The twenty-fifth year of the glorious Pontificate of Leo XIII., opened on February 20th. On this occasion the Superior General transmitted the following despatch:

Cardinal Rampolla, Vatican, Rome.

The Superior General, happy to see the Holy Father enter upon the twenty-fifth year of his Pontificate, offers to His Holiness in his own name and in that of the double Family of Saint Vincent de Paul, the most filial congratulations, expressing to him anew their sentiments of invariable attachment to His sacred Person and to the Holy See. Asking of God to preserve his precious life and to realize all his desires, he implores the Apostolic benediction.

FIAT, Superior General.

The Sovereign Pontiff vouchsafed to address the following reply to the Superior General:

Rome, February 20, 1902.

The Holy Father, accepting the good wishes and filial congratulations of the double Family of Saint Vincent de Paul, sends to you and to all the members of your Family his benediction, as a pledge of his special benevolence and paternal love.

Cardinal Rampolla.
EUROPE

FRANCE

READINGS FOR FEASTS

APRIL 24TH. — BIRTH OF SAINT VINCENT DE PAUL.
A DAY IN THE LIFE OF THE SAINT.

Quis putas puer iste erit? "What a one, think ye, shall this child be?" These words from the Holy Scripture have been engraven on the façade of the church erected near the Berceau of Saint Vincent de Paul, at Pouy, in Landes, Gascony, where on April 24, 1576, he was born in the village of Ranquinnes.

Had the future been revealed to those who in spirit might have heard this question at the cradle of Saint Vincent de Paul: "What will this child be?" they could have replied in the words of the liturgy on the feast of this Father of the poor: This child will one day provide food in his own country for countless multitudes perishing from starvation: he will provide them with the bread which sustains the body and with that which gives life to the soul: Pauperes Sion saturabo panibus. This little child, like

1. We have published in the Annals several of this series of Readings:
February 17th: Blessed Francis R. Clet, Vol. VI., p. 437
April 24th: Birthday of Saint Vincent de Paul, Vol. IX., p. 146
July 19th: Feast of Saint Vincent de Paul, Vol. VI, p. 3
July 26th: Scapular of the Passion, Vol. III, p. 418
November 27th: The Miraculous Medal, Vol. IV, p. 354

https://via.library.depaul.edu/annals_en/vol9/iss2/1
HOUSE IN WHICH SAINT VINCENT DE PAUL WAS BORN

Taken from Saint Vincent de Paul et sa mission sociale, by Arthur Loth; published by D. Dumoulin, Paris.
Samuel, will be chosen by God, and hereafter will pour out upon the priests of Jesus Christ with renewed intensity the sacerdotal spirit: Sacerdotes ejus induam salutari. He will set captives free; he will send apostles, his Sons, to the north and to the south; he will raise up legions of virgins an honor to the Church and to their country; he will be seated in the council of kings.

Quis putas puer iste erit? This child born today and regenerated in the waters of baptism, is one predestined. He will be admitted one day among the elect in heaven, and his mortal relics will be placed upon our altars amid the acclamations of Christian people.

All this was future glory. But what will be that life just commencing and which “full of days” for more than eighty years will be devoted to labors in the service of God and in the cause of charity? Quis putas puer iste erit?

—Behold what he will be.

For this purpose we need only describe one of the days in the life of Saint Vincent de Paul uniformly filled with good works; this will be an epitome of his entire life. We borrow the narration from one of his most reliable biographers, one best capable of estimating him.

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Day of Saint Vincent de Paul.—It is four o’clock in the morning. Although aged and infirm, having frequently spent the short interval of rest without sleep, Vincent rises, the second stroke of the bell never finding him in the same position as the first. This fidelity to the Rule of rising is for him the first in importance, as it is the first in the order of the day.

Then, at the first signal he makes the sign of the cross and prostrates himself before God. After these acts of religion, he makes his bed and repairs to the church...
er, notwithstanding the swelling of his poor limbs which he is obliged to bandage, he arrives sooner than the youngest and most vigorous. The sight of his Family assembled before the Lord fills his soul with joy. He himself was never absent from the morning meditation even when most pressed by business affairs or by the attention his infirmities required.

