ANNALS
OF THE CONGREGATION
OF THE MISSION.
PARIS. — MOTHER-HOUSE OF THE CONGREGATION OF THE MISSION
VIEW FROM THE GARDEN

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THE YEAR 1901.

As has hitherto been our custom, we borrow from the New Year's Circular of the Superior General that portion giving the principal facts that may interest the Family of Saint Vincent de Paul.

Conformably to our Constitutions the General Assembly should be held this year. It will open on the 27th of next July, at our Mother-House.

In France, Gentlemen and my dear Brothers, we have just passed through a most trying period of anxiety occasioned by the discussion and promulgation of the law against religious congregations. Although the blow has not been aimed directly at us, save in some special points, most embarrassing indeed, such as the obligation of having each one of our establishments recognized, and of submitting our financial accounts to the inspection of government agents, we have had the grief to lose the parishes of Folleville, Loos, Valfleury, which force of circumstances compelled us to relinquish, as well as the direction of the college of Montdidier, confided to the Congregation for nearly a century.

All our other works are, thank God, in a prosperous condition and we have the consolation to feel that everywhere the bishops are favorably disposed towards us.

Our two Families in Portugal have passed through so severe a crisis that we were on the point of withdrawing them. For the present the tempest appears to have subsided; but there is no assurance that this calm may not again be disturbed.

Owing to the hostility of the Hungarian press and that of certain representatives of the people at Budapest, the
Province of Austria is now going through a campaign similar to what France and Portugal have lately experienced.

Our confrères of Spain have not been subjected to any inconvenience by the late disturbances against religious communities. God always blesses their attachment to the central authority, their regularity and their incessant labors. This Province has an increase of two houses, one at Iglemala, the other at Orense; both are for the work of the missions.

The warfare carried on almost everywhere against religious communities caused us to fear that our two Families in Italy might not escape these dangers. The works of our Institute, however, bear excellent fruits there; the same may be said of other countries.

Our mission of Abyssinia was thought to be on the verge of destruction, but these trials we hope may be the turning-point to an era of peace and progress.

By the special invitation of the Emperor Menelik the Missionaries—after a few week’s absence—were able to return to the little flock which the insupportable vexations of the region had forced them to abandon.

Our confrère, Father Edward Gruson, writes:

"Having returned yesterday evening from Gouala, I hasten to transmit to you the results of my interview with the dedjaz Hagos, the Agamean chief who had so cruelly persecuted us.

"The dedjaz Hagos has restored our church, school, and residence of Aïga which he had transferred to the heretical priests, and has ordered the latter to quit Alitiena. He has just granted the Irobs full liberty for Catholic worship and permits them to return to us if they had apostatized. He leaves us free to visit our Catholics at Gouala and May-Brazio, and to administer the sacraments in both those places. In one word, thanks to the intervention of the Virgin Immaculate, Hiems transiit et recessit. It
it is through Mary Immaculate that our trials are at an end and that our sadness has been changed into joy. Alitiena is once more Alitiena. The native Sisters and their young girls have almost all returned. From tomorrow (November 11th), our classes, French, Gheez, etc., will be resumed. Father Picard has already informed you of the delight of our Catholics, and of our own consolation at being again installed in our dear mission."

The colleges of Constantinople, Smyrna, Antoura and Damascus are now in very prosperous condition. Thanks to the energetic efforts of the eminent representative of France at Constantinople, the perils that for some time had menaced our scholastic and benevolent institutions have been averted. All these establishments are about to be recognized by the Ottoman government.

At Madagascar everything is to be organized. First of all, our confrères must teach catechism and do a little of everything among these people who are strangers to morals and to the customs and advancement of our civilization.

The Missions in China are gradually emerging from their ruins. In several of the vicariates the privations and suffering entailed by the sad events of the preceding year are telling severely upon the health of the Missionaries. The campaign concerning indemnities opened against our Missionaries by an evil-minded press, whose echoes—unfortunately for us—have reached even the chamber of deputies, can be assigned to no other cause than hatred of religion and the order directed by authority other than their own. I have the consolation of being able to affirm that the conduct of Mgr. Favier has been not only correct, but most admirable.

Amongst our American Provinces, that known as “Central America,” has endured great tribulation and is even yet passing through the trying ordeal of the civil war which
afflicts the United States of Colombia. This Province has
had to mourn the unexpected and almost simultaneous loss
of three excellent laborers taken away in the prime of life.
Two of these, attacked by yellow fever, died at the port
of Buenaventura where they were awaiting the steamer for
Panama. Regarding the last of the three thus stricken
down, the Visitor writes: “Father Blanché died at his post.
Until the moment wherein he was no longer able to resist
the malady, all his mornings and evenings were spent at
the hospital, instructing, hearing confessions, consoling
the poor soldiers and preparing them for Holy Communion.
A gentleman of distinguished rank, a Scotchman and Protes-
tant, a Mr. Stuart whom business had brought to Buenaven-
tura was so much touched and edified by the charity and
zeal of this good Missionary, that he would himself take
care of him during his illness, until he fell a victim to the
scourge; having abjured his heresy he received baptism
and died, two days after, the death of the just.”

This same Province has had to deplore the loss of Mgr.
Thiel, whom in 1880, Pope Leo XIII. had placed over the
epipiscopal See of Saint Joseph of Costa Rica. Our illustri-
ous confrère was an honor to the Church and to the Little
Company. The entire nation and its government have
been plunged into mourning by his death.

During the year that has just closed the Sovereign
Pontiff required of us the sacrifice of two other excellent
laborers, whom despite their tears he raised to the episco-
pacy. These are: Father Castagliola, former Visitor of
Naples, now archbishop of Chieti, and Dom Ferdinand
Monteiro, a native of Brazil appointed to the bishopric of
Spirito-Santo.
You have here, Gentlemen and my dear Brothers, the list of those of our Congregation who have this year made the sacrifice of their native land to devote themselves to distant missions.

**Province of Constantinople.**

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**Argentina Republic.**

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EUROPE

FRANCE

PARIS

ARCHCONFRATERNITY OF THE HOLY AGONY.

On November 8, 1891, the Superior General of the Congregation of the Mission and of the Company of the Sisters of Charity, addressed to the Associates of the Archconfraternity of the Holy Agony the following letter which appeared in the last number of the Bulletin. From this letter as also from that of Rev Léon Bernard, we publish a few extracts which may interest the readers of our Annals.

Paris, November 8, 1901.

I regard it as a duty to share with you a letter which has just been addressed to me by the Sub-Director of the Archconfraternity of the Holy Agony.

This letter will inform you that failing health obliges Rev. Léon Bernard to resign his office. This is no mere pretext. The zeal and solicitude exercised in the organization of your work, and his efforts to secure its prosperity have reduced him to a state that forces upon him the necessity of an absolute and prolonged rest. Your grateful prayers, Very Dear Associates, will surely follow the retiring Sub-Director.

The Archconfraternity owes him much. He has procured for it the privileges and precious graces with which it has been enriched by the supreme authority of the Sovereign Pontiff; he has prepared for it that expansion which it has already attained, and which I hope will go on increasing from day to day until it reaches the completeness which God reserves for it.

With a view to bring about, so far as it depends on our efforts, this completeness, special care has been taken in the choice of a new Sub-Director who will replace Father
Bernard. The appointment falls upon Rev. Jules Desmarescaux, Superior of the house of St. Rosalie at Paris. I have the consolation to be able to assure you that all the Associates will find in Father Desmarescaux the most enlightened and absolute devotedness, and I foresee that great good will result from this nomination.

Soliciting a large share in your prayers and good works, I remain in the love of Jesus Agonizing and the Mother of Sorrows,

Very Dear Associates,

Your devoted servant,

A. Fiat, Superior General,
Director of the Archconfraternity.

Letter from Leon Bernard, Sub-Director of the Archconfraternity, to Very Rev. A. Fiat, Superior General.

Paris, Feast of All Saints, 1901.

Most Honored Father,

The object of this letter is to beg to be relieved from the Sub-Directorship of the Archconfraternity.

In consequence of the incessant labors entailed by my duties since I entered upon the office—especially during these last years, have I been overtaxed by the efforts involved in the construction of the Symbolic Monument of the work—I now experience a sort of general debility, the result of excessive fatigue: hence I am under the necessity of asking your permission for the prolonged rest already so often prescribed for me.

On the point of quitting the office assigned me by Divine Providence, I cannot help, Most Honored Father, casting a retrospective glance, and blessing God for so many astounding marks of His protection vouchsafed to the work within the past fifteen years.

When, in 1887, I was given to Father Nicolle, founder
and first Director of the Archconfraternity, but then distant from Paris and laboring under infirmities, this work, which many prelates had unanimously declared most opportune was in a languishing condition, although the first years of its existence had been most prosperous. Divine Providence had put in my path promoters whose admirable devotedness gave an exceptional impetus to its propagation throughout France, by arousing the earnestness and fervor of the associates of Paris to attend the monthly reunions held at Rue de Sevres, the Seat of the Work. It is but just, moreover, to attribute to these same promoters, the customary success of the novena to the Holy Agony of Our Lord, which during many winters has presented so consoling a spectacle, and which for the past two years has been so fittingly re-echoed in the novena to Our Lady of the Seven Dolors.

To-day, the Archconfraternity appears to me like a large tree extending afar its branches covered with flowers. Already has our work produced abundant fruits of salvation in souls, and it gives even greater promise for the future. If I have contributed even in the smallest degree to the amazing growth of this salutary tree, planted in 1862 by the devoted Father Nicolle, if I have watered it with my sweat, deign, Most Honored Father, to recommend me to the prayers of the Associates, and to bless me and all those who have lent me their generous concurrence,—whose memory shall remain engraven for ever upon my grateful heart.

Be pleased to accept, Very Rev. Superior General, Most Honored Father, the expression of my profound respect in our Lord Jesus Christ,

Leon Bernard,
Sub-Director of the Archconfraternity.
TROYES

DEVOTION TO THE PASSION OF OUR LORD AT TROYES
IN THE XVII. CENTURY.

After our Lord had revealed the Scapular of His Passion in 1846, to Sr. Apolline Andriveau, Father Etienne, Superior General of the Congregation of the Mission and the Company of the Sisters of Charity, in his circular of November 21, 1853, 1 explained that this devotion was destined to become the treasure of the Company, to enrich it with all the gifts of grace and even to enable it to overspread the whole earth with the mercies and infinite merits of the Passion of the Saviour.

"This devotion," continued he, "which now appears new, Saint Vincent himself established amongst us. It was, however, like a hidden treasure, whose value was not known—a sealed book to which the key had not yet been furnished. For, had he not established among the Sisters of Charity the daily practice at three in the afternoon, of recalling to mind the death of our Saviour on the cross, whilst adoring His sacred wounds which are so many sources of mercy and of salvation? Did he not make it a custom among us, as among them, to meditate on all the Fridays of the year on the Passion of Jesus Christ? To them as to us did he not give as the sign of our consecration, the memorial of our vows, the cross of Jesus Christ? Is not Jesus Christ conversing with men, living, laboring, suffering for their salvation, the model which he has presented to his two Families, the model from which he has copied all their rules? And was it not in this thought that he wished our two Families to form but one, blending

together their zeal and their labors to procure the glory of God with the conquest of souls? And is it not their mission to continue the devotedness and immolation of the Saviour, to exercise everywhere His boundless charity, and apply His infinite merits to the sanctification of the people?"

But, if, for these motives, our Lord has deigned to make choice of the Family of Saint Vincent, how shall we explain His predilection for a house in Troyes therein to reveal the treasures of His Passion?

The Priests of the Mission were invited to Troyes by Mgr. de Breslay, bishop of that city; this was done at the earnest entreaty of the Rev. Mother Prioress of Carmel, situate in the suburb Croneels, and due to the generosity of the pious Commander Noël Bruslart de Sillery. *La Mère de la Trinité*, whom he had brought into relations with Saint Vincent de Paul, was appointed to write to him. At the same time she multiplied her austerities and her prayers, put her religious into retreat for the success of her pious design, and recommended it to all holy persons of her acquaintance. Notwithstanding the multiplicity of his occupations Saint Vincent went to Troyes and it was "in the parlor of the monastery of the Rev. Carmelite Mothers, October 3, 1637," that he signed the contract for the establishment of his Missionaries in that city.

Abundant fruits resulted from the missions given by the Missionaries throughout the diocese and the spiritual exercises for the pastors and other ecclesiastics. Commander de Sillery purchased a house for them in the faubourg of Croncels.

1 See *Saint Vincent de Paul et ses œuvres, dans le diocese de Troyes*, by Abbé A. Prévost (Troyes 1896), pp. 4, etc.
Near this house, Mgr. de Bresley built a chapel intending to be buried there. Tradition relates that the sacred Mysteries were fervently celebrated in this chapel in the presence of the Community. This tradition is confirmed by a paper on record in the Actes de fondations de la Congrégation de la Mission:¹

"On March 14, 1689, Lady Marie Le Bey, widow of nobleman Estienne Jacquinot, lord of Vaucrose, counsellor to the Parliment of Orange residing at Troyes, 'for the greater glory of God and out of devotion to the church of the Rev. Fathers of the Mission established in the faubourg of Croncels-lez-Troyes,' founded in said church a low Mass, to be said and celebrated daily, in perpetuity, by one of the said venerable priests of said Congregation...”

At the aforementioned date, the Priests of the Mission of that house were Rev. Francis Chevremont,² Superior and Director of the Seminary, Rev. Francis Roche³ and Claude Fournier.⁴ From the commencement the custom had been introduced of going every day to say Mass for the Carmelites beyond the faubourg. This was afterwards discontinued, and the Director of this fervent Community decided to give to the Priests of the Mission the following foundation which was as a preparation for the supernatural manifestations of which, a century and a half later, Troyes was to be the theatre.

This document is drawn from the first registry of the Actes de fondations de la Congrégation de la Mission, which

1. National Archives, MM., 534.
2. Rev. Francis Chevremont, born at Nantes, diocese of Chartres, July 3, 1647, received into the Congregation Nov. 22, 1668, was Superior at Chartres, Metz, Troyes, Cahors and Saintes.
3. Rev. Francis Roche, born at Limoges, was received into the Congregation at Paris, 1678.
4. Rev. Claude Fournier, born at Anvers, vicariate of Pontoise, diocese of Rouen, Sept. 18, 1664 was received into the Congregation, at Paris, October 27, 1682.
with the five following formed—to a certain extent—the Cartulary of the Congregation prior to the Revolution.\(^1\)

Here are the principal passages:

**FOUNDATION OF A MASS OF THE PASSION.**

"We, John Himpe, priest and director of the Carmelite Religious of the faubourg of Croncels-de-Troyes, on the one part, and Francis Chevremont, Superior of the house of the Congregation of the Mission, established in said fauburg, Durand Rodil,\(^2\) and John Petit,\(^3\) priests of the said house, on the other.

"To obviate the difficulties which might in future arise regarding a certain treaty for the foundation of a low Mass, made verbally about six years ago, between the said Himpe and Father Martin de Vaquez, then Superior of the said house, by the clauses herewith set forth, we declare that under private signature we had agreed to what follows: The said Himpe, desiring to honor the death and passion of our Lord, donates from this date and for ever, as he had donated and furnished the said De Vaquez at the time of said treaty, the sum of 300 livres;...that the said sum will be held to say or to have said in perpetuity by such priests, even should they not be of the said Congregation, at such hour, and in such place as they shall judge expedient to name, every first Friday in each month of the year, a low Mass as already agreed upon in honor of the death and passion of our Lord, by which said Chevremont and the other Priests of the Mission are, by these presents, obliged even to furnish the ornaments, lights

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1 National Archives, MM., 534 folio 189 verso.
2 Rev. Durand Rodil, born at Saint-Georges, diocese of Saint-Flour, Nov. 4, 1653, received into the Seminary at Lyons, August 13, 1681, was Superior at Crecy and at Saint-Meen.
3 Rev. John Petit, born in the diocese of Sens, Oct. 31, 1654, was received at Paris, being already a priest, April 6, 1679.
and all that is necessary for the celebration, as they are conscious to have done faithfully since the said sum was handed over to them. The sum was doubled August 27, 1691.

Signed "Chevremont, Rodil, Petit, Himpe."

How admirable are the ways of God! Quam investigabiles viæ ejus! His Providence directs all events however trivial they may appear! Our Lord wills that we honor His Passion. "The world is lost," said the Blessed Virgin to Sister Apolline, "because it thinks not of the Passion of Jesus Christ." It is for us to respond to the merciful advances of our Saviour, ever reminding us that it is through the Passion of Jesus Christ that sinners are converted and the faith of the just strengthened."

AUSTRIA

THE CONGREGATION OF THE MISSION IN AUSTRIA, (Continued)

HOUSE AT CILLI—ST. JOSEPH

1852

In the preceding narration, we see that the foundation of the house of Cilli dates from the introduction of the Congregation of the Mission into Austria. His Lordship, Mgr. Antoine Slomsek welcomed the Missionaries to his diocese as we have already seen, without however assigning them either church or residence. Acting upon the counsel of Rev. Mare Glaser, pastor of Marbourg, he consented that St. Joseph's Church and the benefice annexed be ceded to them.

1 See Vol. VIII., p. 177.
This church owes its origin to a vow made to St. Joseph by the inhabitants of Cilli, November 11, 1679, when they were decimated by the fearful ravages of the pestilence then desolating their city. Seeing that their prayers had been answered, they built this church in 1680. The edifice measures 34 metres in length, 11 in breadth, and 12 in height. About a century later, this church was favored by a benefice attributed to a German preacher (in this country there is a mixture of the two elements German and Slav). Matters remained thus until 1860, even after the Missionaries had taken possession of the church.

On September 7, 1852, the Lazarists were installed in the house. The offerings then sent by generous donors such as the Emperor Ferdinand (10,000 florins,) Mgr. Slomsek (4,000), Count Ferdinand de Brandis (1,200), enabled them to make the necessary repairs.

The Missionaries felt the pinch of poverty: there was only one bed in the house; they had no provisions save what the neighboring abbey supplied them with, their whole fortune did not exceed 30 florins; but Providence came to their assistance and Mgr. Slomsek settled an annuity of 1,000 florins upon them; Count de Brandis did the same until 1858; at this epoch the Provincial House was able to render substantial aid.

On September 26, 1852, the first Missionaries of this house, viz: Rev. John Klaischer, Superior, Rev. James Horvat and Rev. Anthony Zohar, organized a solemn procession from the abbey to St. Joseph’s Church which had been made over to them. Mgr. Slomsek himself addressed the people. His text was: *Ite ad Joseph.* He urged the priests and the faithful of his diocese to come to the Missionaries in St. Joseph’s Church, that they might find the succor of which they had need for their salvation. On February 7, 1853, Fathers Derler and Premosch, who had returned from Paris, were added to the number of evangeli-
cal laborers, but on March 15th of the same year, Father Klaischer, carried off by a sudden attack, was found dead in his bed. Father Horvat was chosen to replace him.

Finally, June 1, 1860, the church and the benefice annexed, and which had hitherto been dependent on the parish were handed over to the Missionaries; thus their temporal wants were provided for. Shortly after, the renovation of the church was begun, Father Schlick having sent 40,000 florins for that object, and in 1867, they built a new residence for the Missionaries.

A special blessing from God seems to attend the exercises of the mission and the retreats given by the Missionaries in this church. The men, numbering from 300 to 1000, find lodging here, thus they are able to attend the exercises.

May Almighty God continue to shed His blessing upon this work of salvation!

**HOUSE OF NEUDORF NEAR VIENNA**

1854

At Neudorf, a town near the city of Modling, about four hours’ journey from Vienna, the Austrian government had transformed the ancient citadel into an establishment for imprisoned women. The care of these convicts was intrusted to the Sisters of the Good Shepherd, who afterwards received into their house those who, entering into themselves, had resolved to do better. But the archbishop of Vienna, the Most Rev. Ottmarius de Rauscher, invited the Sons of Saint Vincent, already introduced into his diocese in Austria, to assume the charge of the spiritual interests of this establishment. Hence, July 26, 1854, there arrived at Neudorf three Missionaries, viz: Rev. Henry Richen, Rev. Peter Stollenwerk, both from the house of Cologne, and Rev. Martin Derler, of the house of Cilli. At first, Father Richen was Superior of the Missionaries only, but
after the demise of their Director, the religious were also placed under his care. The Missionaries occupied a private dwelling and said Mass every morning in the chapel of the fortress, until they were able to erect a public chapel and residence for themselves.

The Sisters of the Good Shepherd built, in honor of the Immaculate Conception, a church which was blessed on the feast of St. Anne, by Father Richen, Superior, who moreover organized the first retreat for the religious. In 1856, Fathers Derler and Richen gave the prisoners the first mission, which effected many conversions.

The Sons of Saint Vincent devoted themselves with indefatigable zeal to the good work which they had undertaken. They taught the sacred chant, catechism, heard confessions, gave missions, until they had so touched the hearts of these poor prisoners, that moved by repentance, at the expiration of the term for which they had been condemned, many begged to be allowed to spend the remainder of their lives in the monastery; besides these, numbers were converted from Judaism and Protestantism to the Catholic faith. Meanwhile, not to appear to rely solely upon their own strength in so difficult a work, the Missionaries erected December 8, 1859, in the public chapel the Confraternity of the Immaculate Heart of Mary, for the conversion of sinners.

Beyond the limits of this house the Missionaries also extended their cheerful labors: from 1880, they had given one hundred and fifty-nine missions and more than fifty retreats. They also, so far as it was needed, lent the aid of their ministry to the parish, celebrating daily Mass there for an entire year. In 1872 during the vacation of the pastor they discharged all the duties of his office from August 10th, to November 7th. May God's blessing be on this house which, although small, has already accomplished so much good and always so unobtrusively.
Shortly after the Missionaries had taken charge of the establishment of Neudorf, His Eminence Cardinal Rauscher manifested an ardent desire to see them established in his metropolitan city, to labor there for the glory of God. The Missionaries then purchased in the environs of the city a house which was offered them at a reasonable price; soon afterwards, Father Richen of the house of Neudorf was made Superior; thither came also Fathers Martin Derler, L. Stollenwerk, Muhm, and one brother. Later, two other Missionaries, Fathers Thiele and Touvre joined them.

A small room was transformed into a chapel; Father Touvre blessed it and celebrated the first Mass.

In this primitive house the Missionaries most zealously fulfilled the apostolic ministry; their confessionals, particularly, were much frequented. Divine Providence was meanwhile preparing a broader field for their labors.

A railroad company about to construct a new railway had need of the land occupied by the Missionaries; the latter, therefore, accepted the amount offered by these gentlemen, thus selling the property at a price greatly exceeding that of their purchase. With this money they bought a house in the heart of the city and were installed there October 20, 1857. On November 29th, of the same year, the chapel was opened to the public.

Thenceforward, the faithful residing in this populous quarter of the city flocked thither for instructions and confession. Missions were also given in the divers parishes of Vienna and the vicinity. The chapel was soon found insufficient for its large attendance. Father Schlick, Visitor, purchased property for a church; this contract was given to Mr. Frederic Schmidt a distinguished architect, who later acquired celebrity by the construction of the City
Hotel. Resources for the new edifice poured in. Even the municipality of Vienna, appreciating the fact that the duty of providing a church for this quarter might have devolved upon the city—had not the Missionaries undertaken it—advanced $4,000. His Eminence Cardinal Rauscher archbishop of Vienna solemnly laid the corner-stone, September 27, 1860; and, September 7, 1862, in presence of a large concourse of people and a number of ecclesiastics, he consecrated the church in honor of the Immaculate Conception of the Blessed Virgin Mary. During the repast that followed the ceremony, the Visitor thus addressed his noble guests: "Most Eminent Prince, most Excellent, and most Reverend Lords! Unable to resist the promptings of my heart, I take this occasion to return most fervent thanks to God and to all our benefactors, especially to those here present. I am confident that the Blessed Virgin will not allow herself to be surpassed in generosity, and that she will liberally reward all the sacrifices made through love for her. Therefore, Gentlemen, I say: Live Mary Immaculate! Live all her faithful servants!"

It was an inexpressible joy to the Missionaries to have succeeded in raising so beautiful a temple in honor of the Blessed Virgin. This church of Gothic style, with three aisles, supported by heavy pillars, and ornamented with beautiful windows, is the admiration of all visitors. From the crossing of the transept rises a tower justly admired for its ingenious architecture, so rarely seen in other churches. Besides the main altar, there are four side altars, notably that of the Holy Cross. The image on the crucifix, from the chisel of an unknown artist—perhaps a Spaniard—is a remarkable piece of sculpture and so perfect in an anatomical point of view, that an Englishman once offered $1,400 for one arm.

Immediately after the consecration of the church a solemn mission was given by Father Mungersdorf, then
Visitor of Cologne. Thus were the labors of the Missionaries inaugurated in this church. From that time, missions were given throughout the Provinces of Austria. May the Lord continue to bless them!

