamen primæ classis addatur Orationi diei una commemorationi de Beato vel Sancto sub unica conclusione; in duplicibus autem se-

¹ Haec privilegia in unum collecta enumerantur a S. Cong. in utilitatem interesse habentium.—N. D.
cundæ classis Orationi de die, sub sua distincta conclusione, addantur in privatis Missis, præter Orationem de Beato vel Sancto, omnes quas ritus exigit commemorations occurrentes, collectis, ut supra, exclusis. Similiter in reliquis privilegiatis diebus Missæ sint juxta ritum diei, commemoratione de Beato vel Sancto semper suo loco addita. Quod præfationem spectat serventur Rubriceæ.

V. Quamvis Missæ omnes, vel private tantum, impediri possint, semper nihilominus secundas Vesperas de Beato vel Sancto solemniores facere licebit, absque ulla commemoratione.

19. Lithograph formulas attesting that the Vows have been made, have been sent to the Rev. Visitors of each Province. If a Missionary makes his vows out of the house of the Visitor, he will ask for a copy of this formula. He will then send it, signed, to be kept in the archives of the Mother-House in Paris.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. Anthony Pla, Madrid, Spain, February 23, 1901; 69 years of age, 46 of vocation.
Brother Joseph Hochgursel, Tripoli, Syria, February 26, 1901; 76 years of age, 47 of vocation.
Rev. Bernard Peschaud, Dax, France, March 3, 1901; 81 years of age, 60 of vocation.
Brother Lawrence Rogac, cleric, Gratz, Austria, February 28, 1901; 30 years of age, 5 of vocation.
Rev. Emilie Andrieux, La Teppe, France, March 20, 1901; 53 years of age, 31 of vocation.
Rev. Louis Mariani, Rome, Italy, March 28, 1901; 65 years of age, 26 of vocation.
Brother Thomas Henebry, cleric, Perryville, U. S., April 4, 1901; 25 years of age, 6 of vocation.
Brother Raymond Casellas, cleric, Madrid, Spain, May 12, 1901; 29 years of age, 5 of vocation.
Rev. Patrick John Carroll, Brooklyn, New York, U. S., August 13, 1901; 60 years of age, 34 of vocation.

OUR SISTERS:

Sr. Theresa Vidal, College de la Selva, Spain; 73, 57.
, Philomena Barruita, Seville, Spain; 56, 36.
, Petra Jarmez, Ubeda, Spain; 33, 8.
, Victorine Ressayre, Castelsarrasin, France; 83, 56.
, Marie Sabatier, Agen, France; 41, 12.
, Julie Rogowska, Pelplin, Poland; 75, 50.
, Marie Beron, Panama; 21, 1.
, Josefa Bertran, Seville, Spain; 54, 25.
, Marie Fleita, Cadiz, Spain; 20, 1.
, Rosa Berengueras, Manila; 35, 8.
, Luisa Utamendi, Mallorca, Spain; 75, 52.
, Anne Gosolitsch, Hungary; 27, 4.
, Francesca Gracia, Naples; 52, 30.
, Eloise Lozach, Palermo, Sicily; 83, 55.
, Mattia Russo, Naples; 26, 2.
Nathalie Bernard Granger, Tripoli, Syria; 71, 40.
Leonie Houliez, Denain, France; 34, 13.
 Honorine Cros, Trévoux, France; 60, 42.
Marie Poirier, Agen, France; 68, 45.
Madeleine Neuhold, Hungary; 63, 45.
Marie Moréa, Zeitenlik, Macedonia; 28, 6
Augustine Frey, Warsaw; 33, 9.
Zenanie Permandt, Principal-House, Paris; 61, 34.
Anne Montel, Montpellier; 78, 55.
Josephine Ulag, Gratz; 46, 20.
Marie Unger Alt Ofen, Hungary; 29, 4.
Marie Masson, Cambrai, France; 62, 38.
Marie Ardoud, Nuits, France; 65, 45.
Jane Kapun, Vigaun, Austria; 45, 17.
Marie Meissirel, Tresmes, France; 26, 5.
Marie Chauvrière, St. Malo, France; 34, 14.
Catherine Bouisson, Confort, France; 78, 56.
Victoria Guillen, Moquegua, Peru; 31, 8.
Madeleine Dorn, Grat; 35, 12.
Marguerite Hillers, Cologne-Nippes, Germany; 58, 32.
Benita Ferrà, Madrid; 69, 46.
Catherine Bertero, Tortona, Italy; 32, 3.
Clementina Montagna, Tortona, Italy; 31, 13.
Marguerite Deveze, Chateau l'Eveque; 77, 50.
Zulme Semet, Bruguieres, France; 75, 46.
Augustina Annibali, Galatina; 57, 36.
Genevieve Leclerc, Principal-House, Paris; 81, 60.
Virginie Billon, China; 33, 11.
Toussainte Bonchet, Lesparre, France; 31, 7.
Jane Cott, Rio, Brazil; 32, 10.
Pauline Garnier, Montelieu; 64, 44.
Rose Kalinowka, Vilna, Poland; 90, 66.
Frances Langer, Alt-Ofen, Hungary; 34, 8.
Pascaline Cardana, Turin; 26, 3.
Hedwige Hildebrand, Gratz; 24, 2.
Marguerite Poll, Austria; 53, 28.
Maria Weiland, Jochberg, Austria; 33, 10.
Eva Auernigg, Salzburg, Austria; 49, 29.
Maria Helmberger, Salzburg, Austria; 27, 3.
Maria Pumpernik, Salzburg; 28, 7.
Petronilla Muller, Scheimberg, Austria; 61, 29.
Elizabeth Linsbod, Schwarza, Austria; 55, 31.
Anne Hummer, Hartberg, Austria; 26, 4.
Angela Monteil, Drancy, France; 28, 6.
Victoria Merino, Valparaiso, Chile; 30, 2.
Marie Roubinet, Chateau l'Eveque; 26, 6.
Marie Chouzioux Fortaleza, Brazil; 70, 45.
Mariana Juaristi, Durango, Spain; 67, 42.
Rosenda Charro, Madrid; 66, 41.
Pauline Pomorska, Warsaw; 87, 64.
Marie Cayx, St. Severin, Paris; 73, 48.
Jane Bessenay, Lima, Peru; 71, 50.
Antoinette Sauzerais, Riom, France; 40, 29.
Elvira Petrini, Sienna; 50, 25.
Josephine Maître, Montolieu; 65, 43.
Marie aich, Budapest, Hungary; 64, 13.
Anne Cairaschi, Turin; 73, 39.
Anne Daguin, St. Christophe, Paris; 78, 48.
Louise Champel, Paris; 67, 43.
Angela Hatte, Meaux, France; 28, 7.
Jane Lherrisson, Chateau l'Eveque; 34, 7.
Marie Lacombe, Bordeaux; 72, 51.
Madeleine Anglèsde, Principal-House, Paris; 67, 47.
Marie Sober, Laibach, Austria; 56, 36.
Rose Salin, Rio, Brazil; 61, 31.
Adeline Rouquette, Argentine Republic; 35, 16.
Guilhermine Floret, Bahia, Brazil; 52, 33.
Marie Lartigue, Lyons; 54, 33.
Marguerite Ravelli, Santiago, Chili; 76, 56.
Josefa Pimeno, Valademoro, Spain; 75, 49.
Justine Miner, Valencia, Spain; 56, 30.
Henriette Malzac, Marseilles, France; 30, 7.
Stella Mullen, St. Louis, Mo., U.S.; 66, 47.
Philip Halecy, Dallas, Texas, U.S.; 25, 5.
Irene Quinn, Baltimore, Md., U.S.; 42, 9.

R. I. P.
Thank-offerings for conversions, cures, and other precious favors, both spiritual and temporal, constantly reach us; bearing witness to the confidence everywhere reposed in our Blessed Martyrs, and to the gratitude of those who have experienced their powerful and efficacious intercession.
BOOK NOTICES.

154. — Panégyriques du Bienheureux Martyr François Regis Clet.

Panegyric delivered in the ecclesiastical seminary of Cambrai, by Abbé Cateau, Superior of the preparatory seminary of Cambrai: His Vocation.—In-8. Cambrai, Deligne, 1901.


Panegyric delivered by Mgr. Enard, Bishop of Cahors, at the cathedral of Cahors.—In-8. Cahors, Plantade, 1901.


Quoting the axiom Tantum scimus quantum memoria mandamus, the author explains his motive for publishing a manual of his work on moral theology. The Civiltà Cattolica gives the following just appreciation (Ann., 48, p. 96): "This book," as the author declares in his short preface, "is not a simple treatise on moral theology intended for those who, not being yet initiated in this difficult matter, apply to the study. No. This work is an abridgment, but an excellent abridgment, exact in its definitions, accurate in its solutions, clear in the exposition of opinions, and faithful to the doctrine of St. Alphonsus Liguori."