He entertained the most profound religious respect for meditation, regarding it as manna to be gathered every morning, under the penalty of dying in the desert of this life. Hence, he applied himself to it with the utmost ardor although his humility has concealed the effects it produced in him. But, in descending the holy mountain, his countenance sometimes appears luminous like that of Moses, and the fervor of his soul permeates his entire being, passing into his words and actions. His language, the result of this divine intercourse is, more than ever, replete with faith and charity; his humility, mortification, patience, and all his virtues shine with renewed lustre.

During his hours of wakefulness he will apply himself to this cherished exercise; he will consecrate to it all the time which the duties of his office and the service of his neighbor leave at his disposal; and every year, however multiplied soever his occupations, he will devote to meditation eight entire days, during which he will interrupt the most holy employments to entertain himself solely with God.

He engages all over whom he has any influence, to make their morning meditation; he wishes those in retreat and such as are preparing for Holy Orders to be formed to the exercise, that they may carry away with them this resolution and practice as the most precious fruit of the retreat. He himself engages the ecclesiastics of his Conferences and even the ladies of his assembly to perform this exercise.

But, above all others, he continually exhorts his Missionaries, for their own interest and that of their neighbor, to
be faithful to meditation; he particularly recommends it to preachers, catechists, and directors of souls.

In the morning after his own meditation, Vincent gives his counsels and instructions to his priests. Twice in the week, at least, he calls upon them to give an account of their good thoughts and of the pious sentiments with which God had favored them in meditation. He interrogates all in turn, even the brothers; it is a mutual edification; it is also a school, a practical lesson, by which the new-comers and the inexperienced are formed to the important art of meditation. As for himself he was edified and charmed by this repetition of meditation.

The meditation and repetition being terminated, Vincent himself recites aloud the Litany of the Holy Name of Jesus; and among the glorious epithets by which the Church invokes the Redeemer, he delights especially in this: "Jesus, Father of the poor!" After this, almost every day, he goes to confession, unable to suffer in himself even the shadow of sin; and yet, scarcely ever could his confessor find matter of absolution: "Ah! Sir," said the humble Saint to him, "if you had the light God has given me, you would judge otherwise!"

He then made his preparation for Mass, spending a considerable time in this, although his meditation was but just concluded. Finally, he vests and appears at the altar as another Jesus Christ, victim and priest; as victim, he humbles and abases himself; as priest, he is grave and majestic like the Saviour, and at the same time full of meekness, serenity, and mercy. He recites the prayers of Mass and performs the ceremonies neither too slowly nor with precipitation, so as to occupy but not exceed half an hour. He pronounces the words, particularly those of the holy Gospel, in a medium and pleasing voice, devoutly, distinctly, the lips in unison with the sentiments of the
heart. All present are edified: "How well", say they, "this priest says Mass!"

His Mass over, he hears and often serves another. Business presses, he is old, eighty years of age, he cannot walk without the aid of a cane, nor bend the knee without great difficulty; it matters not; the venerable Superior, with the simplicity of a young cleric and with far more respect and devotion, serves at the altar the youngest of his priests. This he does through faith and love; also to give an example to his clerics, that they may never allow a layman to serve Mass in their stead.

On festival days and in the more solemn offices, his piety is crowned with new lustre. He has foreseen all the ceremonies and carefully instructed himself; thus not a single rubric is violated, nor does he suffer one to be omitted.

His demeanor in the public offices is equally reverent as when under the eye of God in the private recitation of his breviary; he always discharges this duty kneeling and with uncovered head; the daily reading of the New Testament is also in the same attitude.

After thus consecrating more than three hours of the morning to prayer, and this even during the severity of winter always kneeling on the pavement of the church without ever allowing a mat to be placed for him, he returns to his room—a poor, small, humble, and destitute chamber—whitewashed walls, no mat over the tiles; a table without a cover, two strawbottom chairs and a wretched bed constitute the furniture; no ornament but a wooden cross, and a picture pasted on the wall. No fire, not even a chimneyplace; and this too at the age of more than eighty years, until his disciples forced him to take another room, because he needed fire in dressing his ulcers. But how he humbled himself for this!

He is now engaged in visits and in various affairs; but
their diversity and number detract nothing from his calmness, self-possession, and recollection. He receives with benevolence all sorts of persons from within and without; listening to them with his ordinary attention; never interrupting them; always pausing for a few minutes between the question and answer to consult God. St. Lazare’s is the house of universal consultation whither, from Paris and the provinces, all repair who need counsel for themselves or concerning their undertakings: nothing is done in regard to religion or charity without the advice of Vincent, and without, at least, the help of his prayers.