HOUSE OF WAEHRING, AT VIENNA
1878

The God of all goodness seemed to have favored in an especial manner the establishment of the Congregation in the archdiocese of Vienna. Thanks to Divine Providence, two years after the first foundation at Vienna, another house was established at Waehring, a small town then in the environs of the capital, but which later was annexed to the city. After mature reflection the Visitor, Father Schlick, foreseeing the necessity of a church in this place had purchased a lot for $7,000. However, it was not in the designs of God that he should undertake the work. Under his successor, Father William Müngersdorf, Visitor since 1868, a school was opened with a small chapel in honor of St. Joachim and St. Anne, with a hospital for incurables: the direction of both these establishments was intrusted to the Sisters of Charity. In 1875, conformably to the desire of Cardinal Rauscher, there was some thought of building a church in honor of St. Severin. His Eminence had set apart a considerable sum for the purpose but death prevented him from carrying out the design. Countless difficulties seemed now to baffle further effort, but the words used by this prelate in exhorting us to build the church were finally verified: “Only begin,” said he, “and God will do the rest.”

And thus it proved, for the needful resources came to us from every direction; the emperor, the empress, the archdukes Charles and Louis Victor made very large contributions; the princess defrayed the expense of St. Joseph’s
altar; the other altars, the organ, the windows, represent the generosity of several illustrious families. The bounty of these noble persons should not however cause the alms given by the poor to be overlooked. Indeed, how could we fail to mention that the first gift of thirty-five cents was the offering of two poor laboring women, one of whom deprived herself of a needed remedy, and the other denied herself the use of tobacco, in order to have the wherewithal to contribute to the construction of the church.

Owing to the generous devotedness of all these benefactors, Cardinal Kutshker, archbishop of Vienna, successor of Cardinal Rauscher, was able to consecrate the new church, October 20, 1878. Multitudes hastened to the solemnity; one hundred men bearing lighted torches went in procession to receive the archbishop. The consecration over, the church was inaugurated by a mission which Almighty God was pleased to favor with most abundant fruits.

The church dedicated to St Severin, Apostle of Austria, of Gothic style, with three aisles (like our church in Royal St., Kaiserstrasse), is the work of the architect Schmidt.

The first Missionaries charged with the care of this church were Father John Nachtigall, Superior (died Aug. 13, 1894); afterwards Father Joseph Binner, his immediate successor, and lastly, Father Gersak. Besides the spiritual service of this populous district, the Missionaries direct the Sisters of Charity, give missions and retreats, serve the hospital of incurables and teach catechism in the public schools. May God bless and prosper these works!

HOUSE OF LAYBACH (CARNIOLA),

1879

Under God, the origin of this house may be traced to the zeal and care of His Excellency Mgr. Chrysostom Po-
The residence of the first Missionaries was very small: there was only one room to receive the priests for retreats and a small, narrow chapel for the faithful who came to confession. "But what can the Missionaries do without a church?" said the new Superior with a sigh. From his arrival he conceived the idea of constructing one, and he confided his project to Sr. Leopoldine Hoppe, Superioress of the Sisters of Charity, who greatly aided him. In April, the plan of a church was drawn; the ground was given by his Excellency Mgr. Pogacaz who, July 1, 1883, consecrated this new church, dedicated to the Sacred Heart of Jesus, and was himself the first to offer the Holy Sacrifice on the main altar.

Shortly after the church was begun, they built a house for the Missionaries who took possession of it about two years later, October 25, 1883. Recognizing how Almighty God had come to their assistance, the Children of Saint
Vincent labor with renewed zeal for the salvation of souls. Their principal functions are: 1. To preach in the church recently erected to the Sacred Heart of Jesus, to hear confessions and to give public retreats to the faithful; 2. to minister to souls at the said civil hospice and at the asylum of the infirm; 3. to direct the Sisters of Charity at Vigaun and at Gottschee, as well as the Infirmarians (they form a small Community near the Sisters of Charity); 4. to give missions in Carinthia, Carniola, Istria, Styria and Goritz; 5. to give retreats to the clergy and to hear their confessions (in one year about 500), with those of the students of the ecclesiastical seminary. The work undertaken is immense and responds perfectly to the designs of the bishop who invited the Missionaries to his diocese.

During the night of April 14th (Easter Sunday), all Laybach was shaken by an earthquake: the Missionaries' church was not spared; repairs will cost $6,000. We hope that Divine Providence, through whose bounty the church and house were built, will furnish the resources necessary for their preservation.

(To be continued.)

BELGIUM

TWENTY-FIFTH ANNIVERSARY OF THE FOUNDATION OF THE HOUSE OF PROVIDENCE AT LIEGE.

On Sunday, August 11, 1901, the Sisters of Charity of the House of Providence Rue Basse-Wez at Liège, celebrated the Silver Jubilee of their establishment. The hall which had been newly enlarged, was decorated with garlands, shields and oriflammes. Among the trimmings of
sky-blue and white, interspersed with stars, upon an altar
that had been erected at the end of the hall, a statue of the
Blessed Virgin was placed. On this occasion, the Children
of Mary offered their Mother a crown and rays, symbols
of her power and goodness.

The feast was ushered in at seven o'clock, by a Mass of
thanksgiving. At the Gospel, Abbé Smets, professor in
the ecclesiastical seminary and director of the patronage
and of the Confraternity of Christian Mothers, in moving
terms reminded all present of the blessings which God in
His goodness had deigned to shed upon this house during
five and twenty years. Sentiments of gratitude filled every
heart in the vast assemblage. There were more then two
hundred and fifty Communions.

The solemn reunion was to take place at three o'clock
Mgr. Doutreloux, bishop of Liège, presiding. The Director
of the Province was present. The worthy Mother Derieux,
Visitatrix, had sent Sr. Jouanne, treasurer, and Sr. Palante,
sister in-office from the Seminary, the first Child of Mary
from the House of Providence of Basse-Wez, and first
president of the Association. Many Sisters of Charity from
the other houses came to participate in the joy of their
companions. The place of honor had been reserved for
the Children of Mary. Near them were the youngest
members of the patronage and a number of Christian
Mothers, mostly former pupils of the sisters. Other de­
voted friends took part in these festivities.

His Lordship arrived at three o'clock. The reunion
was honored by the presence of the venerated founders,
Mr. and Mme. William Dallemagne, their son, Mr. Jules
Dallemagne, and other members of this benevolent family.

Entering the crowded hall the bishop was greeted by the
Ecce sacerdos magnus from the choir of the patronage.
His Lordship was seated on a platform facing the altar.
Beside him were the Dallemagne family and the clergy.
His Lordship was welcomed by Maria Réquilé president of the Children of Mar y; she expressed in the name of the assembly the joy and filial gratitude that filled all hearts.

Adèle Cox, secretary of the Association, read the following paper on the origin of the house and the good that had been effected therein during the past quarter of a century.

"There was in Belgium on the eve of the great school agitation—afterwards to exert so fatal an influence over souls—a family known for its devotedness to all works of Christian charity. These benevolent persons wished to endow one of the poor quarters of our city with an educational establishment. Father Hislaire, pastor of St. Rémacle, pleaded the cause of his parish, and responding to his appeal Mr. and Mme. Dallemagne purchased in Rue Basse-Wez, a fine tract of land upon which the House of Providence was built. The Sisters of Charity were to have charge of the school and workroom. They entered upon their duties in February, 1876.

"Their first care was to gather the children in, and then to secure their perseverance. With a view to win them over the sisters invited them to spend their leisure on Sundays in the yard of the school. For a while only two came, but these brought others and so by degrees the patronage was begun. God alone knows the patient solicitude exerted by the sisters before their end was attained in favor of these youthful souls.

"In 1877, the Association of the Holy Angels was established by Father Hislaire, but it was only after three years that the Sisters of Charity were able to satisfy their pious desire of offering to the Virgin Immaculate a bouquet of immortelles. In 1879, Abbé Pottier, professor of the ecclesiastical seminary, arrived at the Providence; he was destined later to head the social movement in favor of Christian works. This good Father inspired us with an
ardent desire to become Children of Mary, and in February 1880, ten aspirants were admitted to their preparatory consecration. In May of the same year, the first blossoms of the longed-for flowers appeared. Eight young girls, clothed in white received the livery of the Blessed Virgin. Our dear Association was founded! It has developed into a vigorous tree beneath whose protecting branches the innocence of many souls finds shelter; offering likewise to others, whom the breath of a corrupt world had not entirely spared, a home of refreshment and peace. The foundation stones of the Association are scattered, but two of them remain to remind us of the fervor of those early years and the pious traditions of the past.

"The patronage now counts three hundred members. Since its organization, several young girls have entered the married state, twenty-seven have been registered for religious vocations, eight have gone to Heaven.

"Prosperity has also attended the classes. One hundred and eighty children attend the guardian school, and two hundred and twenty-five young girls receive a course of primary instruction which, as results prove, may compare favorably with any other school. The premiums and prizes of excellence awarded annually by our teachers to their pupils sufficiently attest the value of their method of imparting.

"Mothers have also their place in the House of Providence. In 1893, after the young girls' retreat, Father Duthoit, Priest of the Mission, manifested his desire to see an association of Christian mothers, so that the Children of Mary when settled in the world would not be entirely alienated from the institution, and that many others might also come to be refreshed with the celestial dew of the divine word. Our dear Sister Superioress, and our new director, Abbé Smets, who had just replaced Abbé Pottier, began the work. Some months later, St. Anne's
Society was added: This last is now the most flourishing. Five hundred mothers have been inscribed and they attend regularly the Tuesday reunions.

"Works multiplied and seemed to take the house by storm. At certain epochs a cathedral would have been needed to accommodate the multitudes desirous of assisting at our ceremonies, and we had only a small chapel that formerly sufficed, but it was soon realized that one four times as large had become necessary. Providence came to our aid enabling us to build this hall so spacious and convenient.

"Retreats were given every two years, one for married women the other for young girls. These retreats were preached by the Lazarist Fathers whose zeal enlivened our faith and strengthened our piety.

"The material interests of life were not neglected. The savings-bank, established among us in 1887, by Abbé Pottier, was a remarkable success. In 1900, the superannuation fund was established by the present director. In less than one year 400 members were affiliated and realized the advantage." The director hopes that all who visit the house will enter their names.

"The young girls of the patronage still favor—by their savings and their efforts as promoters—the works of the Holy Childhood, of the Sanctuary, and of St. Francis de Sales.

"My Lord, the prosperity of these institutions is due to the Sisters of Charity whose very name imparts a virtue. Daughters of CHRIST, to whom their lives are dedicated, Daughters of Saint Vincent de Paul, by whose spirit they are animated, our efficient teachers are always ready to relieve sorrow, and to assist the unfortunate, either by kind and gentle words that soothe the heart, or by the succor which they procure for those in need. My Lord, truly may all this be expressed by one word: Charity! In our
environments, both in these incomparable teachers and our worthy Director, who must be associated to their zeal, we find complete self-forgetfulness, love of the neighbor, an unwearied desire to procure the salvation of souls, to the glory of Christ their beloved Master.”

Abbé Smets then delivered his glowing address:

MY LORDS, LADIES AND GENTLEMEN

“It seems to me that hell shuddered with rage whilst the angels chanted their hymn of thanksgiving, on the day that marked the apparition of the white cornette in this quarter—the hour wherein the Sisters of Charity of Saint Vincent de Paul crossed the threshold of this house, prepared for them with loving care by skilful hands and profoundly Christian hearts. A potent and fruitful element was thus added to so many others to consolidate the parochial work of the clergy, and to secure to a large portion of the female population a truly Christian education. Woman is the soul, the heart of the people. We must unite our efforts with hers if we would labor efficaciously for the regeneration of society. It is well to raise up men, says a celebrated writer, but man will accomplish little or nothing without the concurrence of woman. Such is the prevailing thought when we consider the works of this house, especially those of the patronage and of the Association of the Children of Mary Immaculate.

“The recognition of the supreme right of God over souls, the dignity to which, through Jesus Christ, every human being has been elevated, the end after which every creature endowed with reason must strive,—all this, frequently recalled to mind and meditated upon, with the love of Mary, behold the foundation of the edifice of the spiritual training for the young girls of our patronage. As a practical means, moreover, frequent union with the God of the Eucharist, the source of strength and purity. Let
it suffice to mention that from January 1, 1901, until the present date, 4,200 Communions have been made in our humble chapel.

“But we must have a liveried army and a banner. Our fervent young girls wear the livery of the Virgin Immaculate, they have rallied round the standard of Mary, and well we know in what high repute the blue ribbons of Basse-Wez have long been in the quarter of Outre-Meuse. In preserving their hearts brave and pure, these valiant young women for twenty-five years have multiplied their works of devotedness, thus verifying these words of the Book of Wisdom: “O how beautiful is the chaste generation with glory! for the memory thereof is immortal.” Time will not permit us the touching enumeration of the grand manifestations of charity of which this parish has been the witness, the persevering efforts to bring back to the fold the sheep that had strayed from it, and the little sacrifices generously accomplished to honor the Heart of the Divine Master and the Queen of Heaven in order to reform wayward and stubborn characters. Let us appeal to the religious houses where our children have been received, and later to the husbands with whom so many others have been united, let us ask how they appreciate the companion whom God has given them; let our younger children tell us of the edification, the encouragement, the tender care lavished upon them by those whom the Divine Master has left as the guardians of our traditions and our valuable auxiliaries, and then we shall be able to form some idea of the power of these hearts to effect good amid their surroundings.

“And now having presented a rapid sketch of the House of Providence of Basse-Wez, there remains a word to be said of those whom Almighty God was pleased to choose as His instruments.

“This House was confided to the Sisters of Charity:
behold the key to the marvels that have been achieved! Is not this a Community that always and everywhere compels respect, and commands affection, and this because it personifies here below the charity of Christ—His love of predilection for the poor.

"We read in the Life of Saint Vincent de Paul that being present at the deathbed of Sr. Andrea, Sister of Charity, the Saint asked: Sister, have you no remorse of conscience, does nothing trouble you? "No, Father, except that I have perhaps taken too much pleasure in serving the poor." How many Sr. Andrees Saint Vincent would find, were he to appear in the midst of his Daughters of the House of Providence of Basse-Wez.

"But how is it possible that even with all the ardor of their zeal eight poor religious of frail constitution could ever have realized so incredible an amount of good? It has been said and with truth: Friendship, if she finds not men her equal renders them so by contact with her. The Sisters of Charity either find amid their surroundings charitable hearts, or they communicate to them the fire which inflames their own; they awaken, set in action, direct in other hearts, their own sentiments, their own spirit: to love the poor with respect, with tenderness,—with a holy enthusiasm.

"This explains the prodigies of activity, and devotedness hitherto the honor of this establishment. Our sisters needed pecuniary resources, they found them, and with the purse of their excellent benefactors Mr. and Mme. Dallemagne, they won also their hearts. Have we not seen Mr. Jules Dallemagne become an architect that he might successfully direct the work of improvement?

"There was need of an experienced treasurer to manage their expenses, a competent musician for their choral societies. The Misses Darbrefontaine and Lambértine Reculé graciously tendered their services. What shall we say
of the Misses Cox, Réquillé, Colette, who became the indefatigable colaborers of our good Sisters of Charity; of Miss Frances Hellinck who has taken charge of the savings-bank and who alone has registered more than a hundred members? Thus hath it been made possible for eight sisters—besides the schools and the visits to the poor—to direct a patronage of three hundred young girls, an association of five hundred Christian mothers, and to develop a plan through which has been accumulated a superannuation fund for four hundred members.

"Thanks, generous benefactors of the house, thanks, above all for having given us the admirable Sisters of Saint Vincent de Paul. My Lord, need we be surprised that, having so tender and so paternal an affection for the Sisters of Charity, you have chosen for your motto: Caritas edificat, or that you have deigned to honor our festivities with your august presence? It is now two years since your Lordship blessed the Association of Christian Mothers of Basse-Wez. This blessing has borne fruits, the number has almost doubled. We entreat you to grant the same blessing to our dear young girls, that they may make daily progress in piety and virtue, that many others may join them, and that all may draw from this holy house abundant graces for their preservation, sanctity, and salvation."

When Abbé Smets had concluded, the bishop told us how much he had been impressed both by the words of the Abbé and the report of the secretary which he found only too short.

What an amount of good, said his Lordship, has been done in this house by the Sisters of Charity! Therefore, I sincerely thank the Dallemagne family for having laid the foundations of these beautiful works. It was at the outset of my episcopate and I was most happy to concur in their noble plans.
"Whilst listening to the report," added his Lordship, "I was casting up figures, and I found more than 1,200 persons: pupils of the school, young girls of the workroom and the patronage, Christian mothers who come hither to sanctify themselves,—1,200 persons maintained in the accomplishment of their duties and animated by a spirit of zeal—what a powerful element in one quarter! To these should be added the poor families whom the sisters daily visit. And side by side with these results, apparent to all, how many marvels known to God alone, the effects operated by His grace for so many years in souls."

The bishop cast a glance of benevolence on the Children of Mary, congratulating them on their piety and the honor reflected upon them from their title.

"I also," said he, "was received a Child of Mary long years ago at college. I had my diploma framed and it has followed me everywhere. It hangs near my bed and I regard it as the most precious treasure I possess.

"There is also a warm spot in my heart," continued his Lordship, "for the Association of Christian Mothers. What a salutary influence such an institution must exert over society! I bless all these works and entreat our Divine Saviour, who will soon deign Himself to bless us, to continue to shed His choicest favors upon them."

Mr. Jules Dallemagne, deputy of the chamber of representatives spoke in his turn. In the name of his family he expressed his gratitude to the bishop for his touching benevolence. He thanked Abbé Smets so devoted to the Sisters of Charity and their works, the pastor of St. Rémacle, who took so active a part in the establishment of the house. The sisters, the children, the mothers, each shared his congratulations.

Then rising to a higher standpoint, he said:

"Reaction, with all our strength, must be directed against
the devastating torrent of evil which seems ever to widen. There is but one means to succeed in the struggle—to remain faithful to duty so variously presented to us. Life is not a party of pleasure; it is a season of trial and of labor during which period each must overcome evil by good, being under all circumstances the true Christian.”

Solemn benediction of the Most Holy Sacrament closed the meeting.

His Lordship wished before retiring to give a few moments to the Community considerably increased on this day. As usual, his heart prompted kind words which deeply impressed all. An enthusiastic Vivat attended the departure of the bishop.

Another feast was now to have its turn. With the cordial feeling that characterizes Liège, in their joy the young girls wished to express their gratitude to their first teachers—two jubilarian sisters whom the house of Basse-Wez still possesses. The sisters strove to evade the notice. It was amusing to see their pupils armed with two bouquets hastening in pursuit of them. Captured in one of the parlors, the two sisters were forced to submit to the occasion obliging them to accept the expression of the sentiments of our dear children.

Mementos of the feast were distributed; Abbé Smets had the gracious inspiration to have them printed. Then all partook of an excellent luncheon which had been provided by Mme. Dallemagne.

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On the evening of this beautiful day, all withdrew with hearts filled with the sweetest emotions, each one repeating: How delightful a feast. Alas! none dreamed that the joyous Vivat chanted as the farewell to his Lordship was our last adieu, and that, fifteen days after this celebration which had caused our beloved pastor to be more than ever appreciated at Basse-Wez, a cry of mourning would be
heard there: The bishop is dead! God has judged His zealous and devoted servant, His faithful minister worthy of an eternal recompense. He was the bishop of the Eucharistic Congress. He had recommended to our prayers the one over which he was to preside at Angers. He was, moreover, the head of Christian and social works, and among them he specially appreciated the institutions of Saint Vincent de Paul. He was in the closest relations of friendship with the Superior General of the Lazarists and the Sisters of Charity, who always professed a deep veneration for our bishop.

"A great loss to the Church of Belgium and to our two Families," wrote the Superior General in announcing the death of the bishop of Liège. "I entertained the highest esteem and sincere affection for this illustrious prelate."

As for us, doubtless God would engrave more profoundly in our hearts the holy teachings left us by His representative as a sacred testament; He wished to assure us of a powerful protector who from Heaven will watch over a work which he has blessed with his paternal effusion and touching goodness.

Sr. Stephanie Lebel.

SPAIN

BADAJOZ


October 24, 1901.

Most Honored Father,

*Your blessing, if you please!*

Last year, whilst on our way to the Berceau, at Dax, for the last day of the Triduum to Blessed Clet, I had the
honor to speak to you of our works, and you suggested that I send you a written account of them.

I begin by telling you, that our mission houses of Spain being for the most part provided for by the State, at the request of each bishop in whose diocese these houses were situated, we went during six consecutive months of the year and without interruption wherever we were sent by these prelates. When they had decided in which parish we should labor, they themselves made the announcement of their decision by an official letter to the pastors and to the municipal council, as well, or we did so in their name.

On our arrival at the place where we are to give the mission we usually have the pleasure of meeting the pastor in his sacerdotal ornaments, preceded by the parochial cross and accompanied by his flock; they come to welcome the Missionaries. Prostrate on the ground we adore the lignum crucis, which the venerable pastor presents for our veneration. Then the schools of boys and girls in rank and file with their respective teachers, the Children of Mary wearing their medal, the other confraternities, with the scapular around the neck, form an imposing procession and proceed in perfect order and profound recollection to the church. The clergy preside intoning the Litany. At the church one of the priests reads the bishop's Decree-Patent, and the Missionaries receive the blessing of the pastor, then the director of the mission ascends the pulpit to thank the civil and ecclesiastical authorities who came with the people to receive the Missionaries.—It should be mentioned here, that the civil authorities are accustomed to honor the principal exercises of the mission by their presence, and in provinces where the people have a lively faith, they attend in a body, seats being reserved for them.

These preliminaries are followed by the opening sermon including the indication and explanation of the general order of the exercises. To accommodate ourselves to popular
customs and to the needs of each locality, we combine and arrange the hours to suit the authorities. The day of rest each week is spent in preparing the sick and those who are not able to come to the church; thus enabling all to profit by the grace of the mission.

Even in the smallest village, each mission lasts fifteen days.—The pious ceremonies set apart for the little children, the Children of Mary, etc. always produce a happy impression.

I think it not out of place to mention here some special incidents:

In our recent missions the village of Fregenal de Sierra, in the province of Badajoz on the confines of Huelva, presented a spectacle truly worthy of praise and well does it deserve notice. Desirous of once more rendering homage to their venerated Patroness, the Virgin of los Remedios, the inhabitants assembled at an early hour of the morning to make a pilgrimage to her sanctuary. The weather was gloomy and damp, the distance to be gone over was nearly five miles, most of them would be obliged to make this journey afoot. No difficulty could deter them. Their confidence in the Blessed Virgin satisfied them that she would obtain fair weather for them, and dispel the clouds that they might be permitted to spend the day with her. And so it happened: the rain ceased, the sun shone brightly and the day was glorious. Rank and file of men, women, old men and children, passed through the street leading out of the village, all meeting at the shrine. When they had entered solemn Mass was celebrated: more than four hundred persons approached the holy Table to receive the Bread of Angels. Fearing that the unfavorable weather might interfere with their pilgrimage, three or four hundred persons had communicated in their own parish before setting out.
After this first ceremony of our pilgrimage an interval was allowed for breakfast; this over, we again assembled in the church to recite the Rosary and chant with instrumental accompaniment the Litany and the Salve Regina. Then, our hearts overflowing with joy, we returned to the village. We were a thousand or more, and yet there was no disorder, no self-indulgence nor the slightest breach of kindness. We had been told that the visit to Our Lady’s shrine was to be, from first to last, an act of religion and penance, and the faithful children of Fregenal scrupulously observed the recommendation.

The villages evangelized this year were less important than those of previous years. Some of them had been the least promising in the diocese. As a rule, however, the enthusiasm was great and they knew how to correspond with grace. We gave missions in six of these villages, being careful to adapt the order of exercises to the class and character of the inhabitants, in order to secure the best results.

At the request of his Grace, the archbishop of Mogues, diocese of Seville, and with the consent of the two bishops, we gave a mission in that city, as we had done six years ago. Our reception was the same and the fruits most abundant. Besides the retreats to the men alone, to the ladies of the Conference, and to the members of the Altar Society, we preached also to the prisoners, to prepare them for holy Communion which was attended with solemn ceremonial. A multitude in well ordered ranks accompanied the Blessed Sacrament through the streets and devoutly assisted at this touching visit of our Lord. When the prisoners, aided by the ladies who read the prayers for them, had finished their thanksgiving to Jesus the Redeemer, the Prisoner of Love, breakfast was served to them: preserves, wine, tobacco, nothing was wanting. At noon, according to the Spanish custom, an abundant and varied
repast was provided for these poor creatures by the president of the Conference.

There is something peculiarly touching in this act so well calculated to win the people who note with pleasure and edification what is done in favor of the poor and indigent. Nor need it be surprising that it would have the effect of silencing the impious, whilst gaining over those who have so long been estranged from God, until they finally conquer human respect and break the chains that held them so bound in shameful captivity.

Notwithstanding the personal praise given to the Missionaries—suppressing certain passages, however—I shall here transcribe as a faithful description of what took place, and a just tribute to the dispositions and bearing of the population, the testimony of an eye-witness, correspondent of a journal of Seville, the Courrier d' Andalousie.