In his introduction, Father Morino advert to his Complete Moral Theology: Theologia moralis ad mentem P. Alphonsi Mariae de Ligorio. 2 vols. in 8. (5th Edit.)

He has also published a Traite d'éloquence sacrée (1 vol. in 12. Torino 1900) highly appreciated in the various dioceses of Italy.

Finally, Rev. John Morino, to aid the priest in the dispositions required by the sacerdotal ministry has produced a valuable treatise entitled: le Pretre sanctifie dans ses actions quotidiennes.

156. — Vita del beato Francesco Regis Clet, prete de la Congreg. della Missione, martirizzato in Cina; per un prete della medesima Congregazione. Torino, 1901. G. Marietti In-18, 1901.
We call the attention of our readers who desire to have a life of our Blessed Martyr in Italian to this publication. It is a biography wherein the large work on Blessed Clet is epitomized. It is most interesting and its literary merit is of a high order. This Life of Blessed Clet is a faithful translation of the book composed and published in French last year.

157.—Quatre aspects de la maternité divine ou les Litanies de la sainte Vierge expliquées théologiquement to answer the purpose of a doctrinal Month of Mary, by J. B. Lagarde, Priest of the Mission, Paris, Lithielieux, 1901. One vol. in 18.

This Month of Mary, the work of a Professor of Theology appears with a "special blessing" from the learned bishop of Châlons.

It is true that commentaries on the Litany of the Blessed Virgin have already been published; but the large work of Justin de Miechow on this subject is in Latin, and he keeps to the ancient style; the new books commenting upon the same sweet prayer, depart almost entirely from the erudite and scholarly course of their predecessor, and perhaps some slight reproach on this point might be made regarding the estimable writings on the Litany by Edward Barthe de Rodez; likewise those of F. H. Dorme, Lemarchal, Thiébaut, Sanceret, and other authors. Father Legarde has adopted a medium course, his object being as the title of the book implies to produce a doctrinal commentary.

To each of the doctrinal readings of this Month of Mary an example has been added; this is customary and the practice is an excellent one. We especially commend the author for having usually given his authority for these historical incidents. In the Corbeilles, Couronnes, collections of pious miscellanies, one not unfrequently meets facts whose authenticity has certainly been questioned; hence one appreciates the guaranty of the value of the incidents which are presented. In most cases the author has followed this plan, we request that he make it a rule without exception for all examples, and that he dispense with others. Authentic incidents will not be wanting.

158.—M. Ch. Lavollée, in his France et Chine (in-8, Paris, Plon, 1900), includes two historical points of great interest to the missions: the Treaty of Whampoa in 1844, and the Anglo-French Expedition against China in 1860.

Treaty of Whampoa.—After the Anglo-Chinese War in 1843, England had no difficulty in securing a treaty of commerce with China. This Treaty was signed at Nankin; hence its name. In 1844, the United States signed another treaty of commerce with China. It was of the same tenor as that of England.

In her turn, France was desirous to open official negotiations with Pekin. She intrusted this delicate mission to Mr. Lagrené, famous in the political
world for his ability and experience. Three warships were attached to the embassy of Mr. Lagrené. He arrived at Macao in August, 1844. The good understanding between Mr. Lagrené and the imperial commissary led these negotiations to a favorable issue; and on October 24th of the same year, a treaty of peace and amity between France and China was signed at Whampoa, near Canton.

The motive of the negotiations of Mr. Lagrené was entirely political. At first, when the Rev. Superiors of the Lazarists and the Foreign Missions requested him to solicit the restoration of the ancient churches, and religious liberty, he refused to charge himself with this commission, in view of the responsibility of any such concession. But, Ki-ying having in his intimate correspondence with Mr. Lagrené, touched upon the religious question, the latter availed himself of the circumstance to broach this question officially. Shortly after an imperial decree was published. This decree declared that the Catholic Religion was very good, that it might be practised by all, and it moreover ordered the restitution of the ancient churches. On pp. 24, 34, 226, Mr. Lagrené pays a tribute of appreciation to the valued and earnest concurrence of the Missionaries—notably Father Guillet, Procurator of the Lazarists—in bringing about the success of his commission.