Besides his occupations at home, duty daily calls him abroad. Often twice in the day, the holy priest leaves the house for the quarters of Paris where his presence is required, or to visit some of his charitable institutions. He goes to court to assist at the council, to solicit charity of the queen, or to settle some dispute; three times in the week he presides at the assembly of the lords and ladies; frequently he is called to other special assemblies either of prelates, doctors, Superiors of communities, or, in fine, persons of condition. Thence he departs to a monastery or to some family to restore order and peace; he goes to encourage a confraternity of charity, to console prisoners and galley-slaves; to visit the sick in their homes and in hospitals; to gladden the hearts of the old people of the Name of Jesus, or to lisp with the little foundlings.

Passing from place to place, he carefully employs his time; he prays, plans a work, or prepares an instruction; sometimes, he even writes a letter in the carriage.

In the noisy streets, at the court, and at assemblies, he never loses sight of the presence of God, calling this to mind at least four times in the hour. The clock strikes; he removes his hat, makes the sign of the cross and raises his eyes to heaven, although generally he casts them down,
even closing them when riding, or fixing them upon the
Crucifix of the chaplet which he always carries at his
girdle. That he may see nothing and be seen by no one,
and thus more easily entertain himself with God, he
generally draws the curtain of his carriage. It is not to
be doubted that the sight of created objects, far from
distracting him raises his heart to their Author; never­
theless, in depriving himself of the view of pleasing
objects and in mortifying his senses, he honors God and is
united to Him. Although very sensitive to extremes of
temperature, he took no precaution against cold or heat;
not even gloves in winter, and yet his hands were chapped
and swollen like his legs.

In walking through the streets, he observed the same
recollection, the same practices. Passing a church he
would enter, prostrating himself on the ground. At the
Angelus bell, in the midst of a crowd as at court, he would
lift his hat, kneel and recite the prayer; he sees no one,
although all behold and admire him; even children point
him out, saying: “There goes the Saint!”

At last he returns home. Immediately he salutes the
Blessed Virgin and his Guardian Angel as when going
out; this is his custom at all times, requiring his children
to do the same on entering and leaving their room. As on
leaving the house he first adored the Blessed Sacrament, the
Master of the house, he does in like manner on returning
to it; sometimes this is very late, and yet he forgets him­
self spending several hours.

He passes to the refectory; if the Community is at
table he takes a seat anywhere, frequently the last place
below the brothers. There is no difference of nourish­
ment between him and his children any more than of
place, even in the infirmities of extreme old age. If the
common repast is over, his spirit of mortification rejoices,
he can gather up the leavings. If everything has been
served, he asks for nothing and is content with a little bread. He never calls for wine, drinking only pure water. This frugal repast occupying but a moment, is nevertheless his first, and often his only meal in the day; for according to his custom he took nothing in the morning. This meagre fare so sparingly taken did not satisfy his spirit of mortification; he had in reserve bitter powders to mingle with his food rendering it still less palatable. Nature sometimes sank under the ordeal, and at night he was so faint that he was compelled to take a morsel of dry bread, the only relief he would accept.

Such was the repast destined to repair his wasted strength in a long day of labor; and yet, in the evening sitting down to his scanty morsel, he reproached himself saying: “Ah! miserable man, you have not earned the bread you eat!”

It may be said his fast was continual; it was yet more rigorous twice in the week and on all days commanded by the Church. When more than eighty years of age he contented himself with the salt fish served to the Community. In the evening, a little bread, an apple, and water just colored constituted his collation. He abstained even from this when he arrived a little late from the city; then without eating, he retired to his room or repaired to the church to preside at a spiritual conference.

After repast, his children have an hour for recreation; Vincent never took it.