As might have been expected from the God of infinite mercy, ever ready to lavish His graces upon those who humbly seek refuge under the mantle of His paternal goodness, the mission at Mogues has borne wonderful fruits. The inhabitants of this city are, in general, refractory, exhibiting great repugnance in regard to confession, this is especially the case with regard to the men, many of whom do not allow their wives even to go to church, and yet, on this occasion as on others, these true children of God have proved that the spirit of Christianity still rules their lives, and that the light of faith—unfortunately almost extinct in many—still shines brightly within them as the only pharos of salvation. The Missionaries of Saint Vincent de Paul may well be pleased. They were enthusiastically welcomed and their affable and sympathetic character, and the qualities which they manifested in the exercise of their functions have been fully appreciated. Their ministry has not been void. We can bear witness that, after long years of estrangement from their Creator, tram-
pling under foot all human respect, numbers have presented themselves in the sacred Tribunal to lay the burden of their sins at the feet of God's minister. The large audience that listened every evening to the instructions of the Missionaries proved the sincerity of conviction by the numerous conversions that were wrought by these sermons. The reception given to the Missionaries by the people of this city is already known to our readers, nor are they ignorant of the children's confession and Communion, and the conferences given to the men, but I cannot pass over in silence the sermon on the pardon of injuries. The orator spoke with so much earnestness, that the fire and elevation of his discourse changed the whole assembly into a society of brothers mutually cherishing one another.

"The director of the mission, a man of wonderful zeal, left nothing undone that could contribute to the general good or to that of the individual.

"Profiting by the occasion of the Holy Year, he organized, in favor of those who could not go to Rome, the Jubilee procession. At the appointed hour the aisles were thronged with the multitudes eager to intone the praise of God or to give vent to the sighs of a penitent heart. The procession was soon formed: The cross-bearer leading, was followed by the long lines of women; at different sections of the ranks were three Missionaries and five other priests reciting aloud the Rosary; next came the men; the archpriest in cope holding a large crucifix and accompanied by the chanters and acolytes in surplice, closed the line of march. Truly was it an imposing and consoling spectacle to behold the Catholics of Mogues thus walking in religious procession through the streets.

"I close this brief notice by mentioning the farewell sermon preached by Father Villarejo. The orator was equal to his subject. Most persuasive indeed were the arguments by which he exhorted all to perseverance. Before conclu-
ing, he thanked the archpriest and all the clergy, the municipal council and the other authorities who had so cheerfully contributed to the success of the mission. Well may it be said that this mission has been most fruitful in excellent results. The enthusiasm of the inhabitants knew no bounds, and hundreds that had strayed from duty were re-instituted in the grace and favor of God—the change thus effected being a visible and complete transformation."

Such, Most Honored Father, is the description given of our labors at Mogues, by a correspondent of the Courrier d'Andalousie.

Mogues, with its five villages evangelized, has a total population of 26,014, we there distributed holy Communion to 12,946 persons.

Be pleased Most Honored Father to accept, etc.

NOEL VILLAREJO.

ITALY

ROME

In consequence of her prolonged abode in Rome, of her rare qualifications, and her devotedness, Sister Marie Lequette, Superioress of the Sisters of Charity in the establishment of Santa Maria in Capella was well known by a large majority of sisters and Missionaries. A despatch addressed to the journal l'Univers, Dec. 6th, announced her death in these terms:

Rev. Mother Lequette, Superioress of the Sisters of Charity at Rome died suddenly, at the age of 77 years.

She was the sister of Mgr. Lequette, former Bishop of Arras, and of two Superioresses of the Sisters of Charity. She was highly esteemed by the Sovereign Pontiff and by the Cardinals, and is universally regretted.
On the same day one of the sisters of the Santa Maria in Capella wrote:

Rome, December 7, 1901.

"A crushing sorrow has fallen upon us. Our good, saintly Mother is no more; she upon whom we relied so entirely has been called away by God. You know how we loved her; she was so kind and gentle! Our Lord, her venerated Superiors, her sisters and the poor: these were the objects of her affection.

"On Wednesday she was seized with a violent pain in the throat and chest, which passed off in the course of the day. However, the next morning she was suffering much; the physician being called in judged her condition not serious. Sister slept calmly up to midnight, and then said to Sr. Josephine; "I feel better." Ten minutes later sister heard the dear patient moan; looking at her she saw that her face was flushed, then raising her in her arms, she heard her sigh three times, and all was over.

"The dormitory bell summoned us; what a scene of desolation!

"Our dear Sr. Lequette, after the lapse of two days and two nights, seemed still to be sleeping. With the permission of Cardinal Rampolla who came yesterday to pray beside the bier and to console us by his heavenly discourse, Masses were celebrated near her remains. Cardinal Aloisi Masella also visited us. "Ah!" said he, "behold how the just die!"—She is far happier than we who are still struggling in the world, said Cardinal Rampolla—Humility triumphs.

"Throughout the day princes, princesses, children, and the poor, came in turn; all were edified on beholding her.

To-morrow, December 8th, is a glorious feast in Heaven; our sister had so tender a love for our Blessed Mother, that the hope of her eternal happiness consoles us; but it is sad to be deprived of her example and good counsels."
“Mother Lamartinie arrived from Naples yesterday, Friday. This morning Sr. Lequette came from Turin; her grief is mingled with perfect resignation and faith; she weeps in silence beside her dear aunt. This loss to me seems irreparable, I know not how to resign myself to it after passing all my Community life with this good Mother. Do pray for us.”

Sr. Lequette—Marie Dominica Constance—belonged to a family truly blessed by God, having given a bishop to the church of Arras and three daughters to the Community of Saint Vincent de Paul, two of whom held the office of Superioress: Sr. Felicité who afterwards died Visitatrix of the Province of Turin, and Sr. Louise who after having spent several years in Abyssinia, died at Montolieu, Visitatrix of a portion of the South of France.

Sr. Marie Lequette entered the Community, February 25, 1850. On leaving the Seminary she was missioned to the house of St. Louis, at Versailles where she made her vows in 1855. Then immediately transferred to Rome she was placed in the Conservatorio de Sant’ Onofrio founded by Prince Torlonia, the only establishment which the sisters directed at that time. When Prince Doria at a later period, founded the hospice of Santa Maria in Capella, Sr. Lequette was charged with the government of it.

For the space of forty-six years she conducted the works intrusted to her by divine Providence, with sweet tranquility, it is said, with charming simplicity, rare prudence, and a strong spirit of faith. For three days, the successive crowds of the poor, the rich, princes, and cardinals around the mortal remains of her whom all proclaimed a “Saint”, and the “Good Mother”, prove in what esteem this humble Sister of Charity was held by the religious and charitable world.

Her obsequies were a striking testimony of the sympathy she inspired. The church of Santa Maria in Capella,
much too restricted on this occasion, was filled with ecclesiastics and laymen eager to unite their prayers with those of the companions of Mother Lequette. Cardinals Rampolla, Ferrata, and Mathieu were there represented. A body of police was stationed around the house to maintain order and to prevent accidents. The unpretentious hearse preceded by the clergy and followed by an immense crowd and about fifty carriages, repaired to the cemetery, not by the most direct route, as on ordinary occasions, but by the Via Nazionale, as for funerals of distinguished personages. The tears of the poor revealed in touching language the loss they had sustained.

POLAND

One hundred years ago, the Priests of the Mission departed from Wawel, when the diocesan seminary hitherto seated on this elevation (in Cracow), was removed and established at Stradom. To-day, the Daughters of Saint Vincent are stationed in Wawel: thus the glorious name of their Holy Founder will be crowned with new honors in the very heart of Poland.

During the past days, our intern seminary and our students of Kleparz were removed to the house of Stradom.

Stradom is the only house of our Province connecting us with the ancient Province of Poland: this alone preserves the memory of those times. During this entire century, the house has served as the diocesan seminary. Quite recently, His Eminence, Mgr. Puzyna, Cardinal Jean, Prince de Kozielsko, bishop of Cracow, notified us by letter dated July 12th of the present year, that he transfers his diocesan seminary from Stradom to the establishment newly erected, and that henceforth he takes the
direction of his seminary under his personal authority and administration. By this decision, our little Province, we may say, has gained a new establishment and a new church. In fact, the church of Stradom has hitherto been closed to the faithful; henceforth, in this portion of the city a vast field will be opened to apostolic labors.

Kleparz will still be the Central-House and the residence of the Visitor. Rev. Father Bayer has been appointed Superior of this house; Stradom has been placed under the direction of Father Cz. Lewandowski.

PORTUGAL


Seminary of Funchal, July 19, 1901.

Most Honored Father:

Your blessing, if you please!

The condition of the Province of Portugal is sad enough at present, and I know not to what trials Divine Providence may yet subject it. However, I trust that these few lines will bring consolation to your heart.

I must tell you about a little mission which Father Pereira and I gave last August in the Island of Porto Santo, distant about five hours’ sail by steamer, and which has about 2,500 inhabitants.

The mission was invested with extraordinary solemnity, coinciding, as it did, with the pastoral visit of our vener- a tered bishop, Manuel Agostino Barreto, a sincere friend of the Missionaries. The mission took place under the same circumstances as that given here more than a century ago by two Priests of the Mission, Fathers Reis and...
Alesia, who in 1759, accompanied to Porto Santo, the zealous Mgr. Gaspar Alfonso da Costa Brandao, then bishop of the Archipelago of Madeira; and strange to say, it was on the 10th of August, the feast of St. Lawrence, that the two missions were opened.

After a sail of seven hours we reached this island of noble and glorious reminiscences: it was the first maritime discovery of the intrepid Portuguese in 1418. The beautiful seashore extending through the whole length of the town, was covered with people hastening in procession to receive their beloved pastor: the entire population was on foot; for many years these good Christians had looked in vain for this happiness: constant difficulties had frustrated the projects of the worthy bishop.

We, Missionaries, repaired to the church, and after the prayers recommended by the Directory, and having received the blessing of the venerable prelate, opened our mission which was attended with the happiest results.

The number of the faithful daily assisting at the exercises, was most consoling. In the morning, Father Pereira gave a familiar instruction and in the evening I delivered a sermon. Towards mid-day we assembled the children, who by this means had their mission apart, and spoke to them in a manner suited to their capacity that they might understand the Christian doctrine and the duties proper to their age.

One of the greatest consolations of this mission was the multitude of children hastening from all directions delighted to share in this extraordinary parish festival. It was gratifying to see with what enthusiasm they assisted at the exercises of the mission; the facility with which they learned the canticles we taught them; the excellent dispositions in which they approached the sacraments of penance and Holy Eucharist and afterwards that of confirmation.
All these people edified us constantly by their religious demeanor in the church, the attention with which they listened to the word of God and the holy emotion manifested in every sermon.

Although generally, we two were the only ones to hear confessions, we had the satisfaction of seeing nearly 900 at the closing general Communion which was attended with extraordinary pomp. Our venerable bishop celebrated the Mass and wished to distribute the Holy Eucharist to those who pressed around the altar, while I also gave holy Communion to the two long files of Christians ranged in the body of the church. During all this time, Father Pereira excited the fervor of the communicants by repeating for all the acts before and after Communion interspersing them with canticles.

The bishop who from his throne, had heard all the sermons of the mission, desired also to assist at the concluding exhortation, after which all present were solemnly consecrated to the Sacred Heart of Jesus.

This was Sunday, and on this occasion a solemn Mass was celebrated in honor of the Sacred Heart of Jesus; after the Gospel, the bishop mounted the pulpit to deliver in Portuguese, the usual sermon on days of High Mass; and after enkindling by his eloquent and fervid discourse, the fire of devotion in the hearts of his hearers, expressing the highest satisfaction, he bade farewell to this beloved portion of his flock.

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Through the indefatigable zeal of the bishop, this diocese enjoys almost every year the advantage of a visit from Missionaries, who run over, a certain number of parishes inviting souls to enter upon the road that leads to Heaven.

Our numerous occupations do not always permit the confrères of Madeira to take part in these holy expeditions so
dear to Saint Vincent and to us also. Our limited number and the weak health of all scarcely authorizes us to sacrifice the well-earned and much needed rest of the vacation. But this is precisely the time devoted to the missions in this diocese, our wise prelate judging it more expedient to choose this portion of the year when people are less engaged in the labors of the field.

For this reason, at the request of the bishop, two Jesuit Fathers almost every year at this season come to give missions in the diocese of Funchal; and whenever one of our confrères here is able to assist, he joins them. This holy brotherhood has had the happiest results, as Fathers Schmitz, Varet, Leitao, and Pereira can testify.

The fruit of these missions has been equally consoling.

This year prudence restrains our worthy prelate from engaging his diocese in this blessed work of regeneration. The enemies of religion and morality here, as in many other places, unite in opposing the Church and her works.

Please accept,

Most Honored Superior General, etc.

J. M. Garcia.
TURKEY IN EUROPE

PROVINCE OF CONSTANTINOPLE


Zeitenlik, May 1, 1901.

Most Honored Father,

Your blessing, if you please!

Permit me to place before you a brief statement of our mission among the Bulgarians of Macedonia. Thank God! the situation is calculated to bring joy to your heart.

From the very first we continued our work in the seminary of Zeitenlik, quietly, but not without success. For on the 22nd of last April, Easter Wednesday for the Bulgarians, three of our seminarians were ordained priests. Last year at the same season, we had the happiness of seeing two of our seminarians ascend the holy altar. Hence, five priests have gone from our seminary within the last two years, and this is a true joy and consolation for us. Moreover, these young Levites are pious, well instructed, and imbued with the spirit of Catholicity, so that we have the assurance they will be true apostles for Macedonia.

At present we have in the seminary but one student in theology; however, the three young priests about to leave us will be substituted; for among the students now at the completion of their course, there are three who give every mark of a true vocation and who will take the ecclesiastical habit at the end of the scholastic year.

The seminary is the essential work of our mission; for by securing a zealous clergy the spiritual regeneration of Macedonia will be effected. But the work is very slow: to
attain serious results, we must admit the children at a very early age, before their mind has been ill-directed; those who were ordained last year had been with us ten or twelve years. For a long time the seminary of Zeitenlik has been reproached with producing no fruit: but it seems to me that we could scarcely expect it sooner. The seminary has been in existence but fifteen years, and more unpromising natures can with difficulty be imagined, than those of the children whom we receive at the age of ten or twelve. Reared by mothers ignorant of the most elementary ideas of religion, what can be expected from them? Only by time, patience, and perseverance, can the nature of these children be softened and impressed, so that they may be raised to the priesthood; and if the first years of the seminary bore but little fruit, it could not be otherwise.

During this year we had fifty-two students in the seminary divided thus: four in theology; thirty-nine in the second course; nine apprentices to various trades. These pupils inspire us with hopes for the future; and during this entire year, despite the troubles of which Macedonia has been the scene, and the frenzy of Bulgarian minds, the discipline of the seminary was maintained and we continued our labors undisturbed, endeavoring to cultivate among our seminarians that beautiful flower so rarely met with in Macedonia—Christian piety.

As the young priests ordained within the last two years are celibates, we cannot leave them to chance in any position whatever. Hence, in a council held at Zeitenlik last May under the presidency of Bishop Bonetti, it was decided that the young priests leaving our seminary would remain under our direction, and always be placed at least two together.

Thus to insure the future of these young Levites and the fruits to be expected from their ministry, we secured a residence last September at Coucouch, where Sr. Pourtales engaged us to direct a male orphan asylum. We placed there
a Missionary, Father Proy, and our two new priests. The former was to have the direction of the schools, and the two young priests with two professors, will teach the classes.

We are now almost at the close of the scholastic term, and even at present we can rejoice in the labor accomplished and the results obtained. The boys' school which last year numbered only seventy, now comprises one hundred and thirty pupils. Father Proy closely follows the labor of the professors; he has catechism every day at the boys' school and twice a week at the girls' school in the house of Sr. Pourtales; then, with his young colaborers he fulfils the duties of the ministry in behalf of the Catholics: sermons, confessions, assemblies—every kind of apostolate. There was everything to do; and if all has not been accomplished, there is at least a fair commencement. The apostolate extends even to the exarchists; the influential men among them manifested their confidence in Father Proy by intrusting their children to his care. In the orphanage there are already five boys. May the blessing of God be upon what we have undertaken at Coucouch, and Catholicity will here flourish in the future: in a few years, instead of the indifferent Catholics that we have had to the present time, abandoned to ignorant popes, we shall have true Catholics in the full strength of the term.

Alas! there has been great suffering in this new mission of Coucouch, and one of the young priests we placed there met with a premature death last winter.

We would like to undertake at Ghevgheli next September what has been effected at Coucouch during the past year. The Catholics are not numerous in this city, but there are hopes for the future; this, at least, would be a centre whence blessings could radiate to the surrounding villages. One of the three priests recently ordained, will be sent to Coucouch to take the place of the one of whom death deprived us; the two others will be stationed at Ghev-
gheli under the direction of a Missionary; and as the mission has already a suitable house, we can easily have a residence there, it is our intention to open a school: the Eucharistic Sisters will also open a school there for girls. In fine, the Missionary and the priests living with him, will be able to attend to the neighboring villages.

But we cannot wait until we have good priests everywhere, to undertake the instruction of our poor Catholics who stand so much in need of it. We must be under no illusion regarding the merit of our Catholics; and if others are astonished, scandalized, and discouraged by defections found in the mission, this is a consequence of the false idea entertained of our Catholics.

The ruling misfortune among the Christians of Macedonia, to what sect soever they belong, is the most profound, the most colossal ignorance that can be conceived; and this in regard to all things in general, and above all to religion. They know that they are Christians, and this is all. But of God, of Jesus Christ, of religion, and of the most simple truths, they know absolutely nothing. It cannot be said that these people are schismatics: they have no conception of what it is to be a Catholic or a schismatic: they are Christians because they are baptized and that is all. When they come to us they are induced by human reasons, sometimes by a good impression made upon them. But let the faith of these people be put to a test in the least severe, they will leave us. This cannot be imputed to them as apostasy, they are too ignorant for that; it is at the most but a change of party; they know that this is not honorable and the more noble-minded avoid it; but there is not the least fault against religion in so doing. This is the condition of our Catholics when they come to us. But, at least, there is a foundation for us to work upon, and thank God! we have already succeeded in forming true Catholics in Macedonia. But much instruction is necessary.
for this; by means of good priests and good schools we shall attain our end; and in the meantime, much may be done by frequent communication with our Catholics.

Hence, for several years past, all our efforts have been directed to cultivate acquaintance with them. Since last year, we have succeeded in establishing our weekly missions in the villages; and as the results obtained proved satisfactory we recommenced them last October.

During the whole winter three or four of us set out every Saturday, spending Saturday and Sunday in the villages appointed us. The afternoon of Saturday is spent in visiting the schools and in instructing the children in their catechism; in the evening we receive all who come to us in the pope's house, and the conversation on religious topics is often prolonged far into the night. On Sunday we preach at Mass and hear confessions during Advent and Lent, then give a catechetical instruction to the children in public; finally, we conclude by visiting families as far as time permits. We return Sunday evening, much fatigued it is true, but happy in the work accomplished; it would be difficult to render due justice to the devotedness of my confrères who on returning from their arduous visitations during which they slept on the floor, and had but coarse and scanty food, immediately resume their class duties.

What we do in these villages is by no means sufficient; it is far from supplying the need of a good priest in each village. And yet, how consoling the results attained! In the first place we exert a salutary influence over the pope who coming in contact with us understands his duty better; true, it seems a very small matter to visit each of our villages but once a month, nevertheless, by repeating the same truths, some good is effected, as we realize on hearing confessions in villages which the Missionaries have visited regularly for two years. Moreover, has not a great object...
been attained since these people no longer communicate without going to confession, and without hearing an instruction on the holy Communion?

I may also add that by these frequent journeys to the several villages we are better able to direct schools.

Last year Bishop Epiphanius seeing the little success achieved by the schools which he could not regularly direct, placed them under our charge. He commissioned us to arrange the program of studies and to enforce its observance; to pay at stated times the school-masters and mistresses, and to see that they discharged their duty. This we have done as far as possible whenever we visit our villages during the year. First, we urged parents to send their children regularly to school—this is a matter sometimes difficult of attainment; then every month we required the pupils to undergo an examination, directing and encouraging the teachers; and in fine, paying their salary at regular times; this last has greatly contributed to strengthen our influence over them, for hitherto they had been compelled to wait till the end of the year for their pay, occasioning suffering and complaint.

The results of this new organization have been most satisfactory: schools have been better attended; teachers have been more interested in their classes; we have in general been better pleased with the work of the teachers and the progress of the pupils; religious instruction, above all, has been imparted in a satisfactory manner:—such was not hitherto the case.

The future of the missions is centred in the schools. At present we have in our mission of Macedonia thirteen schools for boys, nine schools for girls one of which is directed by the Sisters of Charity at Coucouch, and three by the Eucharistic Sisters; we ourselves have established two schools for girls in two villages where none before existed, and have taken them under our care. Macedonia then is
already well provided with schools, and if these are properly conducted they will be the means of instruction for the Catholics of our villages. But they will require constant vigilance; we must courageously persevere in what we have undertaken, for this is the surest and most efficacious means of making true Catholics.

Such, Most Honored Father, is the state of our mission, and we cannot be sufficiently grateful to God for the results hitherto obtained; for we have at present from eight to ten thousand Catholics of the Bulgarian rite, with priests, their churches and schools; and of all the Congregations laboring for the conversion of the Churches of the East, which can boast of such success? Hence our mission has often excited an envious spirit, and more than once we have been obliged to defend the patrimony which the Church has confided to us.

True we have had disappointments in the past, as I have mentioned; and we must expect them in the future, for the work of God is accomplished slowly, painfully, with alternations of success and defeat; for the cross is the seal of God's works here below. But, in the future, in proportion as our Catholics will be better instructed, the more surely will they persevere; and in the future also, Zeitenlik will exert a stronger and more benevolent influence over Macedonia, and will attract the attention of those who wish to return to the centre of Catholic unity.

I have the happiness of being,

Most Honored Father, etc.

E. CAZOT.
ASIA

CHINA

NORTH TCHÉ-LY.

"REPLY OF ONE ABSENT".

Under this heading a noted French Journal the Gaulois, Nov. 29, 1901, responds to the attacks directed against Bishop Favier. Not only religious dailies, but the Times, the Journal of debates, the Figaro, the Echo of Paris, etc., have unanimously rendered homage to the illustrious Bishop and avenged the bitter censures aimed at him.

From these journals we have selected the following citations:

The Figaro very appropriately published a declaration of Bishop Favier already issued by the journal, January 9, 1901, at a time when sectarian papers accused the Missionaries of taking part in the pillage. The Univers of November 28th presents the text anew:

When the allied troops entered Pekin, the city was deserted, all the inhabitants had fled. Our Christians suffered fearfully from hunger. In proof of this we have the fact that of the four hundred persons buried by us in the gardens of the Petang during the siege, scarcely fifty had fallen by the balls of the Boxers; 350 died from starvation.

Should we then suffer all to die when unable to purchase the provisions we sorely needed, because there was no one to sell?

I did not think we should go so far as this; therefore I asked the consent of the French minister that in the deserted stores the necessary provision of food, clothing, fuel, etc., might be sought for the victims of the siege, with the understanding that whatever would be thus taken from the state warehouses would be deducted from the indemnity we had a right to expect; and that as soon as possible we ourselves would indemnify private owners for all that would have been taken in their houses.

What could be more reasonable I ask? Mr. Pichon thought as I did, and
I do not suppose any man of good faith could judge differently; we violated no rule of justice nor of charity. If there were abuses, it was all against my will and against my orders. To be convinced of this it suffices to read the instructions I gave on this point to my Christians. These instructions which have appeared in many journals, were given at the sermon and were placarded within and without the cathedral of Pekin.

* * *

The following extracts are from the article published by the Gaulois under the title given above:

In our France once so renowned for chivalry, it seems to me that for some days past, the most sacred rights of justification are deliberately suppressed or distorted by the prime instigator of the accusations alleged against the Missionaries of China in the late disasters of Pekin.

So boisterous was the clamorous attack, that the vindicators of these admirable pioneers of the faith and of French influence, did not think seriously of stifling this uproar by the sonorous voice of the absent Bishop Favier, Bishop of Pekin, soaring above all others, perhaps because in his brief visit to Europe, he defended our soldiers vilified by hypocritical commiseration for the blood-thirsty Boxers.

Opinion is a formidable tribunal, dangerous above all, when falsehood has found credence before the truth appeared. In this case it is easy to betray and deliver up the just.

Bishop Favier, nevertheless, has written so definitely that it is quite unnecessary to seek from others the refutation of all these accusations.

The Gaulois after alluding to the documents previously published as the official reports and letters of Bishop Favier, states the sorrowful events of the siege of the Petang.