Anglo-French Expedition of 1860.—Mgr. Delaplace was chaplain to the expeditionary army sent to avenge the violation of the Treaties of Tientsin of 1858. The forts of Takou were taken August 21st, 1860; the Battle of Palikiao was fought September 21st,—the troops entered Pekin, October 13th; and after the burning of the summer palace, by order of Lord Elgin, the treaties of Pekin were signed on the 24th, and 25th of October. In these treaties it was stipulated that “the religious establishments of benevolence which had been confiscated should be restored to the Christians” (p. 396). And, accordingly, “the old Catholic church,” which it was thought had been closed forever was re-opened, and the Te Deum again resounded throughout the sacred edifice (p. 399).

159.—How many holy inspirations have been rendered fruitful, how many beautiful works have expanded into bloom at the foot of the Shrine of Saint Vincent de Paul! Such are the thoughts that arise in the mind, when in the festivities of the Saint we behold gathered in the chapel of St. Lazare the members of the Conferences of Saint Vincent de Paul founded by Ozanam; such are likewise our reflections as we glance over the pages of the little book entitled: Souvenir des visites charitables de Clément Myionnet des Frères de Saint-Vincent de Paul, by Daniel Fontaine. (In-18, Paris-Auteuil, 1898.)

Even as Ozanam had founded the conferences, so did Mr. Myionnet become the collaborer of Mr. Le Prevost; they were at that time both laymen, and with Maurice Maignen, were the founders of the Congregation of the “Brothers of Saint Vincent de Paul” (1845). Mr. Myionnet had
ome from Angers to Paris to make the acquaintance of Mr. Le Prevost. "Some one had written to me (p. 57), describing Mr. Le Prevost and informing me how I might recognize him."

'‘Mr. Le Prevost,' I had been told, 'is short, thin, lame; he walks with a cane; he assists at the 7 o'clock Mass every morning in the chapel of the Lazarists; he is a daily communicant and remains for the 7:30 Mass, as his thanksgiving.

'‘After I heard this, I never failed to attend Mass in the chapel of the Lazarists.

'Indeed just as the porter had explained to me, I see coming to the chapel a gentlemen corresponding exactly to the description. After the second Mass he retires, I follow and accost him, asking for the favor of an interview on an important matter.

'He invites me to his home, where we mutually communicate our thoughts.'"

'This interchange of thought redounded to the welfare of their Association; thanks especially to the encouragement of Mgr. Angebault, bishop of Angers, Mr. Myionnet soon returned to Paris. He thus relates the incident: 'I arrived in Paris from Angers. I went down to the hotel of the Foreign Missions, and attended the seven o'clock Mass in the chapel of the Lazarists. I found Mr. Le Prevost there. After Mass we entered a small parlor where we cordially embraced each other. I told him that the sacrifice was made, that I was at his disposal entirely and for ever.'"

A spiritual Retreat was their first occupation. "On the last day at seven o'clock,' writes Myionnet 'I was in the chapel of the Lazarists. Mr. Le Prevost was there, but M. G. did not come. A young man, a friend of M. Le Prevost replaced him. This young man was Mr. Maignen who, eighteen months later, was the first that joined us.

'As a special favor, the Shrine of Saint Vincent de Paul was opened for the occasion. Mgr. Angebault said the Mass for our little Community. When Mass was over, he sent for us, addressed a few kind, fatherly words to us with his blessing. Not only do I bless you, said he, but I wish to bless your house also.

'We conducted him to Rue du Regard, No. 16.

'From the day whereon our little Community (the Brothers of Saint Vincent de Paul) was blessed by Mgr. Angebault, bishop of Angers we date,' says the author, its "foundation." This was March 3, 1845.
M. FR. WATEL

FIFTH SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
AND OF THE COMPANY OF THE SISTERS OF CHARITY
(1703-1710)
§ 33. General Assembly of 1703. Election of Rev. Francis Watel as Superior General, after the resignation of Rev. Father Pierron.

192. Reunion of the General Assembly. Father Pierron gives in his resignation. Election of Rev. Francis Watel.—The Assembly was convoked for August 1703. Other provincial assemblies were required to be held. In Poland there was not time for these two kinds of assemblies; therefore the omission was supplied by a brief requested of Rome, fearing that this might detract in some measure from the General Assembly; but all the Visitors were present. Father Pierron presented himself giving in his resignation, to which all the deputies consented, voting him the next place after the General.