When all had retired and St. Lazare was wrapped in sleep, he alone was watching; his nights are almost as laborious as his days. On his return he found a multitude of letters from every point of the kingdom and from foreign parts; to these he responded at night. Now, it is a bishop, a priest, a director, consulting him on the most important and delicate matters; again, noble lords and ladies propose missions on their estates, or some work of charity;
here, is the Congregation of the Propaganda or the East India Company asking priests for Asia and Africa. At another time, it is a distressed mother begging him to intercede in behalf of her son a captive in Algiers; or a renegade, conjuring him to arrange for his return to the faith; the nuncios of France seek his advice relative to weighty points regarding the Gallican Church or even the universal Church; and Superiors of religious communities ask his concurrence in the reformation of their Order or of their house. Again, a religious, a mere novice, consults him on his vocation or change of state; a multitude of pastors, of priests, submit to him the difficulties of their ministry or of their conscience. In fine, and chiefly, his double Family of Missionaries and Sisters of Charity demand his daily solicitude. To the least of his children he responds with an exactitude equalled only by his benevolence. He writes regularly to all his houses; and to each, besides his counsels and decisions relative to its exclusive concerns, he imparts general tidings of the Company; his letters thus become a sort of gazette of the Mission and of its works.

Most frequently, the midnight hour finds him still at work; now he prepares to take a little rest, but not until he has punished himself by a severe discipline for all these good deeds in which he discovers only imperfection and sin; in the morning he had prepared himself for them by a similar penance. All this is but his regular and daily exercise of mortification. In time of public calamities, in the general and particular needs of his Company, and especially when he learned that some fault had been committed in one of his houses, he imposed upon himself extraordinary penance. “My sins”, said he, “are the cause of all the evil that has happened; is it not just that I do the penance?” At all times to the discipline, he adds the cilice, bracelets, and pointed copper girdles to which he
CHURCH OF THE BIRTHPLACE OF SAINT VINCENT DE PAUL

Taken from *Saint Vincent de Paul et sa mission sociale*, by Arthur Loth; published by D. Dumoulin, Paris.
sometimes substitutes a hairshirt still preserved, the very sight of which inspires terror.

He falls on his knees for his last prayers, and, above all, to make his daily preparation for death. He arranges his bed—a miserable pallet, without mattress, curtains, even without sheets. In the last years of his life, yielding to the entreaties of his children, he consented to have curtains around the bed but continued to sleep on straw; and yet, how he reproached himself for this tower of a bed, this close curtained bed! Very often on this wretched couch he found neither rest nor sleep. Consumed by fever, tortured by the pain of his ulcers, he is in a heavy perspiration; during the long and cruel hours of wakefulness, he blesses God, prays, or plans his holy enterprises.

Such is the day of Saint Vincent de Paul—the uniform web of his life. (Maynard Vie de Saint Vincent de Paul).

** The perfume of his life and virtues embalms the spot where Vincent de Paul was born; there as, in an oasis in the midst of the vast Landes comprising this region, his works flourish.

In olden times God changed the name of places which he had specially blessed; thus in sacred history the place of Jacob's vision received the name of Bethel, that is: "Where the Lord dwelleth." Hence, to the birthplace of the Father and Model of charity in these last ages, has been assigned a new name recalling the glory due to this humble village. At present, when the traveler journeys by rail from central France towards the Pyrenees, after saluting the church of Buglose, he soon descries the dome of another sanctuary; and if, while the train halts, he listens, he will hear an announcement surprising to the stranger, but which gives joy to the soul of the pilgrim: Berceau de Saint Vincent de Paul.

Therefore at the Berceau of Saint Vincent de Paul the
humble cottage where the Saint was born, is preserved as a relic piously kept in repair; in this very house pilgrims come to pray, and priests there celebrate Holy Mass. The oak under which the youthful Vincent was accustomed to kneel before a statue of the Blessed Virgin, still lives; a magnificent church stands upon this blessed soil.

Around the house and under the shade of this temple are grouped the works dear to the heart of the holy priest: they flourish under the care of his Sons and Daughters, the Priests of the Mission and the Sisters of Charity. Orphan boys and girls, old men and old women are gathered around this Berceau; a professional school has been established there. And the pearl of these admirable works is the Apostolic School: eighty boys are there growing up and preparing by study and the practice of virtue, to become apostles.

At the remembrance of a life so well filled, and in the contemplation of such glorious works who would not feel pressed on this anniversary of the Birth of Saint Vincent, first, to bless God, and then to implore Him to raise up inheritors or imitators of the zeal of Saint Vincent de Paul?

GERMANY

ORIGIN AND DEVELOPMENT OF THE WORKS OF THE SISTERS OF CHARITY IN THE PROVINCE OF COLOGNE.