Certain publishers who reserve all their pity for dogs and the Boxers have spoken of the justice and mercy obligatory on the part of the Missionaries towards the Chinese. Nevertheless, it seems to us that the persecuted and the hunger-stricken should be the first claimants of mercy, and that between the assassin—were he even Prince Ly—and the victims, every noble heart would espouse the cause of the most destitute. Let us listen to the Bishop:

The editor of the Gaulois quotes an article of January 1901:

All provisions were exhausted during the siege. The torture of hunger was all the more cruel as around the Petang were seen provisions abandoned by the Boxers at the palace of Prince Ly, one of the chief instigators of the trouble during the siege of the Petang. The besieged Chinese did
not wait for orders; they rushed forward and seized the coveted food.

But they soon exceeded their rights on discovering a deposit of bars of silver accumulated by Ly and his Boxers, probably after pillaging the banks.

The Bishop issues a mandate, recalling the Christians to their duty:

There are some among you who run to the burned or abandoned houses in search of food, fuel, or other articles, and even of silver which they seize; this is altogether contrary to justice—it must not be continued.

The bishop indicates what may be considered absolutely necessary to prevent death from hunger and cold: grain and fuel to the amount of $35.

The courageous prelate was already actively engaged in providing for these needs with method and for the avoiding of abuses. In the report of January 5, 1901, he says:

The problem was to furnish immediate provision for 6,000 Christians in Pekin and for 20,000 others dispersed; among these were many sick, widows and orphans. To these last, often distant 200 kilometres, it was necessary to send money, everything else being difficult of transportation.

I applied to the only existing authority, the minister representing the French nation. After exposing the distress of the Christians I said:

“Having saved these protégés of France must we suffer them to die of cold and starvation?”

—But, your Lordship the Chinese government must and will grant indemnities—The thing is evident, and this will be one of the first points of negotiation.—

—These indemnities will be long delayed: despite all your energy, you will doubtless obtain nothing within six months. Before this settlement is made our Christians will have perished from cold or hunger. (Note: the six months were more than a year).

—Your Lordship, take then from around you whatever you need; this is clearly your right, particularly as by so doing you will prevent pillaging as in the first days, for this cannot be tolerated, it must not be repeated.

—We shall proceed as for inevitable requisitions in time of war. Since we are constrained by necessity, we shall first take the requisite provisions, grain, fire-wood, coal, clothing, and money. Yes, money: for we cannot send comestibles out of the city to our Christian settlements one hundred or two hundred kilometres distant. The Christians there will find what is no longer found in Pekin—provisions to buy—but they have no money.
I promise to keep an exact account of all these matters; and this sum demanded by urgent necessity will be subtracted from the total indemnity which must be allowed us.

And the Gaulois adds:

From all these accounts, the conduct of Bishop Favier was prudent and governed by the most scrupulous respect for the rights of others. Hence, the Bishop delivered to the French minister the round number of the requisitions made in the face of pressing starvation, and the exact and detailed note for each house from which the goods judged necessary were taken. Thus, thanks to the Bishop, proprietors gained possession of their rights even when in the confusion of these days pagans themselves or Boxers who threw down their arms, would have been pillaged without hope of recovering their goods.

The sum total was $128,000 for 30,000 starving Christians: allowing about $4.00 for each person.

The Bishop kept his promise of taking only what was strictly necessary.

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The journal Figaro, after a conversation of one of the editors with Rev. Father Bettembourg, gives the following narration, Nov. 28, 1901:

We published yesterday Bishop Favier's reply given nearly one year ago, as if in anticipation.

A logical response, as we said, but necessarily incomplete, for the Bishop of Pekin was ignorant of the detailed accusations to which certain quotations borrowed from a confidential report, gave rise: quotations wisely chosen by the enemies of the Missionaries, to serve their cause, and carefully disengaged from the text which would have conveyed the meaning intended.

Bishop Favier is not here to complete his response and reduce his calumniators to silence; but there is a man in Paris, a religious, who is almost as well acquainted with the Chinese missions as the Bishop himself: this is Rev. Father Bettembourg, Procurator General of the Lazarists in France. No one could better instruct me than he. Father Bettembourg condescended with his usual good grace and frankness.

He does not deny that the mission of Pekin delivered to the officers and soldiers of the French army checks representing the booty taken in war. So far from denying it he placed before me a bundle of these checks authorizing me to publish a facsimile of one among them.

This is the foundation of the offense, or at least one of the points in question.... I simply suppress the name of the beneficiary.—Here follows the facsimile.—He adds:
I do not understand why at present, there is so much disturbance regarding this operation by which we have rendered incontestable service to our compatriots without in any manner wounding justice or the law, and in perfect accordance with the civil authority represented by our minister to Pekin, Mr. Pichon, and with the military authority represented by general Frey.

It was the military authority that obliged officers and soldiers to put in a mass, their personal spoils of war, and then proceeded to a just division according to grade. Therefore, to all the officers and soldiers a booty was assigned, consisting of ingots, and other valuables which they asked to exchange for a specified sum of money. This sum could not always be furnished in ready money, but checks could be given payable in France; this was preferable under every consideration, being free to sell later to the Chinese banks the values received in exchange for the checks.

There was no French bank in Pekin; who then besides the Missionaries were in a condition to carry out the plan, the simple economy of which I have just explained? No one, certainly. Hence, an agreement was made between the military authority and the Missionaries, with the concurrence of the French minister. Hence arose the question of the checks which is so great a scandal to those whose conscience was not thought to be so delicate: the very ones who so lately clamored so persistently for the integral spoliations of religious orders going so far as to proclaim the right of the people to the property of Congregations, by the gracious application of the theory of goods without an owner.

But let us return to the question.

I told you that the division of the booty taken in war was regulated by military authority. In virtue of this arrangement, the soldiers received $104; sergeants $208; lieutenants $312; captains $416; other superior officers $520. This explains the checks: we make no mystery of it.

It has also been said that these checks were signed by Bishop Favier. This is not a calumny, it is an error. You perceive that the signature they bear is uniformly that of Father Ducoulombier, Procurator of our mission at Pekin.

In regard to the compensation realized by the operation—a plan adopted by all the countries of the world, but which has caused disturbance only in our own—not being on the spot, I cannot exactly estimate it, but I am quite sure it falls far short of the losses we have sustained.

If you would be convinced of it, read this passage from a letter I received last month from the Bishop of Pekin; you will find in it interesting details on the subject of indemnities.

The Chinese were not surprised when asked for an indemnity of 300 millions and they readily accepted the figure. The difficulties were with the representatives of the allied Powers; it took them several months to come to an agreement; the protocol will be signed day after to-morrow. France exercising a general protectorate over Catholic missions, the sum
necessary to indemnify the missions (but not the individual Christians) was included in the French demand. On the advice of the French minister we had an understanding with the mandarins of the Vicariate; and in all the towns pillaged or burnt, the losses were appraised jointly by Missionaries and mandarins.

"The best dispositions were shown by all and we soon came to an agreement, the tenor of which I just submitted to the approval of the authorities. Missions and individual Christians are to receive about two thirds of their total losses. We yielded as much as was necessary to make negotiations easy.

"The viceroy offered me large sums in compensation for the massacre of Missionaries. I would not hear of such a bargain and refused everything, saying that the lives of Missionaries could not be paid for in gold. For these massacres a moral reparation will be asked by the French Minister.

"All that we were obliged to take immediately after the siege to keep our Christians from starvation was carefully noted down. I handed the list to the French minister, and the sum total (exactly 170,000 taels, nearly $128,000) has been deducted from the indemnity, as I pledged myself it would. We, ourselves, indemnified certain private citizens and dealers, our neighbors, and even paid the full price for all houses burned around the Petang during the siege. The owners, mostly pagans, did not expect this, and expressed their sincere gratitude. I thought it wise to assume this large expense, and thus keep up the reputation the mission had always enjoyed and preserve the cordial relations with our neighbors."

"You will admit," said Father Bettembourg, "that Bishop Favier could not prove in a more satisfactory manner his disinterestedness and that of the members of the mission.

"It is said, however, that there were missionaries among the soldiers who delivered themselves to pillage; I believe this; the missionaries were at once the chaplains, interpreters, and guides of the army. But is it just to conclude that they took a responsible part in all the abuses committed, against which the Bishop was not the last to protest? Such a supposition would scarcely be credited.

"The truth is, that the inveterate enemies of religion and of the army are embittered on account of the glory which our priests and soldiers so laboriously acquired by the admirable, the heroic defense of the Petang and the Legations. Doubtless also, they begrudge the universal sympathy manifested for Bishop Favier during his triumphal journey in Europe after the siege of Pekin. This I presume is the whole secret of the campaign going on at present against us,—a campaign whose authors will morally be the only victims, because the disgrace will fall on them alone."

We have but a word to add. The concord existing at Pekin between Bishop Favier and the civil authorities, exists at the present hour also in Paris between the Missionaries, represented by the Procurator General
of the Lazarists, and the government. None of the social forces, the safeguard of all, will pass, at least for the present, to the ranks of anarchy.

Julien de Narbon.

The London Times in alluding to the declaration of the Procurator General of the Congregation just given, after an expression of respect and esteem for Bishop Favier, says that from this statement "it is evident that the Missionaries had no share in the deeds under consideration."

In fine, the journal le Temps (quoted by the Univers, Nov. 28, 1901), discusses the various accusations and then brings them to the point:

To understand the incidents connected with the Ly palace, we must be acquainted with its situation in the city of Pekin with relation to the bishopric, that is, the Petang.

The bishopric is in the imperial city surrounded by high walls from the heights of which it had been incessantly bombarded during the siege of two months, and at two or three hundred metres from the gate of this city. The Ly palace is a few metres only from the same gate outside the imperial city. This palace during the entire siege served as a refuge for bands of Boxers fully armed, who remained there with their leaders and their staff. At the head of these chiefs, it is said, was the owner of the palace, Prince Ly, one of the principal members of the emperor's family, and who is considered to exert great influence in the supreme councils of the empire.

During the whole siege the Catholics received from this palace balls, shot, and burning fuses.

August 17th, immediately after the French troops led by General Frey and Mr. Pichon, had entered the Petang, the natives, refugees at the bishopric, who were reduced to extreme want, having for a long time subsisted only on onions, plants, roots and leaves of trees and who had been terribly harassed by cannon balls, guns, and the explosion of mines, rushed to the deserted houses from which they had received the greatest damage. In the Ly palace they indulged in acts of pillage and destruction which certainly cannot be excused, but may be extenuated by the excitement of the moment and the rage resulting from sufferings during the siege.
Le Temps adds, Nov. 28, 1901:

Many of our associates republished information given months ago by English and American papers, relative to the acts of pillage committed at Pekin after the deliverance of the Legations. According to their statements sales were organized every afternoon at the Legations putting up at auction the stolen articles.

We have sought on this subject the most precise instruction; and one of our associates had an interview this morning in regard to it with our former minister to China, Mr. Pichon, who said: "You can affirm that among the abuses, the inevitable consequence of the taking of Pekin after the murderous designs of the Chinese government for the space of two months against the foreign population, those imputed to the French represent but an infinitesimal and unimportant part in regard to the whole to which, doubtless, the report of General Voyron refers."

LETTER FROM BISHOP FAVIER ON THE FUTURE OF CHINA.

Les Missions Catholiques publishing the following letter, Oct. 11, 1901, introduces it thus:

Rev. Father Bettembourg, Procurator General of the Lazarists, favors us with this communication from the valiant Bishop of Pekin. This letter will be re-echoed from afar, for it touches upon a matter of vital interest at the present moment; namely, the Future of China; and with enlightened zeal and candor it refutes in detail the accusations formulated, without any proof however, even at the tribunal, against the Missionaries and the Bishop himself. But Mgr. Favier emerges honorably from out this cloud of calumny; and thanks to the noble and liberal manner in which he con­ curred to settle existing difficulties, he appears to the eyes of all men of good faith as a peacemaker—the glory, at once, of religion and of France.

Pekin, August 20, 1901.

"Your letter of June 20th contains many questions. I shall try to give an answer to them, without expecting that all will share my views on the matter.

"You say that "there are few who entertain any hope for the future of China, and that there is a general expectation of another anti-European and anti-Christian movement."

Such is not my opinion.

Whatever some may think, last year's expedition has not had a negative result for the missions; in fact, that
expedition saved them. This is beyond a doubt. It is possible, however, that it increased the ill-will of those already so opposed to Christian missions; but it has also produced fear which may be in the future the beginning of wisdom. I doubt whether China will soon expose itself to another catastrophe similar to that of 1900 in which empire and dynasty came very near foundering. We may have occasional outbreaks and assassinations, but I do not anticipate another general persecution. Personal revenge and local annoyance will doubtless harass our Christian settlements, but these will escape ruin and will rise again more flourishing than ever. The Chinese people—properly speaking, the countryman, the workingman, the business man—have no hatred of the Christian religion. The terrible outbreak of last year was the work of fanatics, highwaymen and revolted soldiers commanded by princes as ambitious as they were ignorant.

The encroachments of Europe in China were used as the pretext for the rising against Europeans and the Christians generally. Several years ago I said Kiao-chou would be Pandora’s box out of which would come all sorts of evils, and I believe I was not mistaken. As for re-awakening Chinese patriotism I fail to see it; in fact I never found real patriotism in that eminently selfish people. One day while conversing with some representative men who held no official position, I asked their views on a political question.

“It is the business of the mandarins”, they answered, “to concern themselves with politics; they are paid for it; but as we are not, we let it alone”.

During the China-Japanese War, when the troops were only a few days’ march from Chan-kee-kowen, meeting one day some prominent business men, I said to them:

“What are you going to do? The Japanese may be here in two days!”

They answered:
“Delighted to hear it. The Japanese have money and we will do a good business with them!”

Will our missions be hampered by the expeditions?

As far as our work among the natives is concerned I do not think so. The storm has assuredly disturbed our missions and it will be several years before they enjoy perfect peace; but the pagans have witnessed with wonder the constancy of Catholics who most willingly shed their blood for the faith; rarely two cases of apostasy in a hundred. Of course, the taking of Pekin by the allies was followed by much excitement; fires, massacres, complete ruin, and the horrible sufferings of a sixty days’ siege, had irritated the Christians; but by degrees everything quieted down, and now you can scarcely find a dozen who have not submitted to the orders of the Bishop. Our Christians in city and country having lost all they had, now live with the pagans in perfect harmony. These poor pagans themselves have suffered a great deal and they often call on us. We saved a large number when the allied forces entered the city, and by extending our protection to them many were enabled to resume business. They were grateful, and numbers came from various parts of the city, headed by the principal citizens, to offer us presents and inscriptions on silk, laquer, or precious wood, in which we are thanked as “friends of the people,” “saviours of families,” etc. These tokens of gratitude are exposed in our residence at the Petang.

Despite dangers and possible future persecutions, 1,200 pagans have been baptized since the crisis of last year, and over 3,000 have entered their names in the role of catechumens. This is sufficient proof that our missions have not lost credit with the Chinese.
But, perhaps, the missions will lose in the estimation of Europeans; adversaries seem to be multiplying, and the men in high places hesitate not to say “that after all, the missions are a source of greater anxiety than of benefit.”

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This is not the opinion of those who have resided here long enough to form a correct judgment of the missions: ministers successively appointed to Pekin, form no part of the clergy, and yet I do not think any one of them endorses the above-mentioned opinion. The perseverance of other nations in protecting the missions proves that they consider them advantageous. Let men, even the most commendable, speak as they please, the missions certainly contribute to extend French influence in the East. Not being able to give a notice of all the missions, I shall only say a few words of those of Pekin.

We have organized in the capital a vast Franco-Chinese College which has furnished more than fifty interpreters for the French expedition; eight missionaries with perfect knowledge of the language, have been placed by request of the general-in-chief, at the disposition of the colonels, not, as some have dared to say, to order such or such a village to be burned and to shoot such or such a Boxer, but to give these leaders the information they required, and which certainly has been of advantage to them; the French generals have expressed their appreciation of the service.

I may also tell you that I had in my hands complete lists of the Boxer leaders. I knew the hiding place of several, even of the one who murdered one of our Missionaries, Father Doré. Without mentioning the fact to any one, I threw those lists into the fire; and when interrogated I answered that we had not come to China to cause the fall of any head, and that we would never inform against even the most guilty.
At the attack of the Petang, two wounded soldiers and Captain Marty who had received a ball in the knee, were brought to us. This latter was attended in my chamber for forty days. I disbanded the ecclesiastical seminary to organize a hospital containing fifty-two beds including our own and those of the sisters which we gave up for the sick. Doctor Ph. will tell you whether we spared ourselves during this first month. But it was our duty and in this we have no merit.

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Three weeks after the entrance of the forces, the Franco-Chinese College was provisorily re-organized. At present we have more than two hundred students, pagans and Christians without making any distinction; next year we shall have five hundred. We purpose to erect a large institution for the sons of the mandarins who, under the direction of professors who have received diplomas of the first order, will be prepared for the high schools of France whither they will be sent, and whence they will return, it is presumed, imbued with the love of our country.

In the quarters of the Legations we are now erecting, with all modern improvements, a hospital destined for the officers and soldiers of the standing army, for the employées of the railway of Han-Keou-Peking, and for other Europeans who may require assistance. Moreover, we are preparing the church of St. Michael in the same quarter for all European Catholics: in fine, at Tien-tsin, a vast military hospital, without prejudice to that which was established there thirty years ago.

All these works, all these expenses, you understand, will not be incurred with the view of propagandism but solely in the interest of French influence, and to show that if France protects us, we do not wish to be ungrateful.

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You ask me how stands the question of indemnities? I
shall give you a statement: The Chinese were not surprised when asked for an indemnity of 300 millions and they readily accepted the figure. The difficulties were with the representatives of the allied Powers; it took them several months to come to an agreement; the protocol will be signed day after to-morrow. France exercising a general protectorate over Catholic missions, the sum necessary to indemnify the missions (but not the individual Christians) was included in the French demand. On the advice of the French Minister we had an understanding with the mandarins of the vicariate; and in all the towns pillaged or burnt, the losses were appraised jointly by Missionaries and mandarins.

The best dispositions were shown by all and we soon came to an agreement, the tenor of which I have just submitted to the approval of the authorities. Missions and individual Christians are to receive about two thirds of their total losses. We yielded as much as was necessary to make negotiations easy.

The viceroy offered me large sums in compensation for the massacre of Missionaries. I would not hear of such a bargain and refused everything, saying that the lives of Missionaries could not be paid for in gold. For the massacres a moral reparation will be required by the French Minister.

All that we were obliged to take immediately after the siege to keep our Christians from starvation, was carefully noted down. I handed the list to the French Minister, and the sum total has been deducted from the indemnity as I pledged myself it would. We ourselves indemnified certain private citizens and dealers, our neighbors; and even paid the full price for all houses burned around the Petang during the siege. The owners, mostly pagans, did not expect this, and expressed their sincere gratitude. I thought it wise to assume this great expense, and thus keep
up the reputation the mission has always enjoyed and pre­serve the most cordial relations with our neighbors.

** * **

Last February 9th, after a lecture I gave in Marseilles on the eve of my departure for China, some newspaper men handed me a telegram accusing me of having ransacked the house of a certain Loo-Sen and taken more than a million taëls in silver; the despatch added that the Chinese subject had placed his claim with the allies.

I answered that on my arrival at Pekin I would place myself at the disposal of the allied Powers; and if despite my positive orders any injustice had been done, it would be promptly repaired. It was in connection with this charge that I heard of Loo-Sen for the first time.

I desired to clear up the matter; therefore, shortly after arriving at Pekin, I called on Marshal Count Walder­see, on the French Minister, and on the delegates of the Chinese government to ask whether any complaints against me had been lodged with them; they unanimously an­swered that they had not heard a single one.

After many inquiries I found that Loo-Sen was the son of a certain Ly-Chan, a mandarin murdered by the Boxers because of his friendly dispositions towards Europeans. His house, which had been set on fire, is about five hun­dred yards from the mission. I sent an invitation to the young man to call on me, and his first word was to thank me for having contributed to save the remains of his home. He added that: “If it were true that everything had been plundered by the Boxers, neither they nor any body else had found a treasure in the ruins, for there was none; in fact, there had never been any.” Not only did he fail to utter any complaint, but he offered me a small house partly demolished and bordering our property. I accepted it on
condition that he would let me pay for it, which he was most reluctant to do, but I knew him to be poor. He asked my help for the restoration of his father's memory which I readily promised, for Ly-Chan was a sincere friend of the Europeans; this was the only grievance of Prince Toan against him, and the cause of his death.

Finally, I had a large poster placed at the gates of our residence inviting all pagans who had suffered wrongs at the hands of Christians to come and receive compensation. Several presented themselves and received immediately what was promised. There is now no claim standing against the mission.

Everything being thus satisfactorily ended, the mandarins requested me to address a letter to the Christians, exhorting them not only to peace and harmony, but even to entire forgetfulness of the past. I send you herewith a copy of it. The mandarins issued a decree to the same purpose, and both documents were sent to all the prefects and viceprefects of the district; by mutual consent it is agreed that: “no accusation of Christian against pagan, or vice versa, will be entertained in regard to the facts just past.”

Such is my answer to the questions of your letter, and I trust that now you will share my hopes for the future. I believe that the return of the imperial court to Pekin, though delayed, is a foregone conclusion. They are repairing palace and roads, and Chinese sentinels are at the gates; before six months, the city will have resumed its former aspect. After the return of the court, peace and tranquillity are assured. The miraculous protection, the effects of which were felt by us last year, will not fail us this year or in the future. What God keeps is well kept.
EAST TCHE-LY.

The erection of this new Vicariate Apostolic, detached from that of Pekin, has been announced. The following details were sent by its first vicar-apostolic, Mgr. Geurts, to the Director of the Catholic Missions, November 30, 1900.

Reasons for the erection of this new Vicariate.—The notable increase of neophytes in the Vicariate Apostolic of Pekin, and the consequent labor, induced Bishop Favier, in concert with the Superiors of our Congregation and the Cardinal Prefect of the Propaganda, to organize a division of the same. In fact, every year, particularly in the west and south of the vicariate, conversions to the Catholic faith are counted by hundreds: (since 1890 the number has reached from 35,000 to 47,000); and, as a natural consequence of this extraordinary expansion, it was necessary to send thither not only more Missionaries, but also greater resources. On the other hand resources did not increase in proportion to needs, and the vicar apostolic found it impossible to provide for all; hence he was compelled to leave certain districts in comparative distress. Among these last, Young-ping-fou, a district of the east, suffered the most, although here also the harvest for a long period has been more and more abundant.

Bishop Favier then resolved to intrust this portion of his vicariate to other laborers, hoping that these cultivating a less extended tract would more readily find means of rendering it fruitful according to the designs of God.

Last December the Sovereign Pontiff erected the district east of the vicariate of Pekin into a vicariate apostolic, designating it as "East Tche-ly," with the principal residence in the city of Young-ping-fou; and at the instigation of Bishop Favier and our Superiors, named Rev. Francis Geurts, Lazarist, and formerly a Missionary in Pekin, first vicar apostolic.
The annual report of August 1899 gives the number of Christians in the new vicariate 2,880.

Two years ago this vicariate had two residences: Kient-chang-ing, and Hoang-hoa-kiang, with a small establishment of Holy Childhood at Kient-chang-ing under the charge of a Christian virgin. Last year twenty “mons” of land were purchased destined for the construction of the vicar apostolic’s residence in the city of Yong-ping-fou; and twenty other “mons” at Gsoun-Hoa with a new residence for future Missionaries.

The first building, that is, the residence of the vicar apostolic, was scarcely completed when the unexpected insurrection broke out; a letter of August 3d announces that it had just been pillaged, and that of Tsoun-Hoa entirely destroyed; also half a dozen of the neighboring Christian settlements. It seems that the residence of Kient-chang-ing was also sacked.

The future.—On account of recent troubles, it is impossible to augur of the future; but before the persecution there was a well-founded hope that the number of Christians would rapidly increase.

During the past winter, the Missionary and two native priests baptized 116 catechumens; and it was thought that before the end of spring the number would amount to 200. From scarcity of funds but one intern school and a few extern schools had been opened.

“If our merciful God,” writes the Missionary, May 30th, “preserves us from the troubles that afflict the vicariate of Pekin, we have the fairest hopes and a movement towards Catholicity that would surprise the most sanguine.”

Alas! the hurricane has passed over us, sparing but one of the two residences; and this was due to the resistance offered by the combined efforts of the Missionaries and Christians.

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Father Boscat, Procurator of the Lazarists’ Missions in China has given us later interesting items.


Shang-Hai, July 10, 1901.

Rev. and Dear Confrere,

The grace of our Lord be ever with us!

I promised you some notes of our new vicariate of East Tche-ly:

This is situated between 115 and 117½ degrees of longitude and under 39 to 41½ degrees of latitude. It is bounded on the north by the Great Wall; on the south and east by the gulf of Pe-tche-ly, and on the west by the vicariate of north Tche-ly.

It comprises a _fou_, that is, a prefecture or city of the first rank, Yong-ping-fou, and a _tcheou_, that is, prefecture or city of the second rank, Tsoung-hoa-tcheou.1

The population does not exceed two millions.