The foreign Visitors understood that full liberty was granted them to choose whomsoever they wished: His Most Christian Majesty having thus decreed when the Company had the honor of consulting him on this point.

193. Father Hébert, Bishop of Agen.—The friends whom Father Hébert had at court, hoped to see him nominated General; however, some feared that the candidate would not altogether conform to the simplicity of the early Missionaries, and Rev. Francis Watel was elected and acknowledged by all.

Outside of the Assembly, this choice created great surprise: Rev. Father Massillon, then a priest of the Oratory, a renowned preacher, and since bishop of Clermont, asked one of the deputies of his acquaintance, if Father Hébert was elected; and finding he was not, he replied: “There must be many persons of merit in your Congregation.”

When the new General made his visits, he called on the first president, Mr. Achilles de Harlav, to pay his respects. The celebrated magistrate admiring the simplicity of this Superior, said that from his election, he judged that the spirit of Saint Vincent still animated the Company. Father Hébert was secretary in this Assembly as he had been in former ones. His friends at court finding that they were not able to promote him to the Generalship, thought of procuring him a higher dignity, and the following Christmas, His Most Christian Majesty named him to the bishopric of Agen.

He made his retreat at St. Lazare, and was consecrated at Versailles, Second Sunday after Easter 1704, by His Eminence, Cardinal de Noailles with whom he was united in closest friendship. He was the first bishop chosen from the Congregation. Our Holy Father, the Pope, forwarded his bulls with great pleasure. But the new General was pained to see him raised to the episcopacy, fearing that in future, subjects might take advantage of certain positions, to aspire to ecclesiastical dignities, or permit their friends to solicit these honors for them, thus depriving the Congregation of valuable subjects. He even took the liberty of representing this to the king; His Majesty had the kindness to reply that he could not dispense himself from appointing Father Hébert to this bishopric; but it would be the only instance; that henceforth no subject would be taken from the Company to fill a vacant See.

194. Qualities of Father Watel. Election of Assistants.—Let us return to the election of Father Watel. With great
reluctance he accepted the position; unable to gain anything by his remonstrances, he asked the Assembly to give him competent Assistants to aid him to bear the responsibility of his charge,—among others, Father Jean Bonnet, still young, whom he had known at Chartres, in making a visit there, and for whom he had conceived great esteem. The Assembly selected those best qualified for this employment; namely Father Claude Huchon, then Superior at Sedan and who succeeded Father Hébert as pastor of Versailles; this post demanding a man of merit, acceptable to the court; but at the same time being quite near St. Lazare, Father Huchon could easily go there to fulfil his office. Father Gabriel Bessière, Superior at Metz, was also elected, and appointed monitor; Father Bonnet; and for the Italian nation, Father Philip Viganego, formerly Assistant of the house of Turin.

Father Watel first attained prominence in the Congregation, in his journey to Rome under the Generalship of Father Pierron; after his return he went again to Amiens to govern this house of which he had been Superior for a long period; moreover, he was named not only Visitor of the French Province, but in 1700, he was sent to Richlieu, Cahors, and Metz; to visit the houses of other Visitors residing in these cities; he had already performed the same office at Lyons on returning from Italy. He and Father Alméras entered the Congregation at the same time. Father Pierron was the last of the Generals who had seen Saint Vincent.

When Father Watel had the honor of visiting the king, His Majesty was much pleased, and said to him with great benevolence: that if he had been appointed General, he had the bearing of one.—He was tall of stature, pleasing in person, robust, and a little over fifty years of age; hence, it was reasonable to hope that he would be spared for a long time, and be blessed with health; but God called him from this
world much sooner than was expected. The Congregation, in general, was satisfied with his government.

195. Death of Father Pierron, former Superior General. — His eulogium. Father Pierron did not long survive the act of his resignation; about two weeks after the event, while apparently in good health, he was attacked by a malignant fever, accompanied by inflammation of which he died, August 27, 1703. The General giving notice of his death to all the houses, said: "You are aware of the valuable services he rendered to the Congregation during the 46 years he lived in it, and the remarkable examples of humility and disinterestedness that he has given us in resigning cheerfully the office of Superior General; which circumstance required the last Assembly to give him a successor. He manifested so much joy at the peace and tranquillity with which everything was conducted, that he could not refrain from saying: "I have nothing more to desire in this world, and my only wish is to go to Heaven."