The narration of the commencements of the Sisters of Charity at Cologne, is truly the history of the grain of mustard seed, so small and insignificant were they. But it may also be said it is the history of the first Christians, so admirable was the fervor of these first Daughters of Saint Vincent on German soil. Admirable also was their
self-abnegation, their love of poverty, of obedience, of their Holy Rules. May these virtues ever remain the pledge of stability and progress in this beloved Province!

1850: Entrance of the first Missionaries into the Seminary.—The establishment of the Sisters of Charity at Cologne is closely connected with that of the Missionaries;—a few words on this subject.—In May of 1850, four young priests of the diocese of Cologne, set out for Paris to enter the intern seminary of the Children of Saint Vincent de Paul. These were Messrs Marcus, Müngersdorf, Stroever, and Richen. They had received permission from His Eminence, Cardinal Geissel, to leave, on condition of returning to the diocese of Cologne after their Seminary to be employed in the work of the missions. Several young girls, some of them relatives of these priests, followed them to Paris to become Daughters of Saint Vincent. But as this Community had no establishments in Germany, and was entirely unknown in the Rhenish provinces, these first sisters on taking the habit, were dispersed through France, Poland, and Austria where a branch of the Sisters of Charity had just been affiliated to the great Family of Saint Vincent. The Countess de Brandis, Superioress of these sisters who came from Munich in Bavaria, was the first Superioress at Gratz and later, the first Visitatrix of the Province of Austria.

1851: Arrival of the first Missionaries at Cologne.—The four above-mentioned priests, after spending one year in the Seminary returned to Cologne (1851), accompanied by an experienced German Missionary, Father Hirl from Italy, and who was their first Superior. Reverence for these first Sons of Saint Vincent and the extraordinary blessings which it pleased God to shed upon their missions, excited the desire of having also Daughters of this same Father.

1852: Arrival of the first Sisters of Charity at Cologne.—
The following year, the estimable pastor of St. Ursula’s parish at Cologne, Father Vill, afterwards canon of the cathedral, invited and secured the first sisters. April 1, 1852, the clergy of St. Ursula, preceded by the Cross and banner, and accompanied by the devout faithful went in procession to meet them at the old port north of the city, named Eigelsteiner Thor, to conduct them first to the venerated sanctuary of the virgin martyrs, companions of St. Ursula, and thence to their humble dwelling in Glockenring St. This house had been offered by a pious young lady who one year after entered the sisters’ novitiate at Paris.

First Children of Mary at Cologne.—In this house the four Daughters of Saint Vincent commenced their works, one of which, however, the Association of the Children of Mary, had been already prepared by the zealous pastor. This good priest while vicar at St. Severin, a parish on the coast directly opposite the city, had organized a society of young girls, which society followed him to St. Ursula when nominated pastor of this church. It was quite natural, therefore, to make this the centre of the Association of the Children of Mary; and, as the first members came from the extremity of the city, the Children of Mary soon became known and appreciated in every quarter.

First works and first trials.—Besides the Children of Mary, the sisters had an asylum for abandoned children, a school for poor little girls, and they visited the poor in the parishes of St. Ursula and St. Gereon. The lady donor wished the sisters also to provide a home for servants out of employment, but the attempt was not successful. Whether for this reason or from inconstancy of character, the young lady became disgusted with her vocation and left the Company to undertake on her own responsibility the desired work. She returned from France and in 1854 withdrew her donation, that is, the house and all the furniture.

This was a severe trial for these rising works after two
years of existence; but a merciful Providence had already prepared the instrument to continue and perfect His plan. The excellent pastor of St. Ursula, Father Buschkausen, the successor of Father Vill, appointed canon of the cathedral, had rented a small dwelling quite near the church of St. Ursula; and notwithstanding the extreme poverty of the sisters their works progressed and prospered. A sister who shared this life of privation and hardship says: “The house provided by the pastor comprised a cellar lighted by two small windows: this apartment serving as a refectory for one hundred children, as well as a kitchen and dispensary for the sisters who attended to the poor. On the ground floor were a few apartments for the use of the sisters and a class room; the garret was the children’s dormitory. The furniture contributed by the neighbors when the foundress claimed her gifts, was a heterogeneous collection of tables, beds, chairs, benches, etc., of all designs and sizes, but not always in sufficient number. Hence for want of beds the smaller children were laid in packing boxes begged from merchants; and when after some time the sisters had the consolation of receiving two postulants, they were obliged during the meal to sit on a stool with the plate on their lap. Food was on a par with the rest: potatoes in every variety of preparation were the chief element; dry bread and coffee, if indeed an infusion of chicory merits the appellation, completed the bill of fare. Meat was scarcely ever provided. Fortunately, the Missionaries who resided a short distance from the sisters generously shared with them the provisions they received from time to time.”