The centre of the mission is the prefecture of Yong-ping-fou situated about 250 kilometres to the north of Tien-tsin; 200 kilometres to the north-northeast of Takou, and 120 kilometres to the west of Shang-hai-koan.

At the present time we reach Yong-ping-fou by the railroad from Takou. It is recognized from a distance extending gracefully along the base of a mountain range, and above it a small river which laves its winding ramparts.

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1 Yong-ping-fou, nearly the same latitude as Pekin, about 40 degrees, is divided into five districts or sub-prefectures: 1. Loan-tcheou; 2. Lo-tsing-shien; 3. Tsien-ngan-shien; 4. Fou-ning-shien; 5. Ling-yu-shien.

Tsoung-hoa-tcheou is divided into three districts or sub-prefectures: 1. Tsoung-hoa-tcheou; 2. Yu-tien-shien; 3. Foung-joung-shien.
The river of Young-ping-fou flows into the Loan-ho (muddy river) about two leagues below and at the south of the city.

The appearance of the country less agreeable perhaps, and flatter than in the rest of Tche-ly, suddenly changes in going from Tien-tsin and Takou to Tang-chan, within a short distance from this latter city. The charming little city of Tang-chan situated in the region of the coal mines, has recently become a vast emporium of pit-coal and has already assumed a quasi-European physiognomy. From a distance you perceive large European establishments, manufactories with their foreign chimneys and houses several stories high.

On reaching the city, the traveler is surprised at the extraordinary commotion he finds there, significant of the important business carried on.

From Tang-chan to Loan-tcheou, a distance of 70 to 80 kilometres the country becomes more hilly, the fields greener and better cultivated.

At the distance of one kilometre from Loan-tcheou, Father Capy who came to meet me, pointed out the place where a few months before twelve Chinese pagans suspected of friendship with the Europeans, were cut to pieces by the Boxers.

On leaving the train at Loan-tcheou, Father Capy introduced us to an honest pagan who had saved his life, and is at present a catechumen. At the time when the Boxers were killing the twelve unfortunate pagans just mentioned, the future catechumen hastened to warn Father Capy a short distance from the spot.

In his turn, Father Capy notified some Russians stationed near the Loan-tcheou depot where the railway crosses the Loan-ho; these were cossacks about twenty in number. In two heavy discharges they succeeded in killing many of the Boxers; the rest, about 800, fled in terror.
Passing under the arches of the bridge over the railway, they showed me the dangerous position of this handful of resolute men brought in contact with more than 800 savage monsters thirsting for blood and carnage. We then continued our journey to Young-ping-fou in a car, arriving after a tedious ride of five hours.

I found Bishop Geurts installed in a large Chinese house just ceded to him as an indemnity: needless to say that I was graciously received.

Next morning we beheld with great satisfaction the beautiful table-land on which the Chinese house was erected—the episcopal residence of Mgr. Geurts, where we had spent the night, and quite near the ruins of the establishments of the Mission and of the Holy Childhood. This house is connected by various strips of land to the Christian establishments, thus forming a complete whole. The Catholic mission possesses sufficient land to enable the Bishop to make this the centre of all his works.

I am pleased with all I saw at Yong-ping-fou. It is the centre of a promising vicariate, twenty kilometres from the railway to which Young-ping-fou is connected by the Loan-ho and its tributary; and one hundred kilometres from Shang-hai-koan on the borders of the sea (Gulf of Pe-tche-ly).

I found Bishop Geurts and his three Missionaries in good health, contented and most hopeful. They will give you later a full account of their mission; it was not possible for me to do this in my hasty visit. But I thought this brief account might be agreeable to you.

L. Boscat.
EAST KIANG-SI.


Kiou-Kiang, March 28, 1901.

Rev. and Very Dear Confrere,

The grace of our Lord be ever with us!

It is desirable to add some explanation to the subjoined picture. Last June while the Legation and the Petang were besieged at Pekin, Prince Toan having become all-powerful, obtained from the empress dowager edicts of proscription and extermination of all Christians and Europeans: these edicts were published throughout the empire. The viceroys of Yang-tse-kiang justly apprehending retaliation on the part of the Europeans and fearing, perhaps, they would be the first victims, resolved with common accord to restrict the orders of Pekin. Thus with the exception of the massacre of Mgr. Fantosati in south Hou-nan caused by the hatred and cruelty of a Tao-tay tarter, the valley of lower Yang-tse, if I mistake not, had not to deplore the death of any other European.

Kiang-si is dependent on the viceroyalty of Nankin; the authority of the viceroy over our province is more nominal than real. The governor of Nan-tchang is practically independent: At the time of the troubles we had a tartar governor, a near relative of Prince Toan, consequently attended by numerous officers who, far from urging him to be moderate, excited him to hatred and violence against the Christians and Europeans. In the interior of Kiang-si there has so far been no other foreign element than the Catholic missionaries and a large body of Protestant ministers. In the beginning of the troubles, our governor sent one of his confidential officers to Shang-hai to give him information by telegraph of all that occurred.
This officer in manifest bad-faith, wrote to his master that in the north his government was triumphant and victorious over all the line; that all the western devils of the first and second category had been massacred, and that even at Shang-hai all the foreign residents remaining were to be cast into the sea.

The governor for the moment was in great perplexity. On the one hand he felt it his duty to prove his loyalty to the empire by obeying the injunctions from the court; on the other, pressing and repeated orders arrived from Nan-kin to protect the lives of Europeans. If, after all, these latter should gain the ascendancy, he would be held responsible for crimes committed. Now, a loyal and intelligent Chinese, how dishonest soever he may be, is careful not to compromise his future and his personal interests. Our governor, encouraged by some of his adherents, adopted a middle course of action: to protect the lives of the Europeans but to destroy their establishments. A plan was then formed, adapted to the situation of our houses uniting the three vicariates. It was first necessary, by force or otherwise, to remove the Missionaries, then to pillage and destroy at pleasure both Protestant and Catholic institutions, following the order agreed upon: commencing with the east vicariate, then proceeding to the south, to end at Nan-techang and Kiou-kiang. Nothing was to remain standing. In fact, from the first week in July to August 30th, this plan was carried out from point to point.

 Everywhere the Missionaries are unanimous in their reports. They were at first urged to depart, the authorities declaring themselves powerless to protect them; the presence of a European, they argued, and even of a native priest, was a source of constant excitement to the populace.

 The consul general of France insisting that for the time, the Missionaries of the interior should assemble at Shang-
hai, the confrères of north Kiang-si received orders to set out immediately.

Father Donjoux, at Fou-tcheou, being informed of this decision and moreover, harassed by the mandarins and pressed to leave the place by the Christians who judged that the presence of a European would compromise their safety, deemed it wise to follow the advice. The result fully justified the measure he adopted.

Other Missionaries in great numbers remained at the peril of their life and beheld the burning of their residences. Father Dauverchain, after the destruction of Kin-te-tcheng, the first establishment set on fire and the nearest to Yao-tcheou, whither flocked at the first alarm the vagrants of Kin-te-cheng, clearly understood the gravity of the impending danger. Hence, he heeded the entreaties of the sub-prefect, to send the Sisters of Charity immediately to Kiou-Kiang. Five days later, the establishments of Yao-tcheou were razed to the ground. Fathers Sageder and Gustave Thieffry passed through a furious crowd almost unnoticed, enveloped in a red mantle given them by two soldiers. Father Dauverchain being recognized in a carriage, was seriously wounded in the forehead and his body much bruised by the stones hurled at him. Even after he reached Shang-hai his condition for many days caused great anxiety. Thank God! the care of the good sisters at the hospital triumphed over the evil.

It was a source of regret to all to abandon the mission; but it was in obedience to an evangelical counsel: "If they persecute you in one city, flee to another." By obstinately remaining, the Missionaries would have exposed themselves to imminent danger; and their presence, far from being any benefit to the Christians, would have aggravated their condition. The attitude of the provincial authorities and the measures they adopted at the beginning of the crisis, impressed the populace with this conviction. In these
circumstances the Missionaries fully understood their duty. I am happy to bear testimony that each one accomplished it bravely, with intelligence and devotedness. Kiang-si has suffered more than all the other southern provinces; it is the only place where the Missionaries were obliged to abandon the Christians.

The situation of the Missionaries in the north was quite different. The Christians much less scattered, are more numerous and compact; the orders of the court were there brutally and cruelly executed. The most noted Christians were discovered by the Boxers armed; a general flight was impossible; it was a hand to hand fight with the Christians.

It was the duty of the Missionaries to encourage them and, as best they could, aid them in organizing a defense as long as this was possible; and prepare them by word and example to meet martyrdom with resignation and courage. The record of last year testifies to the valiant conduct of our confrères of the north, of the sisters, and of the Christians, in the discharge of their duty.

In the conflagration of Yao-tcheou an orphan girl was burned; an old woman who was missing, is supposed to have perished in the flames.

A neophyte generously accompanied to Kiou-kiang, Father Ou a native priest who had remained with the Christians up to the burning of the church at Teng-kiatpon, (August 29th). The neophyte, on his return, was massacred in his own family for having rendered this service to the priest.

At Lien-tcheou, a Christian woman was struck by the mob and died in consequence. I have not as yet received reliable details concerning these last two cases.

We are indebted to the activity and firmness of the sub-prefect of Fou-tcheou for the preservation of the principal residence. The absence of Father Donjoux appealed
in some degree the excited populace, and the energy of the mandarins did the rest.

I felt that these explanations were necessary to give an idea of the action of the Missionaries of Kiang-si in the troubles of 1900.

At present, we are negotiating for a settlement for all these grievances; we have to proceed very gently. The Chinese are prompt at destruction but slow in making reparation.

We rely on the discreet intervention of Providence far more interested than we in the cause of peace and in the prosperity of our works!

Please to accept, etc.

† Cas. Vic, Vicar Apostolic.

Here follows the table of the localities pillaged, and the troubles endured; the table terminates thus:

I. It is a total destruction.
   1. Nine new and very important establishments in the city of Yao-tcheou;
   2. Establishments in course of erection in Kin-te-tchen, also in the department of Yao-tcheou-fou;
   3. Important groups in the city of Kien-tchang; Kioutou, Tsi-tou, San-kang, Lien-tchou, in the department of Kien-tchang-fou; of Tsong-lou, in the department of Fou-tcheou fou.

II. In all these localities where the Catholic mission has suffered, the Christians have been pillaged, their stores and houses destroyed by fire.

III. To this must be added more than a hundred villages where the Christians have been despoiled and beaten to force them to apostatize. As it has been eloquently said of Pekin: The labor of many years has been lost. When shall we rise from such ruins?

† Cas. Vic., C. M.
Vicar Apostolic of East Kiang-si.
The new mission of Tauris commenced under the happiest auspices. We were received most cordially by the Catholic population, and much good has already been effected.

We shall open our school about the middle of September; great numbers are making application. The schismatics seem, in general, well-disposed towards us.

We have agreed to give lessons in French to fifteen young men from sixteen to twenty years of age. Others have applied but I exhorted them to have patience until the school opens, and I caused it to be circulated that we would not receive students before this period because necessary arrangements could not be completed at an earlier date.

Before the end of August, Bishop Lesné will send us five or six Armenian students from Ourmiah and Khosrova; they will enter the preparatory seminary; for at Tauris we shall apply ourselves to the formation of a native clergy for the Armenian mission.

We have asked for a Catholic Armenian priest from Constantinople to assist us; he will be a great help in this new undertaking, in what concerns the Armenian rite.

Malaval.

NOTICE ON TAURIS.

Tauris or Telriz, is the principal city or chief town of the large and beautiful province of the Persian Empire, Azerbaidjan. Surnamed the Dome of Islamism (Quoublet-
el-Islam), it was founded in the year of the Hegira 175, 797 of the Christian Era—by Jobeideh, wife of Harounal-Raschid, the ally of Charlemagne. Captured twice, it was afterwards totally destroyed by an earthquake.

Tauris is built in the form of a horseshoe; the sides being formed by high mountains of the great chain of Elbourz or Elbrouz whence, from the melting snow and abundant rains in March, rapid torrents flow through numerous defiles.

Tauris, situate about 44 degrees east longitude and 38 north latitude, became the capital of Persia (Iran) under the Monguls. This city was then at the apogee of her glory few specimens of which remain at the present day. Among these may be mentioned the old castle and the ruins of the beautiful mosque of Djihon-chah. The population was 500,000.

In a Christian point of view, the ancient city of Tauris recalls but very few important events. In the environs of the city large groups of Christians, Armenians and Chaldeans, have always existed: Salmas, Haragha, Kara-dagh-Sophian. In the sixteenth age Djoulfa on the borders of the Aradj, was an important Armenian centre. Albas I., the Great, king of Persia, hastened the ruin of this city by transferring its inhabitants to Ispahan, where they founded the magnificent faubourg which to-day bears the name of the ancient city.

At present, Tauris is the second city of the empire; it is ordinarily governed, at least nominally, by the heir presumptive. Its population is dense and ever on the increase. Although only an approximate number can be obtained, it is generally agreed that the city contains more than 250,000 inhabitants. Hence, it is not surprising to find in this centre the characteristics of Mussulman cities: streets narrow and filthy. The beauty of the houses can only be judged from the centre of the court.
The inhabitants of Tauris, a white race, are well-formed, agreeable in manners but, it is said a little haughty, and epigrams have been written upon them by several of their poets. In general, they are Mahometans.

For the most part, they are engaged in commerce and for a long time past riches are no rare thing with them. A certain number of Europeans established in this centre of Eastern commerce, of the Indies and of China, succeed with difficulty in treating of important matters, where formerly they drained the country of its gold.

The Persians have gained experience, and at the present day they are familiar with the higher branches of trade. I may add, however, that since the encroachments of the Russian Empire the importance of Tauris has diminished; for imports and exports two other routes are open: Bouchiz in the gulf of Persia, and, above all, Bagdad, by Alexandretta, which ports at present supply the east, south and centre of Persia.

In regard to Christianity and the Catholic Apostolate, it is clear that Tauris contains nearly 5,000 Christians, forming two immense districts contiguous to each other; and in the midst of which dwell more than forty European families, including the consuls; but this number will certainly increase either because of the invasion of the Russians, or on account of certain improvements contemplated in the Persian administration, demanding Europeans at the head to direct and insure success. Tauris is the chief town of the Armenian diocese of Azerbaidjan.

I do not believe, at least I have never read anywhere, that the former missionaries of Persia in the 16th, 17th, and 18th centuries had a residence in this city, although those on the coast ministered to the Christians of Naragha. The Lazarist Missionaries were providentially destined at a future day to fill this post and to lay there the foundations of a new Armenian Mission.
On November 6, 1838, Mr. Eugene Boré, a French scientist, who was one day to become a Missionary and Superior General of the Congregation of the Lazarists, arrived at Tauris, charged by the Minister of Public Instruction of France, and by the Academy of Inscriptions and Belles-lettres of Paris, with a scientific mission to the East.

Mr. Boré was accompanied by Father Scafi, a Lazarist of Constantinople, sent by his Superior, Father Leleu, at that time Visitor of the Province, to examine into the condition of the Christians and the possibility of undertaking something for the diffusion of the Catholic faith in these unfortunate countries.

In 1839 Mr. Boré wrote: "I celebrated Easter with some Catholics assembled at Tauris, and who are more numerous than the members of the American church which has been established here for five years. Missionaries of this church residing here have not yet made one convert. I hope the Easter ceremonies will be performed with greater pomp next year in the chapel of the Mission."

Hence, the object of Mr. Boré's visit to Persia was to labor for the glory of God and the extension of His Church by establishing Catholic Missions there. In fact, Father Scafi, did not hesitate to leave Mr. Boré to go and lay the cause before the Major Superiors; Mr. Boré in the mean time opened a Catholic school in the capital of Azerbaidjan.

His hopes were soon realized. Father Ambrose Fornier, a Lazarist, and a prefect apostolic, arrived in Tauris in December, 1840, while Father Etienne, Superior General, announced to Mr. Boré the advent of other Missionaries: Father Cluzel and Darnis and Brother David arrived June 17, 1841, to establish an Armenian Mission at Tauris. But this installation so earnestly desired was not of long duration. The schismatic Armenian bishop and his people,
incited by Protestant missionaries, understood how detrimental this would be to their cause. They were encouraged by their consuls, Russian and English. Seeing this general opposition our Missionaries felt that the time had not yet come to establish this mission; they, therefore, settled at Ourmiah where they are engaged in winning the Nestorians over to Catholicity.

However, they did not lose sight of Tauris, and in 1889 Father Plagnard, Lazarist, with the consent of Bishop Thomas, purchased a large house with several courtyards. The apostolic delegate, at the same time, Superior of the mission, believed all difficulties to be smoothed away, but Missionaries and resources were wanting, and the opening of the house, although decided, could not yet be effected.

Finally, in 1900, at the request of Bishop Lesné, Father Fiat, Superior General, thinking the moment opportune, sent there two Missionaries, Rev. E. Mas and your humble servant. Both embarked at Marseilles, to found the new mission, and on June 17th of this year, the apostolic delegate installed us blessing our future labors; this was a subject of great joy to the Catholics residing at Tauris and a satisfaction to a large proportion of the Armenian population.

In the fall, the railway of the Caucasus will be extended to the Erivan, through Kers, and to Alexandropol. From Erivan to Djoulfa (a Russo-Persian frontier), is but a short distance, and the work must be accomplished as speedily as possible, by orders from St. Petersburg. Then in two years' time we shall be able to go from Persia to Paris by rail. This railroad will not terminate at the frontier, because since 1888 Russia has stipulated for the construction of a railway in Persia.

Does this mean that we shall soon have multiplied conversions here? No: The Rev. Dominican Fathers of Van 6*

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waited patiently for twenty years, devoting themselves to the education of children; at the appointed moment, Providence fertilized the soil causing it to produce good grain, and the harvest could not be more consoling.

To convert the Armenians we must labor from afar.

One advantage of the mission of Tauris, is the facility afforded of giving spiritual succor to nearly 150 Catholics of divers rites who, until now, saw the priest but once or twice a year, and then his visit was only a passing one.

Auguste Malaval.
Letter from Sr. N...Sister of Charity, to Most Honored Mother Kieffer.

Mustapha-Algiers, Crollier Ave, May 27, 1901.

Most Honored Mother,

The grace of our Lord be ever with us!

I am requested by Sr. Roy to write you some details concerning our work of the soup-kitchen, recently established here, the success of which work affords much satisfaction to all friends of the poor, so numerous in Mustapha.

Beginnings are mostly unpretentious, but God, who is the Father of the poor, has, so to speak, rekindled in many hearts the fire of Christian charity. Our new work is, as yet, the only one of the kind here and all are deeply interested, being most happy to see aid given to the poor laborer. In His admirable goodness, God seems to smooth away all difficulties; gifts in money, etc. are placed in our hands. The mayor in his benevolence has ordered the distribution of provisions among the most needy, and in the last session, at the suggestion of some of the members, the municipal council voted an annual contribution of $140., to the soup-kitchen.

Quite recently, the Ladies of Charity of the parish and the members of the Conference of Saint Vincent de Paul, under the direction of their zealous pastor, had a dinner provided here for the poorest families that receive aid from these societies. Holy Thursday was the day chosen in honor of the Last Supper. Over two hundred persons partook of this truly interesting feast. It was most edifying to see these ladies striving to surpass the sisters in zeal and
devotedness. No pains were spared to make those whom fortune had not favored forget for a brief moment their life of privation. The yard which had been placed at their disposal was soon transformed into a large refectory, tablecloths and napkins covered the long tables, immense bouquets of natural flowers lending an air of gayety to the occasion. The weather was delightful, the blue sky of Algeria displayed its fairest tints of azure: indeed everything seemed to enhance the charm of our little banquet. A marked delicacy characterized all our preparations. These poor people coming from every direction were made happy by the cordial reception that put them at once at their ease. First time, said they, we had ever been invited to so sumptuous a repast. Some of our sisters attended to the cooking, the rest assisted the ladies to serve.

The Rev. pastor with his assistants blessed the tables and during dinner these gentlemen moved around among the people, with a pleasant word for each guest, whilst happiness beamed upon every countenance. Truly it might have been asked where the keenest sense of enjoyment was to be found: among the poor, or was it not rather among those whose privilege it was to make the poor so happy, for the emotion of the hour seemed reciprocal, recalling the fraternal agapes of the primitive Christians. The ladies had but one regret: that so touching a spectacle could not be more frequently renewed. However, the first impulse has been given. This day was a memorable one for our dear house of Mustapha, and we are confident that it will secure to our works an increase of blessings.
The following letters were published by Les Missions Catholiques (September 20, and November 15, 1901):

**Letter from Rev. E. Coulbeaux, Superior of the Mission of Abyssinia.**

Les Missions Catholiques have already announced that, yielding to the brutal force of the soldiery of the Agamean chief a few months ago, the Missionaries were obliged to abandon all and withdraw from Alitiena. Your subscribers must have been in admiration at the courageous fidelity of our Catholic families, of our religious (both men and women), and our dear seminarians all with hearts crushed with sorrow leaving their parish to conceal themselves among the rugged mountains or dismal ravines. They had less dread of the wild fauna than of their persecutors. Thanks to the benevolence of the Italian authorities, they at last found an asylum on the hospitable soil of Erythre.

What more melancholy than this exodus amid the anguish of the present and the future shrouded in still deeper gloom! And yet our sad fate was accepted with entire resignation.

Such prayers and tears God could not reject; their sighs were heard.

I have then the joy to announce to you that yesterday, September 12th, three of the Missionaries who had been expelled embarked at Marseilles to return to Abyssinia.

Notwithstanding all appearances to the contrary we had looked for this return; the prayers and tears of the exiles sustained the hope that it could not be far distant: pastors and flock alike did a holy violence to the Heart of Jesus. Most touching letters by every mail bring us the consoling assurance of their affection.

“Our country people,” write our native priests, “are strong in their spirit of resignation; but they fear that such
privations indefinitely prolonged and the sufferings inseparable from exile may shake their present constancy until, finally, they lose courage and despond. Oh! with us, their eyes and hands raised to Heaven, they plead for the speedy return of their Fathers... Do not abandon us... have pity... hasten to our relief! etc."

He who permitted these tribulations to fall upon us, has been pleased to put an end to the trial.

How has this happy change been brought about? In resorting to these violent measures, the Agamean chief had based his security upon the immense distance which renders access to these mountains and communication with the capital extremely difficult, if not impossible; he has, however, been obliged to submit to the orders of Menelik; certainly this was not done through deference for his sovereign, but rather through fear of the ras oulie, governor of the Tigré, who returned with express instructions in our favor from the emperor. As tractable when threatened, as he was tyrannical towards the defenseless Missionaries, the Dedjaz Hagos invited us by letter in date of the 12 senie (21st last June), to resume the charge of our station of Alitiena: "His Majesty has commanded me," said he, "to reinstate you in your former possessions. This imperial order is sacred to me(!); you can, therefore, return..."

At the same time, he sent us a letter which Menelik, thinking that we were still at Alitiena, had charged him to transmit to us. This letter is in date of 16 myazia (April 24); but the perfidy of the vassal had caused him to hold it for over a month. He waited until we should be very far from Abyssinia before the document could reach us. In the official laconicism which characterizes the epistolary style of the court, this letter gives us a strong and valued proof of the unvarying good-will of the emperor. Here is the translation of the text:

"Vicit leo de tribu Juda. Menelik II., elect of the Lord,
king of the kings of Ethiopia, to Abba Johannes (Father Coulbeaux).

"How do you do? As for me, thank God, I am well. I cannot account for the reason why, contrary to my orders, you have been subjected to so many vexations. Remain in the localities which, by my authorization, you possess; that you may not be again molested, I have given instructions to the ras oulie; have an understanding with him.

"Given the sixteenth day of myazia, of the year of grace 1893 (April 24, 1901)."

Later, Mr. Ilg, minister of State at the emperor's court, in date of July 15th, writes:

"His Majesty, the Emperor, is highly incensed at the flagrant disobedience of the Dedjaz Hagos... His Majesty has issued anew most peremptory orders that restitution be made for all that had been taken from you, and he pledges himself not to allow the tranquillity and peace necessary for your work to be disturbed. We hope that these orders will be punctually executed. Should the contrary be the case, be pleased to notify us at once..."

On receipt of these testimonials we returned thanks to the God from whom descends every good gift, for this royal benevolence, coming so opportunely in the hour of our keenest anguish—for the good-will of the emperor enables us to re-adjust our mission on the morrow of so disastrous a wreck.

Our generous Missionaries, Father Picard, notwithstanding his advanced age, Father E. Gruson and Brother Rivière, set out immediately for this corner of Africa, by the Red Sea and the Italian possessions of Erythrae in the hope of more speedily reaching the valley of Monokseito that they might gather in the scattered flock and so lead these sheep to their native place; thus all once more may be reunited in the church of Alitiena.
As for me, I am making preparations for the long voyage to Djibouti and the capital of Abyssinia, Addis-Ababa.

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**Letter from Rev. Edward Gruson, Lazarist Missionary at Alitiena.**

Alitiena, October 26, 1901.