This death gives us to understand that it was not useless to convocate a General Assembly for the election of a new Superior General; otherwise it would have been necessary to call a new Assembly.

196. Decrees of the Assembly.—Recommendations of the Superior General. After the necessary sessions for the election of a General, this Assembly in other sessions drew up some decrees for the regulation of certain points which appeared of considerable importance. The following are some of these:

In regard to factions or cabals in assemblies both general and provincial, the rules of Superiors and Visitors, together with the Constitutions, afford every means of guarding against them; and if any give rise to them, such should be severely punished, the Congregation always holding them in great horror. Although to the present time, the Company has always been free from the least suspicion of
novelty, and particularly of Jansenism, yet, it has been judged expedient—these errors having glided into many societies—to warn all the members of the Congregation to hold themselves aloof from all dangerous novelties; and if any should be found infected with them, or any who favored them, it would be an obligation to notify the General, that a proper remedy might be promptly applied: besides this, to watch over the professors lest they impart to the students of the Company or to extern seminarians, anything savoring ever so remotely of these novelties; extolling and approving the letter of Father Pierron sent out on the occasion of the condemnation of the Case of Conscience, censured by the Pope. Father Watel after his election, insisted on the exact observance of this decree, taking from the professors such books as were in the least suspicious, and obliging Superiors to keep them under lock and key.

It was asked of the Assembly, in regard to Missionaries engaged in branch establishments or hospices dependent on other houses, and who cannot or do not wish to assist at the domestic assembly, if they could send their votes for the choice of a deputy, in writing: this having been done at Valfleury, a place dependent on Lyons, and where there were seven or eight priests who first assembled to give their votes which were sent under seal to Lyons. It was answered that this could not be done: that it was necessary to convocate all to the Assembly of the house; that all should come there, if they wish to enjoy the right of giving their vote.

There was a doubt regarding the Office of the Dead, obligatory on clerics and Brothers to be said for the deceased members of the Congregation. The Assembly decided that the three Nocturns with Lauds should be recited; and that those who could not read, should say the rosary or three chaplets. These are the Latin decrees of this Assembly.
Recomendations of the Superior General.—Father Watel was requested by the Assembly to give some advices; this he did by a letter written September 12, 1703, about one month after his election of which he had already given notice by a shorter letter. "You have heard," said he, "of the happy results of our last General Assembly upon which God was pleased to shed many benedictions; it is my duty to exhort you to thank God for this. Very few decrees were drawn up, but an ardent desire was manifested that preceding ones should be more faithfully observed, as well as the advices and instructions given on those occasions. I have been commissioned to recommend to you the care of the sick; that they have all that is necessary conformably to our customs." Much later, the General wrote as follows to the Company under date of July 17, 1710: "We notice that many who write from our houses to our clerics, designate these as 'Monsieur, and very dear friend', both in the body of their letters; and in the superscription, 'Monsieur'. I beg you not to suffer this any longer, and to preserve the custom introduced by our venerable Founder, of addressing and of qualifying those who are not priests, with the amiable title of 'Brother', according to the circular letter of Father Alméras, dated April 21, 1662. We have also observed that some of our priests writing from the Provinces make use of Spanish sealing-wax with a stamp and a family coat of arms. I request you to read the circular letter of September 21, 1697, wherein you will find that these special seals are censured as savoring of the spirit of the world. Should it be necessary to conceal whence a letter comes, it can then be sealed with Spanish sealing-wax and a stamp of devotion such as some of our first Missionaries used in writing from their missions; sealing with the name of Jesus, the figure of a small Crucifix, or a little cross."

Mild government of Father Watel. Every house praised the mildness which Father Watel exercised in his
Recomendations of the Superior General.—Father Watel was requested by the Assembly to give some advices; this he did by a letter written September 12, 1703, about one month after his election of which he had already given notice by a shorter letter. “You have heard,” said he, “of the happy results of our last General Assembly upon which God was pleased to shed many benedictions; it is my duty to exhort you to thank God for this. Very few decrees were drawn up, but an ardent desire was manifested that preceding ones should be more faithfully observed, as well as the advices and instructions given on those occasions. I have been commissioned to recommend to you the care of the sick; that they have all that is necessary conformably to our customs.” Much later, the General wrote as follows to the Company under date of July 17, 1710: “We notice that many who write from our houses to our clerics, designate these as ‘Monsieur, and very dear friend’, both in the body of their letters; and in the superscription, ‘Monsieur’. I beg you not to suffer this any longer, and to preserve the custom introduced by our venerable Founder, of addressing and of qualifying those who are not priests, with the amiable title of ‘Brother’, according to the circular letter of Father Alméras, dated April 21, 1662. We have also observed that some of our priests writing from the Provinces make use of Spanish sealing-wax with a stamp and a family coat of arms. I request you to read the circular letter of September 21, 1697, wherein you will find that these special seals are censured as savoring of the spirit of the world. Should it be necessary to conceal whence a letter comes, it can then be sealed with Spanish sealing-wax and a stamp of devotion such as some of our first Missionaries used in writing from their missions; sealing with the name of Jesus, the figure of a small Crucifix, or a little cross.”