The sum of $120 allowed the sisters for gratuitous classes, increased by the few cents given by the children’s parents, and the manual labor of the sisters, would not have saved them and their little girls from starvation, had not a rich benefactor, Count Clavé de Bouhaben, allotted them an
annual rent of 300 thalers, about $240 for which, later, he substituted a fine lot upon which was to be erected the magnificent dwelling occupied by the sisters at present.

**First Sisters:** Before concluding this history, it is but natural to make acquaintance with the good sisters who watered this foundation with their sweat, and to mention also another house commenced shortly after that of St. Ursula. The first sister-servant or Superioress, was Sr. Erdman from Italy. But the climate and hardships of the life proving detrimental to her health, she returned to Italy, Sr. Schlich taking the vacant post. After the death of this latter, January 3, 1853, Sr. Heuzé was appointed to the office which, however, she held but for a short time; her health failing she returned to Paris, yielding her position to Sr. Swieteczky who came to Cologne in the fall of 1852. This good sister became the instrument of Divine Providence for the prosperity of the Family of Saint Vincent, after the severe trials to which it had been subjected from its first establishment in Germany. Other colaborers in the early days were Sisters Philippsky, Dollman, Hirschbronn, Hundhausen, Pomp, and Brüning.

**Foundation of the Parish St. Andrew:** While the sisters of St. Ursula were carrying on the works of Saint Vincent in the midst of trials and difficulties of every nature from December 11, 1852, a new colony of Sisters of Charity was invited by a committee of pious ladies to the neighboring parish, St. Andrew, Stolkgasse Street, opposite the house which the Missionaries bought soon after. Sr. Richen, first Superioress of this foundation, says: “It was a very beautiful work undertaken by a committee of ladies under the auspices of her Highness, Princess Augusta of Prussia future empress of Germany.

Here was an asylum for children (a guardian school), an ouvroir, in addition to a primary school in which two hours each day were employed in class work. This was the
only school for girls at this time in the parish St. Andrew. From ninety to one hundred pupils were received, all furnished with board and clothing. These children were obliged to remain at school until the age of fourteen; and they who after this continued to attend the school for five years, received from the princess Augusta on the occasion of her annual visit, a silver cross as a reward. We may state here that the good princess, even after becoming queen and empress, preserved the utmost kind feeling and sincere friendship for the sisters, even embracing good Sr. Richen, Superioress of the house, and those that succeeded her. Although a Protestant, she entertained great reverence for Catholic practices of piety, kneeling upon the prie-dieu prepared for her before the tabernacle, so that some conjectured she must have been secretly a Catholic.

Church of the Missionaries.—At the side of the house purchased by the Missionaries and directly opposite to the sisters’ dwelling, as above-mentioned, was a small Protestant church, to the great chagrin of good Sr. Kolb. In a sentiment of piety and simple faith, one of Sr. Richen’s companions, in order to banish heresy from this building and from the vicinity of the children of Saint Vincent, slipped a medal of the Blessed Virgin under the door, praying with great confidence that she who triumphs over heresies, would vouchsafe to transform this little Protestant temple into a Catholic church. Her confidence was rewarded; the Missionaries soon purchased this edifice; and after using it for their private chapel until 1868, erected in its place a magnificent Gothic church, the ornament of the district, and which has become a favorite sanctuary among the pious inhabitants.

(To be continued).
In March 1901, there was a mission at Trifail-Terboole. There was no limit to zeal, and every day at four o’clock in the morning, we found the faithful grouped around the confessional.

The laboring men, especially, 3,000 being employed in the neighboring mines, were most fervent; twelve or fourteen confessors were not sufficient for the task. When the Missionaries left the confessional at eight in the evening, a man from the crowd cried out: “My God! I have not been to confession for seventeen years, and there is no chance for me.” Many took their food during the night, that they might be able to wait through the day at the confessional.