GOD be praised! ... We have been able to return to our Irobs. It was on the 15th, feast of St. Theresa, that amid universal joy we re-entered Alitiena.

The dedjatch Hagos, our persecutor, dare not resist the orders of Menelik, his sovereign, therefore, he cordially welcomed us, showing the imperial letters bearing the seal of the Negus:

"Return to Alitiena, resume possession of your church, your houses, your garden," said he. "This is the will of my august master, I must carry it out, I am his servant and not a rebel."

The heretical monks were installed in our residence. They refused to leave. The soldiers who formed our escort ordered them in the emperor's name to restore our property; but all in vain these monks had at last to yield to force, being expelled by the soldiers.

The seminary had been converted into a stable. The heart bleeds at the sight. A thorough clearing out restores in part its former appearance.

Our students are unable to express the joy that overflows their hearts. They kiss our hands, our feet, they embrace our knees; they cry and laugh at the same time, and behave in the drollest manner.

"—The return of the Fathers is a great feast for us, it is Christmas," said one. "It is Easter" said another. A third exclaims "I can scarce realize so much happiness. It seems to me that it must be a dream."
We too rejoice to find ourselves again among our poor Abyssinians. We had suffered so much in the separation from them!...the four months of absence had appeared to us so long!

The readers of *Les Missions Catholiques* bear a lively interest to Abyssinia, to our works of evangelization, and especially to the seminary of Alitiena. We have had many proofs of this. In transmitting to them the good news that I so earnestly desire to share with them, I beg you to recommend us to their prayers and their generous alms. Our needs are the same, or rather they multiply in the midst of a country ravaged by locusts; charitable souls will, I trust, continue to regard us as their poor of predilection.

In return, we shall beg our good God to grant to our dear benefactors both here and hereafter, the most abundant blessings.

**SOUTH MADAGASCAR**


Ampasimena, May 8, 1901.

**Most Honored Father,**

*Your blessing, if you please!*

It affords me much pleasure to write you of the post where obedience has placed me, for we willingly speak of what we love.—Ampasimena is a small village containing about twenty huts, but on both shores of the Manampanihy, above and below the river contiguous to one another may be found a number of such villages, the whole constituting the tribe of the Zafimahery or Romeloko. Formerly this tribe had always been at war with its neighbors, and even in other respects these people were not
held in very good repute. Civilization has done little to improve their morals; the custom of wearing garments is being introduced among them, except for children under four or five years of age; the latter flit about like little angels, awaiting the munificence of their parents or that of the Missionary who presents them, when he is able, with a yard or two of cloth or linen. Here as you see, Most Honored Father, the needs of life are much simplified, and if I thus refer to matters that may not directly interest you, it is to show you that indolence is perhaps even a greater evil among these people than their moral deficiencies. There remains, as you doubtless are aware, no trace of religion nor of worship of any description save in one single circumstance: that of a serious malady endangering the life of a parent; the sorcerer then designates a calf which is immolated as a sacrifice wherein the good God and the devil are invoked at the same time.

It seems, indeed, that these prayers are the embodiment of some idea of a knowledge of God, but a knowledge so confused and so indefinite as to the nature and even of the unity of their Creator, that the words of St. Paul seem well suited to them: “What therefore you worship without knowing it, that I preach to you.” How often have I not said to them: “You people are in a sad state; you know neither how to invoke God nor to thank Him who created you and who causes your rice and manioc to sprout up out of the ground for you, and who heals your maladies.” Then they rise up and answer: “But, surely, God is our Father, is it not He who gave us our arms, our legs, our breast...” In saying this, they make violent gestures and promise to come and learn how to pray; but they go their way and soon forget the promise. A few of the older ones are more reliable and less inclined to wandering about; these evince a more effectual good-will. But, as a rule, the exercise of the ministry is extremely difficult among
adults on account of their want of apprehension in spiritual things, and besides this, the majority persuade themselves that they are past the age for study. And then, most of all, they dread the effort and beg to be allowed to follow their old way of life leaving to their children the care of learning how to study and to pray.

Herein lies the vital work of our mission; it is somewhat encouraging to consider that these children are very docile and that, moreover, if their families neither teach them how to pray nor help them, they at least in no wise interfere with them.

Evidently, the plan of our success does not move on rollers: savage instincts will, at intervals, resume their sway and the heretofore diligent student finds himself again among the bushes; he is in his element whilst hunting for birds’ nests or going in search of certain fruits. Then we must run after the stray sheep—whose parents are perfectly disinterested—to bring it back to the fold.

And yet, notwithstanding all this, religion seems to germinate in these young souls. Our Christians, including a few older ones, now number ninety-two. There are over forty at Audasibe, another station about three hours’ travel from Ampasimena. There is real piety among these children, and it is a pleasure to see them come to us on Sunday with their little brothers. Frequently too it happens that when the parents go into the fields to gather manioc or potatoes, the little fellows six or seven years of age who have been left to take care of the baby, come to Mass with their precious charge on their back and stay with us the whole morning.

This swells our numbers to over one hundred and fifty on Sundays.

Here are some notes on the schools:

1. That of Ampasimena counts one hundred children, eighty of whom are in regular attendance morning and
evening. I teach the little ones of these classes four or five hours a day: I had a professor but I discharged him more than a year ago. Although these little creatures are enough to addle one’s brain—we can get accustomed to everything—they derive more advantage I think from contact with the Missionary, and if they do keep him pinned down to his daily task, they become in their turn his auxiliaries by bringing their little brothers and sisters to him, and securing for him the favor of their parents. The Christians come to confession quite often: fifteen of the older ones approached the holy Table at Easter.

2. At another school about three quarters of an hour’s journey from us, there are fifty children. A young Malagash goes from here every morning to teach them for an hour or two; in the case of this school, especially, results are in perspective. We would need an efficient professor and a fixed station which, unfortunately, we have not at our command, although three or four of our students seem to have a special aptitude for this “trade.”

3. At Audasibe—which one reaches three hours after leaving here—is a school kept by a creole who has eighty-seven diligent pupils. I visit them every two or three weeks, and each time the forty-two Christians present themselves for confession: fifteen of them are preparing for their first Communion at Pentecost.

You will, therefore, admit Most Honored Father, that the life we lead among these wilds is not entirely devoid of charm. As to our occupations, besides class every day (except Wednesday), a class comprising the exercises of reading, writing, conversation, arithmetic, catechism and the chant, the sick come to us, or we visit them. There are divers kinds of sores and skin diseases to be attended to, besides stomach troubles, a species of epidemic among these good people. Hence, purgatives appear to them to possess a marvelous efficacy. I had always failed of effect
in my exhortations to Mamera the oldest man in Ampasi-
mena: "Me pray!" said he, showing his tongue! "You
see that I cannot, for I have no teeth."
As a matter of
fact, the word pray in the Malagassy language comes from
mouth, as in Latin, os, orare. Now, one fine day, this old
man's wife, already a catechumen came to inform me that
her husband was very ill. It was an obstinate case of
constipation which with an attack of influenza had reduced
the poor man to the last extremity. The grace of God
and a strong dose of sulphate of magnesia with refresh-
ing drinks conquered the disease. Realizing that he would
recover, my patient said to me gravely: "But for you I
must have died, you are my father and my mother."
"It is not I who have restored you to health," I replied, "it is
the good God to whom you have not thought of returning
thanks." From that day, he has never missed Mass nor
catechism and on Holy Saturday he was baptized, taking
the name of Clet. These Malagash are gradually losing
faith in their ombiasy, (sages, doctors and sometimes
sorcerers), especially in the case of wounds and sores which
seldom resist antiseptics.

I must mention the domiciliary catechisms for which,
unfortunately, it is not in my power to multiply myself.
Whichever cabin one may choose, he is always welcome;
all gather around, and it is an easy matter to teach them for
there is no interruption, and generally they are much in-
terested in the catechism, especially if there is a picture
to illustrate the subject for this seems, in its own way, to
preach to them... As to immediate result, it may be said
there is none; but these visits embolden the little children
who otherwise would not dare come either to church or to
school, and the parents get some ideas which gradually
dispose them for baptism in the event of serious illness.

Here, Most Honored Father, is a brief report, a rambl-
ling letter, having neither head nor tail, but which, nevertheless, will acquaint you with our situation. Concerning myself, I thank the good God every day for my vocation, and I take this occasion to thank you again for having sent me to Madagascar. The death of Father Danjou left me alone until the arrival of Father Coindard, whose health necessitated his return to Fort Dauphin after two months' stay here. I am, once more, alone, but our Lord grants me the grace, like my holy Patron, to love this Thebaid and I never grow weary of it. Ecce agricola exspectat pretiosum fructum Terræ, patienter ferens donee accipiat temporaneum et serotinum. May your paternal blessing hastening these happy results, also rejoice the hearts of the poor little negroes, with him who remains ever,

Most Honored Father,

Your obedient Son,

ANT. Cotta.


Ambohipeno (Province of Farafangana), May 14, 1901.

Most Honored Father,

Your blessing, if you please!

Our venerated Vicar Apostolic desires me to write you some details of our life here: I shall do my best to fulfil this duty of filial piety.

It is now six months since I left Fort Dauphin for Ambihipeno called also Vohipeno—principal village of the tribe of the Antaimours, occupying the beautiful valley of the Matatana. At the time of my arrival here, Father Lasné had built a residence, a school for boys and another for girls. The material arrangements for the installation had been almost completed when Father Chaumeil brought me
here in December, 1899: I had then only to devote myself earnestly to the work for which I had been appointed, the education of the children.

From the very first, the Antaimours hailed the arrival of the Missionary, and I need only confirm what Father Nacquart wrote Saint Vincent: "The colony best calculated to advance the interests of religion would be the Matatana, in the heart of the island (?) where the French have made a settlement; it is easy to live in that section and the most intelligent people are to be found there...Hence the richest harvest could be reaped. Minds in that locality are best prepared for instruction. Many priests might be employed there..." (Mem. of the Cong. Vol. ix., p. 84). After the massacre of Father Etienne, Father Manié took up his abode on the shores of the Matatana and was cordially welcomed during his too brief sojourn (Ibid, p. 530).

The Antaimours are of Arabic origin; they have not, however, preserved either the prayers or the customs of the Mohammedan religion, nor is the fanaticism of the Sakalaves and Silamos, of the same origin, to be found among them. Only a few practices and superstitions of Mohammedanism exist: such as circumcision, abstinence from pork, the use of the olis or fanafody: these are small rolls of paper on which divers sentences from the Koran are written in Arabic characters; they wear these rolls around the neck and believe that they possess a virtue to ward off sickness or accidents; in fine, they regard these papers as a species of charm.

Unlike the majority of these coast tribes, the Antaimours are free from nomadic proclivities: they are more attached to the land of their ancestors, leaving it only to go to Tamatave to learn to write the Arabic characters at the Mussulman school, or they hire their time in the service of the Europeans. After a few years, they return with the money thus earned to settle down in their own country.
This circumstance is worthy of note, for sooner or later the Missionary is always sure of finding again the children whom he has instructed or baptized. In many other places they are liable to stray off; after some years, they go back to their old haunts the bushes, where only too often they find the Lethe wherein they drown all remembrance of religion and education.

It was clear, therefore, on my coming here that all things seemed to invite, nay urge me to have confidence, whilst tilling the soil for the cultivation of this vineyard of the Lord, and although I esteem myself most unworthy and incapable of securing any good results, yet my only desire is to labor in the full measure of my strength. The parents had already been notified that I was to open a school for the children to teach them their religion and the French language. Although striving at that time to establish an official school, the administrator had recommended the Antaimours to send their children to me. At the end of the first week I had registered seventy pupils: the number remains about the same notwithstanding entries and departures. We still expect many others. They are more or less diligent and punctual in coming to school every day, and by dint of vigilance I generally succeed in having from fifty to sixty.

Catechetical instruction takes the precedence: every morning, from eight o’clock to half-past nine, all assist at this lesson; they have a few questions to learn by heart and I require them to repeat the explanations which here more than elsewhere must be very simple. On Sunday all attend the low Mass: they sing some hymns in the Malagasy and in French and I have a little catechism in order that the few adults present may derive some profit therefrom. During the winter, from May to September, I complete this instruction by showing them pictures representing the subjects contained in sacred history, the life of our
Lord and the explanation of the catechism. These stereopticon views are quite a success, and I think nothing could be found better suited to expand the minds of these poor savages, who, in spite of their good-will, seem unable to form any idea of spiritual things. I know not whether they will persevere surrounded as they are by evil and corrupt examples. It will always be difficult to reform natures so long accustomed to apathy and vice: it would seem that these poor creatures feel happy seated in the shadow of death...Time and the grace of God will, I trust, aid our efforts to withdraw them thence.

Last year, I baptized thirty-four children, one half of whom were from ten to fifteen years of age, and four in articulo mortis, who are now angels in Heaven, and who are, moreover, the sweetest consolation of my ministry. Six have made their first Communion. So far this year, I have had only five baptisms; I hope that for the 15th of August I shall be able to offer to Our Lady of the Assumption, Patroness of this residence, a crown of ten newly-baptized.

I have been trying to win over some adults, but I cannot say that I have succeeded...Not that the Antaimours are hostile to religion nor do they evince any repugnance to accept its tenets, but the great question of morality is the stumbling-block. All would willingly receive baptism, but on that very same day they would forget the obligations which this sacrament imposes. I must, therefore, like Father Nacquart, strive with all my might for the education of the children and conclude with him: From these young people we may expect honorable marriages whence the offspring will be better Christians than their parents; for on this hope must we rely for the reform of the whole people; we may do what we can with the ancients, but the children will instruct their fathers and regenerate the country.”

You know that I was obliged to remain alone here dur-
During the first four months. After the arrival of Father Brunel at Farafangana, Brother Van Heuvel came to stay with me and to superintend the construction of the chapel. His health was greatly impaired by fever; he goes to Farafangana occasionally for treatment and the benefit of the sea air. Father Lasné comes about every two months to hear my confession; he cannot make the journey oftener. This good and devoted confrère has the direction of the two houses of Vohipena and Farafangana, and I can only congratulate myself on his kindness and his wise counsels.

Mgr. Crouzet has announced his visit for the end of this month. It is a real feast for me to receive him, for never could I express the veneration and filial affection with which he has always inspired me. I only regret that I fall so far short of the qualifications requisite for the duty which he has intrusted to me; but, whether he employs me here or elsewhere, be sure that I shall always try to do my best.

There are scarce any details to be added, as you can readily imagine all that relates to the other occupations.

I take care of the sick who are very numerous here, using for them the few remedies that I have: the principal one is the water blessed with the relic of Saint Vincent, in very many instances most efficacious. I look after the workmen employed in the garden and sometimes I must go to the kitchen to replace the cook and, if we would have bread, take a turn at the baking...

The fever, to a certain extent, respects me: three or four attacks in the month, but with quinine and a few hours' rest it disappears. Finally, I think I can say to you what one of our first confrères wrote to Saint Vincent: "I observe our Rules so far as I can."

From my heart, I thank you, Most Honored Father, for having sent me to Madagascar how barren soever be its soil. I only beg you to ask our Blessed Father to obtain for
me the spirit of faith and self-denial that will enable me to walk in the footsteps of Fathers Nacquart and Bourdaise who were truly the model Missionaries of Madagascar.

I remain, etc.

FERNAND BERTAND.

San Salvador, January 30, 1901.

Most Honored Father,

Your blessing, if you please!

On the sixth of this month I had the honor of writing to you to impart the good news that Fathers Gaujon and Chambon are at the head of the diocesan seminary; my two other confrères and myself attend to the missions which bear most consoling results: nearly all the inhabitants of the locality where the mission is given, profit by it. It was a subject of great joy to us that the civil authorities came in a body imploring us to give a mission in their respective villages; we consented most cheerfully but they must wait their turn.

The hardest labor in these missions is the instruction of the people; everyone, in fact, must know his little catechism, before going to confession. We have made an epitome of this catechism, thirty-two questions on the most essential points of our holy religion, and every day we explain them. Father Charles Hétuin takes the boys, Father Potier the men, and your servant the women and girls.

On the 27th we terminated a mission at Las Flores; it lasted thirteen days, 1084 persons attended; and of this number there were 409 men.

After the close, our two confrères went to Guarita, in Honduras, the pastor of the place having for a long time desired a mission. I returned to San Salvador to give the second retreat to the clergy. I am at the seminary with my
two confrères, Fathers Gaujon and Chambon; all is going on well: the students are docile and the bishop is perfectly satisfied. I believe that from the height of heaven our good and lamented confrère, Father Pineda, assists us. And what I prize above all, is the charity and good understanding reigning among us.

Please to accept, etc.

JOSEPH VAYSSE.


San Salvador, July 13, 1900.

MOST HONORED FATHER,

Your blessing, if you please!

The personnel of the houses of the Congregation in San Salvador, dates from 1898. The missions were in advance of the establishment of the house; for in 1880-1881, Fathers Pineda and Vaysse in response to the request of his Grace, Mgr. Carcamo to Father Foing, Visitor, announced the glad tidings of the Gospel to many populations of the Republic of Salvador, and this with incomparable zeal and at the cost of many sacrifices. In the following years the same Father Pineda accompanied by Father Birot, or other excellent priests of the country, dispensed similar benefits to the neighboring villages and to certain parishes of the capital. At this epoch, however, the idea of establishing the Lazarists seemed an impossibility from dearth of subjects and existing prejudices which time alone could dissipate. But the project was never abandoned, and on November 5, 1898, Divine Providence at last introduced us into this Salvador so earnestly desired by Father Pineda. In truth, for twenty-four years this beloved confrère had bewailed the sad condition of his com-
patriots and besought Almighty God to give missionaries to his native land. God conducted him thither to found the house of the missions; this caused him great joy.

We were first employed in teaching catechism, giving retreats, and a mission of three weeks at San Jacinto during the Lent of 1899.

Easter Monday of this year the house of the missions was commenced. I pass over in silence the annoyances, difficulties, and vexations attending the undertaking!... The devil made every effort to oppose a work destined to destroy his dominion over the souls of men. But Father Pineda braved all opposition and on November 30, 1899 we had the happiness of taking possession of the house. In January 1900 all the title-deeds, duly signed, were in our hands.

When the outer wall of the house was completed a third Missionary young and zealous was added to our number. Father Pineda judged the occasion a favorable one to comply with the repeated and urgent requests of the people for a mission.

Therefore, February 26th, mounted upon mules, and enveloped in a white cloak to protect us from the scorching rays of the sun, with a crucifix at our girdle, we traveled on towards the parish of Arcatao. It was a long journey, 150 kilometres from San Salvador on the frontiers of Honduras. Arcatao comprises 1,300 inhabitants scattered through the surrounding valleys. For spiritualities it serves as headquarters to four small villages: Hoja de Sol, Manaquil, San Antonio de la Cruz, and the Name of Jesus: the population varies from eight hundred to one thousand. These villages are fifteen or twenty kilometres distant from the mother-parish. One pastor for 6,000 souls thus scattered will give you some idea of the labor!

We reached the halting station of the first day. A ride of seventy kilometres had been most fatiguing and the
weary body demanded rest and sleep. We found the pastor here, and as an intelligent Indian, he planned and provided for all.

The next day at an early hour we resumed our march resolved to imitate the three children in the Furnace, blessing the Lord under this intense heat. Insensibly Father Potier and your servant were lulled to rest calling to mind sweet recollections of the Seminary. The “Partez, Heralds,” no longer haunting us in imagination as formerly. In these distant lands we have the stern reality.

Traveling on a little farther we beheld superb steeds coming towards us, mounted by the authorities of the villages to which we were going: the mayor, the secretary, and other notables. At the distance of ten feet from you at the moment you fancy they are upon you, they suddenly halt, dismount, and falling on their knees humbly ask the blessing of the Missionaries. Then remounting their steeds they form a procession which is increased by the arrival of other horsemen who in a spirit of lively faith repeat the same ceremony! Our mules now require no spur; the presence of fifty, one hundred, and even three hundred of their species stimulates them. We pass under the triumphal arches erected over our pathway; rockets, petards, precurors of a great jubilee, and the joyous chime of bells, greet us.

At last we reach Hoja de Sol, one of the churches dependent on the parish of Arcatao. Here the mission is to open. Women and children are kneeling all around and devoutly receive the blessing of the Missionaries. Then at the invitation of the Rev. director, they rise, fall into line and repair to the church reciting the Pater and Ave, concluding with the Salve Regina in Spanish.

In the sanctuary where all the riches of the village are displayed, without dazzling you, however, the venerable
pastor addresses his flock in a few words, gives a solemn blessing to the Missionaries, handing them even his stole which they do not accept. Then the director announces the day on which the mission will open: this suffices to set everything in motion; here the word "mission" is a magic term. From this moment you will see persons constantly on the church grounds involuntarily recalling the thought of a large fair or market. They do not go away unless short of provisions, and then they return as soon as possible. Tents are unnecessary, they sleep on the ground.

When the mission begins, the church is too small for the multitude and we preach in the open air. From a roughly constructed pulpit, we remind these souls thirsting for the truth, of their last end, of the necessity of salvation, the malice of mortal sin, and the obligation of confession. Then in a series of sermons adapted to their capacity, we explain the commandments of God, dwelling on those most liable to be transgressed in the locality.

But the sermon, although so important, would be an almost insignificant element, were it not accompanied with a catechetical instruction. Ignorance is the predominant evil of these districts, and consequently, the source of all disorders. This is readily understood. The pastor visits the villages under his jurisdiction two or three times a year, to hear the confessions of as many as possible, to celebrate the patronal feast—and this is all. Therefore, we devote the first five days solely to religious instruction. The director assigning to each his task: one takes charge of the old people, another of the men and youths, and the third devotes himself to children. During the mission, public catechetical instruction is given every day for the space of one hour. This is an explanation of what each one must know in order to receive with fruit the sacraments of penance and Holy Eucharist. A book of thirty-four questions and answers furnishes matter for serious examination which
must be undergone before approaching the Tribunal of penance. How admirable! These good peasants, the majority of whom can neither read nor write, apply themselves with ardor to learn these questions; many even devote the whole night to the task. This frees us from all anxiety regarding the dispositions of our penitents. Thus, when we say: two thousand have made the mission, we rejoice not only because 2,000 souls have confessed and communicated, but moreover we affirm with the highest satisfaction that 2,000 souls many of whom were hitherto ignorant of things necessary to salvation, are now well instructed. Allow me to exemplify this. At Hoja de Sol a Missionary had spent the afternoon in hearing catechism; he was about to retire when the thought occurred to him to ask: "Whose turn is it?"—"Mine," said a strong voice. Great was the surprise of the priest to see the mayor present himself, regardless of human respect, in his Sunday garments, cane of office in hand (only barefooted, showing that he had no pretentions); the mayor then wished to give proof of his religious science! There was a slight rustling in the crowd, then silence. The Missionary put the usual questions to the illustrious candidate, and the responses being satisfactory, the mayor was told that he could present himself for confession. This is not the only virtuous example this worthy man has given to his subordinates. He is daily seen near the altar serving Mass with edifying piety.

Do you believe, Most Honored Father, that great pomp is necessary to maintain ardor among people who so highly appreciate the benefit of the mission? Yet, the concourse of the faithful will be much greater when the ceremony of the blessings takes place: that of children, of seeds, of crosses, or other objects of piety; on the day appointed for these, it seemed as though we were besieged. What a touching spectacle to behold that multitude of mothers having in their arms or at their side three or four
little ones, thus renewing the tender scene recorded in the Gospel, of mothers offering their children to our Divine Saviour that He might bless them and lay His hands upon them! Again, what a spirit of faith was manifested by these humble peasants forming a large circle on the church square, seated like merchants having before them four or five sacks of seed. What do they seek? The blessing of God's minister upon this seed. In fine, how the heart thrills on beholding that array of children, men, and women marching without order, the august sign of our redemption in their hands and singing with all their strength the hymn in honor of the cross, while the great mission cross is solemnly borne by four stalwart men who glory in rendering this tribute of faith and love to Jesus our Redeemer.—Such is the brief account of the mission given at Salvador.

I must not fail to mention the fruits obtained in the missions given this year in March, April, and May. We devoted eighteen days to each of the small villages of Hoja de Sol, San Antonio de la Cruz, and the Name of Jesus. The principal town, Arcatao, detained us one month. Crowds came to us from Honduras; the number of confessions amounted to 2,400; these were general confessions. Add to this, superstitions abolished, unlawful unions rectified (thirty or forty marriages during the mission); ignominious adulteries stigmatized; hatred and discord removed by the pardon of injuries; homicide held in abhorrence; theft and rapine no longer carried on professionally, and consequently, restitution of large amounts. 500 piastras—1200 francs—found no claimant. A daring robber wishing to change his life, made this frank acknowledgment to a Missionary: "I come to the mission to confess, because you, at least, enforce restitution!"