Mild government of Father Watel. Every house praised the mildness which Father Watel exercised in his
government; and all labored faithfully in the discharge of duty; he generously allowed to subjects all that was consistent with the customs of the Community, and employed each one according to his ability. Every seven years the brief for the Indulgence for the missions was renewed; but the Holy Year having occurred within this period, Father Divers wrote to the General from Rome, that it was necessary to renew said brief, marking that the preceding grant obtained October 14, 1697, would last another year because of the suspension of all indulgences during the Jubilee of the Holy Year: of this, Father Watel notified the houses by his circular of November 8, 1704.

199. Censure of the theological Institutions of Juénin.— In 1706, Card. de Noailles, Archbishop of Paris, although a friend of Father Juénin, who at that time held with great applause theological conferences in the Seminary of St. Magloire, condemned his theological Institutions; or rather obliged this Father to explain certain points in his book which were found objectionable; he did so. Father Watel, watchful for the preservation of sound doctrine in the Congregation, wrote in the following terms to the houses, June 18, 1706: "The censure recently passed by Cardinal de Noailles on the theological Institutions of Father Juénin, only appeared in print yesterday. I have deemed it my duty to send this article to all our houses to which a seminary is attached. Few use this author; I doubt not that, aware of this censure, the bishops who had approved the work will now discard it altogether from the seminaries."

The Cardinal of Bissy, at present bishop of Meaux, and much opposed to the Jansenists, suppressed the book although it was formerly used in his seminary of Toul, under the direction of our Company. "For what regards you," continues Father Watel, "if this theology is in your house I beg you to put it under lock and key with other prohibited books, and to have this censure read at table that your
family and seminarians may be made acquainted with it." If they knew that the professors had this work in their rooms, they must remove it.

§ 34. In France, increase of subjects and of establishments.

200. Increase of members in the Congregation.—Subjects were not wanting in the Company; there had always been a good number, and the General said in his circular of January 1, 1705: "God sends us good subjects in proportion to our needs. There are seventy-three in our intern seminary, under the direction of Father Bonnet, our third Assistant; these are doing well and give us fair promise for the future. Father Viganego, fourth Assistant, is prefect of studies. We have twenty-five students very regular and docile, fitting themselves for all our functions; this house of St. Lazare actually carries on the mission, by four bands of Missionaries in different places.

201. New establishments in France. Buglose.—Under the Generalship of Father Watel our houses in France and in foreign countries increased in numbers. One of our establishments that gave us the greatest consolation, was that of Notre Dame de Buglose, in the village of Pouy, the country of Mr. Vincent. This was a place of devotion whither an immense concourse of people came to honor the Blessed Virgin. Since the Congregation has been established there we have seen Her Serene Highness, Queen of Spain, widow of His Majesty, Charles II. who in the wars excited to maintain Philip V. of the house of France, upon the throne, having been suspected of too much affection for the Emperor, her nephew, was requested to retire to Bayonne, to make it her ordinary residence; and since the proclamation of peace, has had no desire to leave this city. She came one day to perform her devotions at Notre Dame de Buglose, where Mr. Vincent in his youth had placed himself under the protection of the Blessed Virgin. An abbé of distinction in this country had charge of the estab-
lishment with the consent of Sire Bernard d'Abadie, bishop of Dax,—this chapel being in his diocese. The Prelate sends his seminarians there; three priests are in this new house, commenced in 1704.