In April, a mission was given at Remsnik. This coincided with the seven hundredth anniversary of the establishment of the parish by the Benedictines. All the men without exception, took part in the different offices of the mission; the Protestant minister then in the neighborhood united. As a general thing, the anti-catholic spirit, crying; “Down with Rome,” has but few abettors in these regions. Two young men were killed shortly after their apostasy: one of them was struck at the door of the church uttering the cry: “Down with Rome;” he was found dead in the morning. The other came to the mission imploring us to receive him again into the Catholic Church; the Protestants had urged him to apostatize, promising him 50 francs which, he said, he had never received.

At the close of April, a mission was given at Servola.
near Trent, in which Mr. Zdravlic participated. On account of the dissensions among the Slavs and Italians, the mission lacked the usual success, until the sermon on the education of children and the blessings which these latter drew upon their parents, was delivered. Then the confessionals were thronged, so that the priests to satisfy all were detained until a late hour of the night. The associations of women and young girls organized were joined by a great number.

A mission was held in the beginning of September at St. Lawrence. From two o’clock in the morning the confessionals were, so to speak, besieged. The police, professors, etc., attended in a body great—edification resulting from this circumstance.

Finally, in October, we had a mission at Dolina (Capo d’Istria); the dispositions of the people in this place are excellent; but, on account of some diversity of dialect and other contested points, the people of the neighboring parishes keep aloof from the Catholic centre. So successful was the mission, that almost every one approached the sacraments.

John Macur.

BELGIUM

FIFTIETH ANNIVERSARY OF THE FOUNDATION OF THE ESTABLISHMENT OF THE SISTERS OF CHARITY AT TILLEUR.

The traveler who visits Liège, capital of Wallonia or Belgium where the French language is spoken, delights in a steamboat sail up the Meuse for the distance of over six
miles, to enjoy the picturesque shores of this river. He notes with admiration the varied landscape, but he is particularly attracted by the numerous manufactories which have arisen on its banks, necessitated by the rich coal mines in operation.

At night this region presents a terrifying spectacle, especially when viewed from the heights of Cointe. From the chimneys and sides of these immense structures torrents of flames escape, seeming to envelop the whole district in a terrible conflagration. At the side of certain blast furnaces, deposits of dross form mountain heaps daily augmenting. The melted scoria flowing into iron wagons, gives an idea of the burning lava issuing at night from the crater of a volcano.

The workings of these factories and the coal mines employ a large number of men; hence, the valley is thickly populated. The divers centres which seem an extension of the city of Liège, number 8,000, even 10,000 and, as at Seraing, 40,000 inhabitants. In this lastnamed city, the sole establishment of Cockerill, comprising coal mines, kilns, blast furnaces, rolling mills, smelting houses, refining furnaces, cannon founderies and workshops, employs 15,000 hands.

Mr. William Dallemagne, the chief manager of the founderies and mills of the village of Tilleur, established in 1851, in the vicinity of the factories, a school for the workmen’s children confiding it to the Sisters of Charity. On November 18, 1901, he witnessed the celebration of the Fiftieth Anniversary of this foundation.

On the morning of this day, a Mass of thanksgiving was celebrated. At three o’clock in the afternoon, there was an imposing assembly at which Mgr. Rutten, bishop of Liège, presided, attended by the Rev. Canon Galopin, a native of the country. Mr. and Madame William Dallemagne and Madame Jules Dallemagne were present;
also Mgr. Schoolmeesters, the venerable Dean of St. James, since prelate of the household of His Holiness and Vicar General. Father Gleizes, Director of the Sisters of Charity in the Belgian Province; Abbé Smets, professor in the ecclesiastical seminary, ancient pastors and curates of Tilleur; the parochial clergy and several priests from the environs. Also a large delegation of Sisters of Charity from the neighboring houses.

On entering the courtyard, the Bishop was saluted by the applauding multitude that filled it. A child of the asylum stepped forward to welcome his Grace.

After the ordinary preliminaries, Father Delville, the parish priest, read a report to which the audience listened with lively interest.

We regret our inability to describe these charming festivities and the enumeration of the various works established at Tilleur. We copy from the report, a notice of an institution very recently organized, on account of its remarkable success and development, proving a source of universal gratification.