The village of Antonio de la Cruz, formerly called "Wicked Plain" was noted for brigandage and murder
carried on there incessantly; this evil had reached such a degree, that no one who had suffered from injustice dared represent the case to the authorities nor even speak of it to his friends for fear of being put to death. At present Antonio de la Cruz is scarcely to be recognized. We have seen its famous cavern situated in a deep mountain gorge ten kilometres from the village. It is a singular looking recess, profoundly dark, measuring thirteen metres in length, four in width, and two in height. It seems to date back to the days of the Spanish colony. It was probably dug out with the design of extracting silver, but was afterwards abandoned. In any case it afforded a safe retreat for robbers and their booty. From this den came forth wolves that have been changed into lambs. Would to God that all had come!!

God has then blessed our labors: the report of them has reached the capital. The clergy have spoken in glowing terms of the mission given by the Paulinors Fathers (thus are the Sons of Saint Vincent de Paul designated). The bishop is highly gratified. The people who have been thus evangelized are an object of envy, and many petitions have been addressed to us. Ah! why can we not respond to them by these words which formerly made our Blessed Brother John Gabriel Perboyre exult with joy: Levate capita vestra, appropinquavit enim redempio vestra.

Despite the trials, and above all the last so terrible and heartrending, the death of our dear confrère, Father Pineda, the impulse is given; we rely upon God to bless our work in the mission of Salvador.

I ask your blessing, and beg you to believe me,

Most Honored Father, etc.

Charles Hetuin.

Ferrabur, March 20, 1901.

In the beginning, the material condition of our mission of Ferraba was naturally, very unfavorable. We were obliged to incur debt, for we could purchase nothing without money, not even the most indispensable necessaries of life. But the natives at first brought us gratuitously provisions (rice, maize and turnips); and through the influence of the bishop the government came to our aid. Hence, we have been able to pay off our debts, and with the little surplus fund at the close of 1900 we purchased what was absolutely necessary for the house, kitchen and pharmacy.

We must wait two or three years for a dwelling in which we may live somewhat like Europeans.

For the construction of a church, of a house, and for improvement of the cabins of our poor Indians, for the promotion of health, and spiritual comfort, it seemed to us a necessity to build a small mill worked by water power, for the sawing of timber. This has been done and we look for notable progress in 1901. Unfortunately, as I am the only priest in this immense territory, I am obliged to be absent from Ferraba weeks and even months at a time visiting the different stations of my people.

In 1900, to our churches of Ferraba and Boraca which were inclosed only by a paling with a roof, we have built real walls, and the church of Ferraba has a floor and ceiling. We have collected the timber necessary for a chapel at Cabagra; and at Ujarraz, we have a temporary chapel which will ere long be replaced by a permanent one. Be-
sides, we have gathered timber for the construction of a new church in the hamlet of Buenos Ayres.

You see, Rev. Father Visitor, there is much to be done and we are in great need of money for the erection of these chapels and churches and to furnish them with what is indispensable. The mission now owns two field oxen and we shall soon have two others; that is, some one has made us a present of them, but they are still wild and need to be broken in.

Our dear Brother Stanislaus and myself enjoyed excellent health during the whole year. When we have a more comfortable dwelling we shall be secured from the constant dampness which penetrates everywhere.

The welfare of souls has not been neglected in the material cares which have engaged my attention. Eight missions have been given in the different villages; eighty-five baptisms (twenty of these pagans), nearly 700 confessions and as many Communions; among these thirty adults made their first Communion, one of these was one hundred years old. From the annual report which, in the capacity of pastor, I am obliged to send for diocesan statistics, I copy the following: 192 sermons, 159 hours of catechism, 11 marriages, and the last sacraments administered to about thirty persons.

Among the baptized Indians and even among the white colonists astonishing ignorance prevails in regard to religion: there is not a single school here.—Hence, the amount of labor.

It is sometimes impossible to observe our holy Rules; but my companion and myself do our best to practise them. We both made a long and perilous journey to San Jose to unite in the retreat with our confrères of the seminary, and I think we have both profited by it.

We have, therefore, commenced a new year of apostolic
labor full of courage and confidence, perfectly united in heart; at peace with our Indians, the civil authorities, with our diocesan Superior and with our dear confrères of the seminary who have shown us sincere affection and the kindest attention.

I commend my mission, my dear Indians, my projected buildings, myself and Brother Stanislaus to your prayers and holy Sacrifices; and also to the fervent prayers of our dear confrères of France.

Please accept, etc.

JOSEPH NIEBOROWSKI.
SOUTH-AMERICA

COLOMBIA

Serious events recently occurring in Colombia have drawn attention to this Republic. We give here some general information regarding it, followed by a letter from a Missionary setting forth its present condition.

I

The history of the Spanish colonies separated from the mother country at the beginning of the last century, is only a repetition of that of other nations in similar circumstances. Colombia has shared the fate of other portions of South America.

This vast country comprising 1,200 square kilometres, has but a scanty population compared with its surface—four inhabitants to a square kilometre; but the native race has not been stamped out by the conquerors. In proof of this we find that from present statistics there are in Colombia but 400,000 whites to 160,000 half-breed or cholos; 1,350,000 civilized Indians, 50,000 uncivilized, and 700,000 mulattoes or Zambos.

The faith was carried into these countries at the time of the conquest by the Spaniards: it strengthened and developed under their dominion.

In 1819 Bolivar having excited these provinces to revolt, they declared themselves at the Congress of Angostura, Dec. 17, 1819, independent of the mother country. In 1831, the twelve departments constituting these provinces were separated, being divided into three different groups: the first five constituted New Granada (at present Colombia); three others form Ecuador; and the last four to the east of the first five, form Venezuela.

In 1836, Gregory XII. entered into diplomatic relations with New Granada. He also established there a chargé
d'affaires who had jurisdiction over all the American republics deprived of an apostolic delegate or of some other representative of the Holy See. This post was considered very important because of the extended control of the titular; but its importance has declined in consequence of the numerous apostolic delegates, nuncios, and internuncios in Latin America.

In 1851, New Granada established upon a new basis, took the title of United States of Colombia.

December 8, 1887, Leo XIII. made an agreement with Colombia. This country was to give to the Church an annual amount, and continue to pay the rent of ecclesiastical or religious property of which it had taken possession. July 2, 1893, an additional convention was agreed upon relative to an ecclesiastical tribunal, to the organization of cemeteries, and the obligation incumbent on pastors of complying with the regulations required by the state. At present Colombia maintains an envoy extraordinary, and a minister plenipotentiary, at the Holy See. The Pope has an apostolic delegate and envoy extraordinary residing at Bogota, capital of the Republic.

The ecclesiastical division is copied from the civil division. There is but one ecclesiastical province, that of Bogota, which comprises the following suffragan sees: Antioquia, Cartagena, Santa Marta, Medelin, Nueva Pamplona, Panama, Pasto, Popayan, Socorro, Tolima—the bishop of which resides at Nueva,—and Tauriza. 1

Santa Fe de Bogota, (now from a recent consistorial decree, 1890, simply Bogota,) was made a bishopric September 11, 1562 and an archbishopric March 22, 1564; its first bishop was a Franciscan who came to the diocese in 1573, founded the seminary, and in 1582 assembled a provincial council. The archdiocese had one seminary, thirty

1 It was intended to erect Cartagena and Popayan into archbishoprics (1901).
colleges, and one hundred and sixty schools. In a portion of the territory (St. Martin) there are 20,000 Indians still infidels.

Cartagena of the Indies was erected into a diocese April 24, 1534; its cathedral was dedicated to the Blessed Virgin. This city was much frequented, for it was the port where vessels trafficking in slaves were unloaded. It was at Cartagena of the Indies that St. Peter Claver exercised his admirable charity in favor of the blacks. There is a seminary in this city.

At Medelin there is also a seminary, besides three religious congregations, one university, one college, and 141 Catholics schools having 16,035 pupils. It may be noted here that the President of Colombia, responding to the welcome address of the new apostolic delegate, Mgr. Vico, congratulated himself that Colombia enjoyed the inestimable privilege of unity of faith. He added: "Public instruction at the expense of the state has been placed under the supervision of ecclesiastical authority in all that appertains to faith and morals; and in all the departments of the Republic the instruction is under the immediate direction of religious congregations and institutions."

The diocese of Nueva Pamplona contains 250,400 Catholics, and fifty parishes; unfortunately, according to statistics before me, clergymen are very scarce: but eight secular and seven regular priests; nevertheless, there are thirty-one Catholic schools and one seminary.

In Panama, there are 147 Catholic schools and one college; in these are comprised 5,830 pupils. The labor of opening the trans-Pacific canal has brought into this diocese a great number of workmen of every nation and of every religion; Catholicity, however, has gained but little from this influx of strangers, to whom every advantage was secured except that of priests to minister to their
spiritual needs. Hospitals conducted by the Sisters of Saint Vincent de Paul, are the only Catholic institutions organized for these workmen. There are three colleges and one seminary in the diocese of Pasto. 1

II

REVOLUTION IN COLOMBIA (1899-1901).

Every one is aware that the political errors and faults, the religious and social troubles that accompanied and followed the independence of the Spanish colonies were a source of great trial to Colombia as well as to the majority of the other republics of South America. For more than half a century the Catholics of Colombia struggled to obtain victory from God, and by their perseverance they succeeded.

In 1886 a Congress assembled at Bogota, designed and voted a Catholic Constitution similar to that which fifteen years before, Garcia Morena had given to Ecuador. From this time dates an era of liberty and progress. The country ruined by a war of thirty years’ duration, beheld agriculture, commerce, and industry revive; legislation received the finishing touch, public administration was re-organized and religious worship restored. A Concordat concluded with the Holy See established harmony between the public powers and the Church, thus facilitating the erection of three new dioceses by the Sovereign Pontiff. Invited by the bishops and the government, several religious communities, and among them the Congregation of the Mission, labored efficaciously in training the clergy, in the education of youth, and in evangelizing the people. Finally, the Congress of 1898, by a legislative act, the echo of which has reached Europe, recognized the sovereignty of Jesus Christ over nations.

1 Dictionary of Catholic History, by Vacance—Latin America.
This was more than sufficient to excite the wrath of the Freemasons. After ten years of useless efforts, the Colombian radicals understood that they would gain no advantage without the aid of their brethren of the neighboring republics. In a port of Honduras, now lost to them, a conference is said to have been held by the envoys of Colombia, Venezuela, Ecuador, and Nicaragua; a contract was agreed upon in virtue of which the radicals of the five republics made common cause, pledging themselves to assist one another to attain their end. Shortly after, Alfero landed at Guayaquil and, profiting by the disagreement among the Catholics, marched upon Quito and took possession of it; Zelays did in like manner at Nicaragua. Castro on his part revolutionized Venezuela, and after repeated successful efforts was installed at Caracacas in quality of dictator. Jealous of so much glory Uribe believed that the time for action had come, and relying on the aid of the three chiefs just named, he called the liberals of Colombia to arms.

October 19, 1899 the civil war broke out. In less than one month after Uribe at the head of several thousand men attempted to get possession of Bucaramanga, the chief city of the department of Santander; but being repulsed with great loss by the government forces, he was compelled to betake himself to the frontier of Venezuela. Here he received the first succor in men and ammunition promised by the dictator Castro. Now strong enough to undertake the offensive he attacked in December at Peralonso the constitutional army under incompetent generals, and completely routed it. The legitimate government would have been ruined, had not General Casabianca taking command of the troops, blocked up the road to the capital. Uribe then established his headquarters at Cucuta in a position which sheltered him from attack, permitting intercourse with the Sea of Antilles by the Gulf of Maracaybo and with Venezuela. Thus intrenched, he was at leisure during four
months to discipline his troops, to increase his forces, to receive from foreign countries modern equipments, and ample stores.

During this time, the revolutionary fire enkindled at Santander extended to all the rest of the Republic, with the view of debarring the forces of the department from giving assistance to the army of the north and of the capital. The situation was critical; without admitting that it was desperate, the government did not hesitate to acknowledge that the country had never passed through so severe a crisis. The liberals already boasted of their victory, and the Catholics stood in need of all their courage to brave the storm.

On May 11th commenced the most bloody and disastrous battle ever known in South America. Thirty thousand combatants armed with modern weapons, were on the field. A momentous issue was at stake; hence the duration of the action. The fight was carried on for fifteen consecutive days—from May 11th to the 16th—with alternate chances of success, and with no interruption but to take nourishment and provide ammunition. General Pizon who fought the revolutionists was finally victorious. Six thousand men, the greater portion of the revolutionary camp, were left on the battlefield dead or wounded.

Only the Isthmus of Panama remained: foreign invasion reached the gates of the city. Here also was a fierce struggle: the government troops, greatly inferior in numbers, were under the command of General Charles Alban. To the foreign consular body demanding him to surrender the city in order to avoid the horrors of a fearful struggle in the streets, he courageously replied: “Never!” Full of confidence in God and in the justice of his cause, he sustained for five days—from July 21st to the 26th—with a handful of brave soldiers, 415 in number, the destructive fire of 2,000 revolutionists, and he conquered.
Despite these troubles, the two Families of Saint Vincent have continued their works under conditions relatively satisfactory. Two Missionaries evangelized the south of Tolima during seven months, and had the consolation of hearing the confessions of more than 20,000 persons. The Sisters of Charity have also with the blessing of God discharged their ordinary duties with an increase of labor and of merit, having the care of six or eight hospitals filled with sick and wounded!—R.

III.

Hostilities were accentuated during November and December of 1901. The Colombian insurgents took possession of Colon and were advancing in strong numbers towards Panama; but Dr. Alban commanding the troops of the department attacked them at the Empire Station and forced them to beat a retreat. A Colombian cannoneer, General Pinzon, stood before Colon; this city was obliged to capitulate; however, it was delivered by the insurgents into the hands of General Alban, representing the government authority. This delivery was effected by the intervention of the consuls of the Great Powers. Thus further effusion of blood was averted.

TUNJA

APRIL 1901.

The bishop is satisfied with the education and with the intellectual, religious, and moral training of the students of the two seminaries conducted by our confrères.

At present the seminary of Tunja has 117 students. 78 of these are in the preparatory seminary and 39 in the ecclesiastical. During the nine years that our confrères have
directed it, 45 priests have been given to the diocese and three vocations to the Company.

Besides the direction of the seminary, our confrères during the vacation generally keep the ecclesiastical retreat. The bishop is very grateful for this service.

URUGUAY

We give first some general information concerning Uruguay recently published, and afterwards an account of the beautiful missions given in this country.

The small republic of Uruguay, bounded north by Brazil and west by the Uruguay river from which it derives its name, has 190,000 square kilometres and a population of 788,130. Until 1620 this country was united to the Church of Paraguay; it then became annexed to the See of Buenos Ayres. Its political independence caused the rupture of these ecclesiastical bonds.

Uruguay was the battlefield whereon the Portuguese of Brazil particularly of Rio Grande with the Spaniards of La Plata met and contended for the mastery. It was a struggle ending for both sides by a proclamation of independence.

In 1821 the Brazilians took possession of Uruguay, giving it the title of Cisplatine province retaining it for six years. At this period Uruguay became a portion of the Argentine Republic for three years. Free once more, it became the theatre of the “Great War” that lasted sixteen years, from 1836 to 1852: after which the devastated country was nothing but a vast solitude. During the “Great War” Montevideo underwent a siege of nine years, from 1842 to 1851.

Uruguay having been declared an independent state, obtained from the Sovereign Pontiff shortly after, the establishment of a vicariate apostolic at Montevideo which in
1879 was raised to the rank of a bishopric. The republic ceased not to encroach on the rights of the Church: the most disastrous epoch for religion was the dictatorship of Santos.

But happily, the anti-religious laws enacted did not obtain the result desired. At present there are many religious congregations at Montevideo: ten communities of men and eight of women connected with educational establishments, while the Sisters of Saint Vincent de Paul, those of Notre Dame de l'Huerto, and the Capuchins, devote themselves to the care of the sick.

The present bishop, Mgr. Soler, has developed the religious element at his disposal and prepared among the laity a defense against future persecutions. He has organized provincial schools, and the Conference of Saint Vincent de Paul in all the parishes of the capital; also Catholic associations of workmen numbering more than a thousand members, and a large Catholic club. With the consent of the government he has obtained the erection of Montevideo into an archbishopric (April 19, 1897), with two suffragans. In Montevideo there are several colleges and an ecclesiastical seminary. ¹


Union city, Montevideo (Uruguay).

Most Honored Father,

Your blessing, if you please!

The results obtained, in the last ten or eleven missions given in March, April, and June, although humble in appearance, have been most consoling, at least to those acquainted with our country.

¹ A Dictionary of Theology by Vacance.
In the first two, those of Santa Rosa and San Antonio excellent parishes of the department of Canéolones, my companion and myself had the honor of accompanying his Grace, Mgr. Isasa, coadjutor of Mgr. Soler. In both parishes we were received with all the religious enthusiasm, of a devout people who understand the value of a mission. Not only the Rev. pastors and their respective parishioners came in procession to the station under the banner of the Blessed Sacrament and of the Immaculate Mary, but all the civil authorities of the locality; moreover, one of the generals and a colonel of the army who have possessions in these parishes. Perfect union exists between the civil and religious authorities! What a lesson given to many countries of old Europe by the people we are called to evangelize who perhaps are looked upon with disdain and as only half civilized, but who, guided by the noble sentiments of their heart know how to render due honor to God or to His representatives! Bells, petards, and rockets, announced to the environs the arrival of the Missionaries. But I hasten to say that in both localities, before ascending the altar, to solemnly inaugurate the mission by a sermon full of unction, in which after thanking the pastors, local authorities, and the people for the cordial reception tendered to him, the bishop invited all to assist at the exercises of the mission, indicating the hours for the same, and to unite with him during the Mass the better to insure the fruits thereof.

The bishop never ceased to edify us by his apostolic zeal and wonderful activity: he was everywhere: in the pulpit, in the confessional, in the sacristy, or in the parlor for private audiences; at the altar to administer the sacrament of confirmation or to invest with the holy scapular; ever “making himself all to all, to gain all to Jesus Christ.” After the eleven days spent at Santa Rosa and San Antonio, we counted 900 Communions, 920 confir-
mations; 440 were received into the confraternity of the scapular, and a much larger number of confessions.—I must mention here the remarkable success attained by explaining the catechism by means of pictures shown to the children. It is impossible to describe the enthusiasm with which they came every evening at four o’clock after their school to assist at these classes! Recounting at their homes what they had seen and heard they were, without suspecting it, so many apostles who contributed daily to increase the number of our auditors.

The demonstrations that greeted us on our arrival were repeated at our departure. Seated in a carriage placed at our disposal, we set out accompanied by a large body of horsemen who, regardless of the threatening storm, desired to render a last mark of esteem and gratitude.

We then returned to Union but we were not long to lead the “life of a Carthusian.”

The Easter festivals were scarcely passed when, on April 11th I started anew for the country, this time with my Superior, Father Gimalae who although young had acquired much experience in the missions having been trained several years in the school of good Father George.

Inheritor of his zeal as well as of his power to administer the sacrament of confirmation in the country missions, he crossed the mountains of Maldonado with truly apostolic ardor.

The fruits of the five missions, given at Coronilla, Valle del Aygua, Jose Ignacio, Garzon, and Mataojo, were most successful: 588 confirmations; 436 Communions; 28 marriages which up to this time were cases of concubinage. I do not know, the number of baptisms and confessions.

I must also tell you of the ceremony of laying the corner-stone of a chapel in a magnificent plain of Valle del Aygua; this chapel on account of its topographical situation, is destined in the near future to be the centre of a
beautiful city. Funds were already collected for the purpose; and all the inhabitants of the neighborhood will lend a willing hand.

The missions of Father Gimalac end here. Being obliged to return to the house he sent another confrère to take his place. We labored together for twelve days at San Carlos, three days at Maldonaldo, and seven or eight at Pan de Azucar. Here as elsewhere, we gave battle to the devil who seemed to take his revenge towards the last, by sending us bad weather. There were about 700 Communions; the number would have been much greater, that of marriages also, had it not been for the continued rains which twice interrupted the exercises of the mission.

Please accept, etc.

Adolphe Jauzion.
Les Missions Catholiques September 20, 1901, gave details regarding the churches of Cuba, Porto Rico, and the Philippine Isles. They are as follows:

The island of Cuba has two dioceses, that of Santiago and that of Havana.

Santiago is the archiepiscopal See.

The Catholic population of Cuba is 1,600,000.

Number of priests 311, with 202 parishes, 327 churches or chapels.—In the island of Porto Rico there is one diocese, St. John de Porto Rico, dependent on the archbishopric of Santiago.

The Catholic population is 1,042,400. 168 priests, 97 churches, 23 chapels, a seminary, 20 colleges, and one academy; there are 549 schools with 51,300 pupils.

The Philippines have an archbishopric at Manila and four dioceses: Cebu, or Name of Jesus, Jaro, Nueva Caceres, and Nueva Segovia.

The Catholic population is 6,566,000. There are 746 parishes and 221 missions; among these, 233 are served by the Recollect Fathers; 109 by the Dominicans; 228 by the Franciscans; 42 by the Jesuits; 16 by the Capuchins; 6 by the Benedictins; 158 by secular priests. In the archipelago there are 675 priests.

The Missionaries of Saint Vincent de Paul have a house for retreats at St. Marcellin, near Manila, and they direct the seminaries of Cebu, Jaro, and Nueva Caceres.

Manila, March 2, 1901.

A short time ago the American government ordered all religious instruction in the public schools to be suspended, and all images and tokens of religion to be excluded.

The scholastic year ends on the last of March; the sisters are already looking out for a house at Manila for the purpose of opening a private school where they will be able to give religious instruction and rear in a Christian manner the children who now attend the public school.

From what the Delegate has told me, I hope the sisters will soon return to Cavite where they will have a school for the education of the children of this locality.

Yesterday at the college of Santa Rosa at Manila, Sr. Joseph Miner died, she was Superioress of the establishment. Always exact and fervent, ever laborious and active, to her after God is due the preservation of this institution in which there are 60 boarders, and many day pupils. This good sister was confined to her bed three months; although suffering intensely she was never heard to complain; this was a source of great edification to the sisters who attended her and even to the physician himself. She received the last sacraments and all the consolations of our holy religion; and as far as we can judge, her death was precious in the sight of God.

Day before yesterday, Sr. Florentine Chasco, vice-visitatrix, arrived from Cebu, bringing good tidings of our confrères, and sisters in that city. There are many students in the seminary; the sisters are engaged at the House of Succor, at the hospital, at the public school, as well as at the college, where there are 160 children. Great good is effected in Cebu by the Children of Saint Vincent.

Emmanuel Orriols.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Brother John Baptist Donnez, Angers, France, September 14, 1901; 82 years of age, 41 of vocation.

Brother Anthony De Matteis, Naples, Italy, September 15, 1901; 69 years of age, 45 of vocation.

Rev. John Mary Michaux, Saint Pons, France, September 27, 1901; 36 years of age, 15 of vocation.

Rev. Juvenal Arias, Santa Rosa, Colombia, October, 1901; 38 years of age, 21 of vocation.

Rev. Fernando Blanché, Central America, October, 1901; 43 years of age, 21 of vocation.

Rev. Vincent De Lizzi, Naples, Italy, October 31, 1901; 78 years of age, 61 of vocation.

Rev. Anthony Gianotti, Mondovi, Italy, November 5, 1901; 91 years of age, 70 of vocation.

Brother Clement Howard, Quito, Ecuador, October 13, 1901; 67 years of age, 31 of vocation.

Brother John Rothschedl, cleric, Laybach, Austria, November 8, 1901; 20 years of age, 3 of vocation.

Rev. Dominic Henriquez, Bemfica, Portugal, November 9, 1901; 97 years of age, 75 of vocation.

Rev. Louis Chozas, Valdemoro, Spain, December 9, 1901; 61 years of age, 40 of vocation.

Brother Anastasius Angulo, cleric, Madrid, Spain, December 11, 1901; 22 years of age, 6 of vocation.

Rev. Peter Borghino, Sassari, Lombardy, December 14, 1901; 30 years of age, 11 of vocation.

Rev. James Serralonga, Saint Marcellin, Philippine Isles, December, 1901; 67 years of age, 40 of vocation.

Brother Joseph Durand, Majorca, Spain, December 14, 1901; 76 years of age, 50 of vocation.

Brother Joseph, Perryville, United States of North America, December 4, 1901; 92 years of age, 45 of vocation.

We have received from our worthy confrères recent Notices particularly on Rev. Pierre Chevalier of Brazil, and on

These Notices will constitute a portion of the volume containing abridged Relations of the Life of Missionaries, the last volume of which appeared in 1890.