202. Angoulême.—Sire Cyprian Bernard de Rezay, bishop of Angoulême, having been satisfied with the exertions of the Missionaries of Saint-onge who went every six years to discharge a foundation of a mission on the estate of Mr de La Marguerie, formerly minister of justice in the parliament of Paris during four months in the year, at the charge of St Lazare, determined to give to the Company the direction of his seminary already built and rented, having been for some time directed by secular priests. This prelate sent many students to the seminary of Perigueux, governed by an ecclesiastical Community, serving it with remarkable success. He joined to his seminary the chapel of Notre-Dame d'Obesine, on the outskirts of Angoulême, whither the faithful go to perform their devotions; and one of the priests of the Mission discharges the office of Penitentiary of the Diocese, for persons who would be in need of a general confession, or whose conscience would be embarrassed. We placed there four priests and two brothers. Father Désortiaulx was the first Superior.

203. Toulouse.—For a long time we had been desirous of establishing the Company at Toulouse, the chief city of Languedoc. Rev. Father Rabi, vicar-general of Messire Edward Colbert de Villacerf, archbishop of this city, and an intimate friend of the Congregation, had an interview with this prelate who, moreover, holds him in high esteem; and he urged him to establish the Company at the seminary of Carman, hitherto directed by Rev. Father Bonnal, who had assembled some priests living in community; but at the entreaty of another community having special charge of the principal seminary of the diocese of Toulouse, obstacles arose in the parliament of Paris, which thwarted this de-
The same influence prevented the Missionaries from being introduced into the Priory of St Ireneus outside the walls of Lyons; the ancient regular Canons of St. Augustine were there, but our Missionaries were desired to substitute them; however, it was represented to His Majesty that it would be preferable to give this monthly stipend to Religious of the same order; hence, at the present day, the regular Canons of St. Genevieve have here a fine habitation.

Father Rabi did not relinquish the idea of establishing the Mission at Toulouse; he gave his property for this purpose; the archbishop also contributed a sum of money for the same intention, and at his death bequeathed a considerable legacy. This establishment was commenced in 1704.

Rev. Father Thibaud was sent as first Superior. Successful missions were given in the diocese even from the beginning, according to the reports sent by the new Superior. The gentlemen of the city received the Missionaries most cordially; afterwards the municipal officers embellished their house and grounds. Retreats were given to seculars, and lords of parliament attended with great satisfaction.

204. Avignon.—To the Cardinals, Directors of the Congregation De Propaganda Fide, is subject the College founded at Avignon by Cardinal de Brogny, a Savoyard, in favor of young men of this nation, in order to procure them the means of studying law; and particularly in behalf of the youth of the city of Annecy the environs of which belonged to a cardinal, powerful at the court of Rome under the pontificate of Clement VII. of the family of the Counts of Geneva, at the time of the great schism. Now, learning, the preceding year, 1704, that for want of proper discipline to hold young men to their duty, there was much disorder among the students, the cardinals wished to remedy the evil. For this purpose they thought it well to oblige those attending this college to assume the ecclesi-
astical Habit, and to feel that they would one day be called to labor in foreign missions. They also deemed it expedient to assign the direction of the college to an ecclesiastical community. It had formerly been intrusted to the priests of the Congregation of the Blessed Sacrament, founded by Father Autier; they had desired to give it to the priests of St. Sulpice, but they did not succeed. The Pope thought of the Congregation of the Mission, and gave orders to Father Viganego, fourth Assistant of the General, to take charge of this college. Father Viganego with some Italian priests and brothers of the Province of Lyons, repaired thither, the Pope wishing the house to depend on the Roman Province. Up to the present time, the Superior General had refrained from authorizing the establishment on account of the difficulties at the beginning, excited by S. A. R. of Savoy, who was interested in his subjects who had appointments there, and by the people of Annecy; Father Bonnet, successor of Father Watel named Father Viganego Superior of the priests whom he found there while making his visitation. Father Viganego fully repaired all the buildings, being assisted by the vice-delegate; he gained the respect of all by the good order he established and maintained.

205. Poitiers.—Messire Jean Claude de Poipe, bishop of Poitiers, gave to the Missionaries in 1705 a new seminary of young clerics in the city of Poitiers. The seminary had already been founded in this city: it was a new building entirely distinct from the ordinary seminary where ecclesiastics were prepared to receive Orders under the direction of the Missionaries. This new house was commenced in 1706.

206. Valfleury and Montuzut.—The two chapels dedicated to the Blessed Virgin and served by the Missionaries,—one at Valfleury, diocese of Lyons, the other at Montuzut, diocese of Bordeaux, were erected anew; the General
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