OUR SISTERS:

Sr. Anne Desvigne, Mielan, France; 51, 26.
" Elise Chiappari, Saint Saulve, France; 30, 7.
" Ursula Jencie, Laybach, Austria; 21, 2.
" Anne Chalochet, St. Martin, France; 63, 43.
" Anne Landero, Resicza, Hungary; 19, 2.
" Clemente Villaverde, Totana, Spain; 56, 35.
" Antoinette Brocard, Rennes, France; 59, 38.
" Therese Payas, Toledo, Spain; 38, 15.
" Ramona Cantalapiedra, Valladolid, Spain; 71, 45.
" Maria Gabriel, Gijon, Spain; 23, 4.
" Venancia Magdaleno, Valdemoro, Spain; 57, 38.
" Clementina Noval, Andujar, Spain; 28, 9.
" Josephine Blanc, Marseilles, France; 33, 11.
" Aimée Le Bailly, Caifa, Syria; 30, 9.
" Catherine Matousek, Gratz, Austria.
" Virginia Avignone, Naples, Italy; 22, 2.
" Corine Caloyera, Smyrna, Turkey; 25, 1.
" Marianna Swierczk, Leopol, Austria; 30, 9.
" Marie Camus, Havre, France; 68, 44.
" Anne Martin, Constantinople; 42, 22.
" Ernestine Panhéleux, Rennes, France; 64, 37.
" Marie Pijol, Madrid, Spain; 28, 4.
" Concepcion Ros, Madrid, Spain; 25 2.
" Marie Clement, Avellino, Italy; 81, 62.
" Dominica Tobar, Murcia, Spain; 30, 8.
" Delphine Verbéke, Loos, France; 27, 2.
" Marcelina Arrestat, Libourne, France; 47, 26.
" Catherine Trochet, Limoges, France; 79, 53.
" Marie Rose Brémont, Rochefort, France; 81, 55.
" Marie Travi, Turin, Italy; 30, 7.
" Jane Gangl, Laybach, Austria; 43, 18.
" Emily Deyme, Jerusalem; 23, 4.
" Marie Royal, Hodimont, Belgium; 56, 32.
" Marie Boyer, Sedan, France; 86, 62.
" Marie Béziat, Mother-House, Paris; 21, 2.
Sr. Anne Seneery, Rio, Brazil; 72, 43.

Marie Castelli, Turin, Italy; 33, 5.

Marie Justinek, Budapest, Hungary; 27, 4.

Marie Watelin, Paris; 61, 16.

Marguerite Beaumaygue, Montolieu, France; 68, 44.

Catherine McCarthy, Dublin, Ireland; 30, 6.


Marie Mongelli, Naples, Italy; 33, 3.

Anne Kropf, Tapolca, Hungary; 28, 7.

Elise Aviez, Constances, France; 58, 34.

Jane Fontaine, Montolieu, France; 63, 34.

Marie Porterie, Mother-House, Paris; 43, 16.

Anne Borasi, Milan, Italy; 66, 45.

Louise Parodi, Dronero, Italy; 60, 33.

Marguerite Kotulla, Budapest, Hungary; 21, 1.

Antoinette Bouchard, L’Hay, France; 70, 45.

Justine Roux, Lille, France; 66, 47.

Marie Saenz, Guatemala, Central America; 24, 4.

Adelaide George, Paris; 75, 50.

Carolina Correia, Nietheroy, Brazil; 27, 4.

Anastasia Erraso, Longanes, Spain; 40, 18.

Maria Forteza, Spain; 33, 6.

Feliza Canizar, Madrid, Spain; 20, 3.

Marianna Bienna, Kalisch, Poland; 43, 22.

Aspasia Romagnoli, Montefiascone, Italy; 50, 19.

Eugenie Flatin, Chambon, France; 23, 4.

Maria Masneuf, Grisolles, France; 34, 9.

Virginia Sicard, France; 39, 14.

Manuela Echaiz, Guayaquil, Ecuador; 26, 7.

Marie Gourdon, Agen, France; 64, 39.

Maria Anquera, Estauga, Spain; 34, 10.

Amelia Contiloffredo, Naples; 32, 10.

Marie Dupont, Mother-House, Paris; 22, 8 months.

Marie Kroll, Schwarzach, Austria; 63, 42.

Sabina Kollwarth, Salzburg, Austria; 23, 3.

Zoe Bonvallet, Paris; 35, 12.

Marie Dias, Lisbon, Portugal; 40, 15.

Julia Coquerelle, St. Malo, France; 89, 68.

Clara Cure, Montpellier, France; 84, 61.

Marie Brunel, Mother-House, Paris; 29, 3.

Louise Ulli, Grazt, Austria; 21, 2.

Philomena Tantini, Fossano, Italy; 55, 29.

Marie Moncher, L’Hay, France; 26, 4.

Marie Alt, Grosswardein, Hungary; 47, 32.

Micaela Iriondo, Valdemoro, Spain; 72, 44.
Sr. Anna Guell, Cordova, Spain; 70, 44.

Felissa Icher, Grand’Combe, France; 69, 45.

Marie Muniz, Barcelona, Spain; 47, 26.

Adaigisa Rivieccio, Luccra, Italy; 26, 3.

Clara Oder, St. Polten, Austria; 26, 6

Guglielema Frincia, Lienne, Italy; 37, 12.

Maria Paradelo, Guadalajara, Spain; 24, 9.

Agnes Colafranceschi, Bracciano, Italy; 40, 15.

Sophie Delattre, Mother-House, Paris; 42, 23.

Madeleine Caillaud, Senlis, France; 67, 37.

Josephine Poplawskwa, Culm, Poland; 53, 28.

Carmen Llaurado, Madrid, Spain; 39, 10.

Angela Marin, Valdemoro, Spain; 28, 11.

Pauline Kanwicka, Leopol, Poland; 61, 36.

Jane Quinquandoh, Paris; 75, 50.

Marie de Delolme, L’Hay, France; 28, 5.

Desiré Flohot, Alexandria, Egypt; 78, 57.

Louise Kudlik, Neutra, Hungary; 54, 22.

Cecilia Sachse, Cologne, Germany; 54, 31.

Anna Obermayer, Salzburg, Austria; 30, 9.

Philippina Gueret, Marseilles; 39, 15.

Maria Plasson, Cormeilles, France; 66, 45.

Josephine Bravard, Barcelona, Spain; 69, 44.

Consiglio Cozzolino, Partenico, Italy; 33, 3.

Anna Sensel, Hungary; 25, 5.

Eugenie Dufen, Montpellier, France; 40, 11.

Alexandrine Yssaly, Château l’Evêque, France; 28, 4.

Marie de Pourtales, Coucouch, Turkey in Europe; 60, 40.

Timotea Olavarrieta, Valencia, Spain; 67, 49.

Maria Muros, Madrid; 53, 20.

Juana Lara, Madrid; 46, 16.

Natalia Macias, Madrid; 22, 1.

Maria Ricart, Las Palmas, Spain; 58, 33.

Juliana Aguirre, Granada, Spain; 49, 26.

Marie Deschamps, Nancy, France; 58, 38.

Juliette Ribadien, Bordeaux; 73, 40.

Marie Grenier, Auch, France; 72, 49.

Jane Marchou, Tonneins, France; 74, 48.

Laurentia Marion, Laon, France; 74, 45.

Estelle Baisle, Clermont, France; 80, 28.

Cecelia Strobl, Schwarzach, Austria; 51, 30.

Nicolina Pedone, Pescopagano, Italy; 42, 16.

Marie Le Gal, Amiens, France; 58, 30.

Marguerite Muranyi, Neupest, Hungary; 55, 25.

Anastasia Martinez, Cadiz, Spain; 59, 35.
Sr. Basilia Lopez, Alicante, Spain; 28, 3.
,, Maria Farran, Villalpando, Spain; 67, 46.
,, Anna Galazza, Tolosa, Spain; 76, 54.
,, Jane Guillaume, Portici, Italy; 69, 43.
,, Louise Fabiano, Naples; 43, 10.
,, Isabelle Postigo, Lima, Peru; 29, 10.
,, Virginia Delort, Evreux, France; 55, 32.
,, Marie Paraphé, Riom, France; 50, 29.
,, Emily Billon, Chalon-sur-Saone, France; 60, 37.
,, Mary Rose Mc Kean, St. Louis, Mo., U. S.; 76, 45.
,, Mary Agnes Calderon, Central-House, Emmitsburg, Md.,
,, Elizabeth Stewart, New Orleans, La., U. S.; 69, 45.
,, Martha Moore, Troy, N. Y., U. S.; 58, 32.
,, Juliana Mulvaney, Los Angeles, Cal., U. S.; 65, 35.
,, Catherine Mularkey, Central-House, Emmitsburg, Md,
U. S.; 64, 36.
,, Delphine Whibler, Philadelphia, Pa., U. S.; 82, 54.

WORK OF BLESSED JOHN GABRIEL PERBOYRE

IN FAVOR OF THE MOST NEEDY MISSIONS
OF THE DOUBLE FAMILY OF SAINT VINCENT.

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.

Truly it is a happiness for our Little Company to chant the praises of our Blessed Martyr-Brother, John Gabriel Perboyre, and for me a special privilege to be the interpreter of all our sisters here in publishing the favor obtained through his intercession for our venerated Superiorress. Every symptom of asthma has disappeared, that
dreaded disease which had caused her indescribable torture, allowing scarce a respite day or night from the beginning of October 1900, to the end of August 1901.

It would seem that even while we besought His mercy, our good God was pleased to put our faith and perseverance to a severe trial, for during fifteen days our dear patient was reduced to such extremity that to all appearance the beautiful feast of the Assumption would not find her any longer on earth. This was likewise the doctor's opinion. But precisely from August 15th dates the marvelous change that we here record: she then began to take a little nourishment and is now able to sit up a few hours every day. She is still very weak but this is to be attributed to her advanced age and the intense suffering so long endured.

As every one knows, asthma is an incurable disease, therefore we do not hesitate to regard this favor as a miracle, for no trace of the old ailment now remains.

God grant that our testimony may increase in the double Family of Saint Vincent, devotion to Blessed John Gabriel Perboyre and contribute to hasten his canonization!

Our worthy Superioress sends herewith her offering for the Work of the Missionaries, thus fulfilling the promise made on condition of being entirely cured.

Glory to God and gratitude to our Blessed Martyr!

September 21, 1901.

Still soliciting favors which I confidently expect to obtain through the intercession of Blessed John Gabriel Perboyre, I now acquit myself of the debt already contracted towards our dear Martyr. —

B. L. cousin of Bl. J. G. Perboyre.
BOOK NOTICES


These thoughts arranged simply in alphabetical order under the titles: "Abandon to Divine Providence," "Love of God," etc., form a most edifying collection, and the graceful style of the little book facilitates its circulation.

162. — Silver Jubilee (1876-1901) Saint Vincent's Church, Chicago. In-12 illustrated. Chicago.

The twenty-fifth anniversary—known both here and in America as the Silver Jubilee—was celebrated at Chicago, Illinois (United States of North America), in the Church of Saint Vincent de Paul, served by the Priests of the Mission since 1876. In this charming pamphlet the history of Saint Vincent's is illustrated by the portraits of His Grace of Chicago, Archbishop Feehan, Mgr. Muldoon, auxiliary bishop, and Rev. Edward Smith (died September 24, 1896), whose memory as pastor of Saint Vincent's parish is embalmed in the hearts of a loving and grateful people.


With what charity Saint Vincent came to the relief of the provinces of Champagne and Picardy, ruined and laid waste by the war of the XVII. century, is known in a general way. As in all subjects of this kind, details alone can furnish us with an exact idea of the situation, nor could we in the present case, otherwise form a true estimate of the frightful misery ministered to by the matchless zeal of Saint Vincent de Paul. Rethelois formed a part of the province of Champagne so sorely tried; Father Brétaudeau found among the archives of the Hotel de Ville de Rethel, seven unpublished letters from the sheriffs of Rethel, to Saint Vincent, and one letter in answer from the Saint himself. The aforementioned seven letters are quoted entire by Father Brétaudeau and, thanks to a concise and most interesting historical commentary, the reader has before him a vivid pen-picture of the war, with suffering and misery of which previously he could conceive but a vague idea.

These details supplement what was known in part through the Relations
of the Missionaries, a sort of monthly journal composed of letters from the ruined provinces, which letters Saint Vincent had printed at Paris and distributed everywhere. (Collection in-8 of 130 pp.; National Library publication). This work is a model study on the special labors that complete the history of Saint Vincent de Paul.


The valuable papers comprised in this precious volume are a continuation of the publications of Rev. Paul Bedjan, Lazarist, which works are already very extensive and most important. The historical and theological literature of the Church is thus enriched by the author in the Syro-Chaldee. The last work added to the collection forming the present volume deserves special notice: Father Bedjan has translated into Chaldee the celebrated letter of Pope St. Leo the Great, to Flavian, and he publishes also the documents "which fully justify the decisions of St. Cyril and those of the Ecumenical Council of Ephesus against Nestorius." (Preface, p. xiii).

165.—Commentarii de Religione revelata ejusque fontibus ac de Ecclesia Christi, auctore Joanne Mc Guinness, C. M. Paris, Rue des Irlandais, 5; and Dublin, H. Gill, O'Connell St.

In addition to his former works on Dogmatic Theology, Father Mc Guinness has just published in one volume the treatises De Religione revelata: De Fontibus Theologicis et De Ecclesia Christi.

In our day—and justly so—fundamental Theology lays claim to an ever-increasing importance; in order to treat his subject conformably to present exigences, Father Mc Guinness has availed himself of every source of information: the greatest modern theologians, Perrone, Franzelin, Pesch, etc. . .; still more recent historical and apologetic works of unquestioned authority have been consulted; these with the favorable testimonies which our very adversaries are forced to render us,—all are brought to bear upon the work imparting to it an exceptional value. The reader will therein recognize the same lucidity of style, the same sound doctrine, the same faithful adherence to pure tradition that characterize the three preceding volumes.

It becomes more and more evident that religious instruction can be most effectually imparted by means of edifying examples and pictures. Father Angeli has published the following gracefully illustrated volumes.

For sale by Paillard, Abbeville (Somme). Average price three cents per copy. We here transcribe catalogue:

La Foi, l'Esperance et la Charité. 20th edit.—Faisons nos Pâques. 20th, edit.—La Perseverance après la Communion. 70th, edit.—L'Esperance des desesperes. 22nd edit.—Le Respect humain. 40th edit.—Les Merveilles du Sacre Cœur. 40th edit.—Les Anges de la terre.30th edit.—

L'Ave Maria, historical examples proving the efficacy of this beautiful prayer. 60th edit.—Les Parfums du Rosaire. 20th edit,—La France à Marie. 10th edit.—La Medaille miraculeuse. 45th edit.—Le Diademe de Marie, or the Twelve Stars of the Miraculous Medal 30th edit.—Les Rayons d'or de la Medaille miraculeuse. 8th edit.—Le Mois de la Vierge Immuculee de la Medaille miraculeuse.—Enfants, aimez votre Mere. Dédié aux Enfants de Marie. 10th edit.—Le Scapulaire de la Passion: Origin and characteristics of this devotion. 40th edit.

Saint Vincent de Paul. 20th edit.—La Venerable Louise de Marillac (Mlle. Le Gras), Foundress and first Superioress of the Sisters of Charity, 95th edit.—Blessed John Gabriel Perboyre, priest of the Mission, martyred in China. 24th edit.—Blessed Francis Regis Clet; Priest of the Mission, martyred in China. 15th edit.

167.—We here note with pleasure a recent publication: Lepidopteres de Loja et des environs (Ecuador). Descriptions of new species by P. Dognin, Paris, Office of the Naturaliste, 23 Rue de la Monnaie, and 17 Rue Cassette, Paris ; Levé publisher; 1887, 1891, 1894, 1896. Four books in-4, with colored engravings.

168.—"The name of Paul Henry is henceforth identified with the military history of our country" says Mr. René Bazin in his beautiful work : L'enseigne de vaisseau Paul Henry. (Tours, Mame, 1901. In-12. 319 pp.) "The midshipman who, in the name of France commanded a detachment of French mariners, sustained a two months' siege, rescued three thousand persons from death, and who fell at the very moment that the allies were effecting an entrance into Pekin, deserves a luminous record in the annals of our navy" We add that this glorious page shall likewise be found in the annals of the Church amid the triumphs of the faith. The name and memory of this hero will ever be gratefully cherished by the religious family of Saint Vincent de Paul. Whilst one of his sisters, a Sister of Charity, was ministering to the poor in the hospitals of France, Paul Henry died in defense of the Missionaries in Pekin.

By many interesting and very important details, this book completes what was already known of the great drama enacted without the walls of the Cathedral of the Petang. Institutions of learning cannot fail to derive much profit from the perusal of the work.
169.—The great drama of the Revolution is inexhaustible in its thrilling and intensely interesting episodes. One of these episodes after learned research is set forth with remarkable ability in the pamphlet *Rochefort-sur-Mer* (1789-1802). A historical study by Abbé P. Lemonnier, almoner of the Lyceum of Rochefort-sur-Mer. (La Rochelle, Publishing House, Rochelaise, 1901. In-8 of 121 pp). This work contains interesting details on the establishment entrusted to the Priests of the Mission (Lazarists), at Rochefort prior to the Revolution, and the devotedness of the Sisters of Charity of the same city during the evil days of that melancholy epoch. Father Cosson, Lazarist, pastor of St. Louis, and others, his confreres attached also to the parish: Fathers Petitjean, Lucas, Braud, Fach, Laurent, and Bernier, refused the oath of the Civil Constitution for the Clergy: the text of the letters of the two first is given entire. The Sisters of Charity did the same; however, remaining undaunted amid all vexations, they were allowed to continue their charitable ministrations. Forced to lay aside their religious costume, they still served the poor in their humble garb. The details of these events breathe sympathy for the faithful Missionaries and for the valiant Sisters of Saint Vincent de Paul in whose name we express grateful appreciation to the distinguished and learned author. Side by side with these narratives are others, sad indeed, which the writer would gladly have suppressed did not the integrity of the historian require that they also be brought to light.

Mgr. Le Camus, bishop of La Rochelle has presented his congratulations to the author of this remarkable work. "It is a pleasure to me," says he, "to bear witness to the accuracy, ability and patience with which you have searched the archives of Rochefort, Saintonge, and Aunis... Continue to write such books, never departing from strict adherence to truth and justice. Probity is not only the first duty of every historian; it is, moreover, the guaranty of the success of his works."
38. Election of Father Bonnet, Sixth Superior General.

218. — Election of Very Rev. John Bonnet and Assistants. — Assemblies preparatory to the General Assembly were convoked in all the Provinces. Transportation from Italy being impeded in consequence of the wars, Father Figari who had been removed from Rome to govern the house of Genoa, his native city, and was there vice-Visitor, held his provincial assembly and came by sea to Paris in company with the Superior of Turin and another Missionary from the same house; but no one from the Roman Province undertook the journey. The Polish Missionaries had at their head Father Kownacki, successor of Father Tarlo in the office of Visitor of Poland; with the deputies of his Province he accomplished the journey under many difficulties. As they were delayed, the General Assembly was deferred for a few days. The Visitors and deputies of the six French Provinces were present.

In the session destined for the election of the General, Father John Bonnet was elected at the first scrutiny before nine o'clock in the morning; the household of St. Lazare experienced great joy at this result.
The Assembly then gave to the new Superior General three French Assistants; namely, Father Maurice Faure who had been assistant to Father Pierron; he was also appointed monitor to Father Bonnet; Father Pierre Humbert and Father John Couty. Father Figari was chosen as Italian assistant but he was first obliged to return to Italy to regulate certain affairs. This election was made May 11, 1711.

219.— Character and qualities of the new Superior General.— The new General was born at Fontainebleau April 1664; hence, at the time of his election he was but forty-seven years old. He entered the Congregation at a very early age; after completing his studies he taught at St. Lazare’s and afterwards in the seminary of Chalons, in Champagne. Father Jolly recalled him from this seminary to place him at the head of the house of Auxerre; at this time he was scarcely thirty years of age. When Father Pierron was elected to the Generalship, being obliged to appoint another to direct the seminary of Chartres, he was convinced that he could not present a better Superior to the bishop than Father Bonnet who gave the highest satisfaction to the learned prelate. This latter took great pleasure in assisting at the spiritual and ecclesiastical conferences given by Father Bonnet to the priests of his diocese; every one recognized in him a remarkable talent for this duty. Cardinal de Noailles delighted in his conferences given during the frequent retreats at St. Lazare, at which His Eminence assisted. Moreover, he discharged all the duties of his office with great tranquillity and peace, finding expedients for all emergencies.

220.— Eulogy of Father Julien Barbé, secretary of the Assembly: his death.— Father J. Barbé was an excellent theologian; he was Superior of the seminary des Bons Enfants and was held in great esteem by Cardinal de Noailles on account of his virtue and ability. But the
Mr JOHN BONNET

VIth SUPERIOR GENERAL OF THE CONGREGATION OF THE MISSION
AND OF THE SOCIETY OF THE DAUGHTERS OF CHARITY

(1711-1735)
Assembly was soon called upon to mourn his death as the Company was informed by a letter from the General under date of May 20, 1711: "Our Assembly," said he, "has been a source of much consolation, peace and union being firmly maintained. But it pleased God to embitter this joy, all just as it was, by the sorrow we experienced at the death of Father Barbé, secretary of the Assembly, who was carried off in four or five days by pleurisy accompanied with violent pain in the chest which baffled all medical skill: this is a great loss for the Company; he is deeply regretted here and abroad." Father Barbé was ever ready to oblige; some believed him to be much attached to Cardinal de Noailles in the disputes he had with the Jesuit Fathers; and it has been said that Father Le Tellier would have had him withdrawn from his post had his life been prolonged. After his death two volumes of beautiful prayers for the principal feasts of the year were printed under his name.

221. Decrees of the Assembly of 1711. Seminary of Renovation.—Father Bonnet was elected General in the eighth General Assembly in which also some decrees were drawn up: It was asked again if it was not time to carry out the plan designed by Mr. Vincent, requiring subjects who had been for some years under vow, to pass to a house of retreat there to renew themselves in the spirit of their state and to acquire a fuller knowledge of its functions. After weighing the reasons for and against, it was resolved to defer this regulation no longer; and the execution of the project seeming feasible, considering the present condition of the Company and of subjects, it was decided that it be undertaken at once, in the house which the General thought most convenient for the purpose. The following year Father Bonnet carried the decree into effect: he selected for this object the house of St. Charles in the vicinity of St. Lazare, formerly allotted to the education of young men,
and named Father Faure, his first Assistant, to take charge of the Seminary of Renovation.

The General notified the Company of this measure in January 1712.

"We think it well," said he, "to open this new Seminary of Renovation determined by the late Mr. Vincent in the first Assembly he held at St. Lazare's in 1642." From this we see that for a long time it was the desire of the Company to be renewed in the spirit and grace of vocation. Father Bonnet cites the very words of this Assembly: "The Congregation has resolved upon two points: 1. That henceforth a second probation will be made at St. Lazare's or elsewhere at the option of the General; 2. That this probation will last one year and will be undertaken at the end of six or seven years after leaving the Seminary without, however, restricting the General's power to advance or delay the time, according as he shall judge proper for the good of individual members or of the Company."

Father Bonnet continues in these terms: "The Assembly of 1668, under Father Alméras, limited this probation to six months, observing that it would be carried into effect when the condition of the Company permitted; and the last Assembly having judged that this probation, more necessary at the present time than ever, was not impracticable, we have decided to commence it next July 1st, without specifying whether it will be at St. Lazare's or elsewhere. Certain Superiors have already desired to be admitted. I would be pleased if they who feel this desire would inform us, that this establishment may be opened by souls of good will; this, however, will not prevent us from calling hither those who may have special need of it."

Several Missionaries immediately applied to be received. Father Bonnet then called to Paris certain ones who arrived in the spring of 1712; but they did not commence the exercises until October, ending them during the winter. They
did not remain the entire six months. The General sent all back to the houses from which they had come, not wishing to retain them at St. Lazare's nor send them to other missions, lest some might imagine that when called to the Seminary, their mission would be changed and, consequently, they might not be inclined to ask admission into it.

The General in one of his letters speaks as follows of the first exercises of the Seminary of Renovation: "We opened this Seminary at St. Charles, on the feast of the Assumption of the Blessed Virgin. Nine of our priests commenced it, and thank God, it has been most successful; these gentlemen were satisfied and edified, and we equally so. In future, we shall not have the Seminary exercises during the winter; but only from the second Sunday after Easter until the feast of St. Luke; that the priests may be able to resume their labors of the mission and of the seminaries.

"We shall receive each time but ten or twelve at the most; this is a sufficient number; moreover, the absence of so many from their duty makes it difficult to find substitutes." In this manner the Seminary was commenced and thus it continued until 1720, inclusive.

In 1720 the houses were much embarrassed: first, by the general introduction into France of bank notes which were almost immediately suppressed; on the other hand, pestilence in that year made frightful ravages, traveling was difficult, and thus the Seminary was discontinued in 1721.

At first, the individual houses whence subjects came to join the Seminary, defrayed the expense of the journey and paid board for the six months' abode at St. Charles. Afterwards, Father Bonnet judging this too heavy a charge for the houses somewhat distant from Paris, divided the expense for the board of these gentlemen among the separate houses, each according to its means, as he notified
the Company by letter; but the traveling was always at the expense of the establishments to which these gentlemen belonged. —Having stated all that concerns this Seminary established according to what was resolved by the Assembly, we return now to other decrees.

(To be continued)
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