On July 26, 1900, the first assembly of Christian Mothers was held under the auspices of St. Anne, fifty-eight members being present. At the end of September the number had increased to 108; at the first anniversary of the foundation 156 attended, and at the present time, the figure has almost reached 200. The assembly is held every Thursday at two o'clock. This work completes the series. Madame Ledent Galopin, former president of the Children of Mary, is president of the Association of Christian Mothers.

A society of mutual succor was founded in this last association November 22, 1900. At present there are 105 associates. The sum contributed amounted to $170. Seventy-five dollars of this have already been employed in defraying expenses. The government which has legally
recognized this society, granted it, through the influence of Mr. Dallemagne, an annual appropriation.

A savings fund has also been organized. "Be economical," is our advice to these mothers, "and reflect that trials may befall you. Strive every fortnight to register a franc or two on the account book and which you will leave here that you may not be tempted to withdraw it." These recommendations have been followed and today more than $120 are at the disposal of the owners.

This interesting report concludes thus:

St. Augustine, on one occasion, reminded his flock of a custom held in honor by the Jews. They who passed by laborers working in the field were accustomed thus to greet them: "May the blessing of the Lord be upon you. *Benedictio Domini super vos.*"

You, My Lord, have laborers before you:

First, the noble family that has inaugurated these works and that still labors in the cause of God and of His Church.

You have before you the Sisters of Saint Vincent de Paul who have so faithfully cultivated the field intrusted to their zeal.

You have before you Christian Mothers who so courageously fulfil their high and noble mission.

You have before you young girls who so gladly repair thither to refresh their souls after the labors of the week.

You have often seen those dear school children hastening joyously to receive the lessons of their beloved teachers.

Vouchsafe, My Lord, to bless them, and may your benediction extend beyond these walls and descend also upon our thousands of workmen in the factories and mines. It will be for the entire parish a pledge of heavenly favors.

His Grace addressed congratulations and paternal advice to all.
After the *Te Deum* in the chapel and Benediction of the Blessed Sacrament, the festivity was prolonged in a charming intimacy.

In August of this year, 1901, the 25th anniversary of the foundation of a house of the Sisters of Charity at Liége, was celebrated. This establishment is due to the generosity of the Dallemagne family. Mgr. Doutreloux who presided at the feast expressed his admiration at the devotedness of the sisters and the result of their labors. All hearts here were much affected beholding the successor of this illustrious prelate manifesting a like interest in these fruitful works of the apostolate, and evincing the same affection for the members of the Family of Saint Vincent de Paul.

**Sr. Julia Cordier.**

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**SPAIN**


Pancorbo (Province of Burgos), January 14, 1902.

I am happy to inform you that the missions of the ecclesiastical province of Burgos, have been attended with the happiest results. **God**, in His infinite mercy, vouchsafed to shed abundant benedictions upon the villages we have evangelized to the present time. We feel that **He** will continue to favor us, giving us grace and strength for the missions we shall give until May, at which period the pressing labors of the field will force us to interrupt our task and return home.

Since last October, we have given missions in nine vil-
lages comparatively small. We had only 6,376 Communions, but very few dispensed themselves from confession.

This province of Burgos is far more religious than others in which we had previously labored. The inhabitants have more faith, are more simple, humble and respectful in regard to the requirements of Holy Church. Here, it is seldom that persons fail to comply with the precepts of the Church; that of annual confession, of Mass, and other traditional practices, which elsewhere have fallen into disuse, continue to be observed here. True, the priests in this district are more zealous and exemplary; doubtless for this reason the people are more exact. Missions, however, are none the less necessary, because, in the midst of these good qualities, vices reign, and everywhere general confessions are useful.

In consequence of the cold, the missions of this province are more painful for us than those of Estramadura and Andalusia, but they afford greater consolation on account of the lively faith of the people.

I have happily spent seventeen years in this principal work of our beloved Congregation. I ask God to grant me health, if such be His good pleasure, that I may continue to labor for the salvation of souls.

NOEL VILLAREJO.

Letter from REV. MARIEN GARCES, Priest of the Mission, to VERY REV. A. FIAT, Superior General.

La Iglesuela del Cid, February 24, 1902.

I was sent here by our Rev. Father Visitor, in December, and for the accommodation of the Community I purchased an old dwelling which, in due time, we shall occupy.

On the fourth of this month, accompanied by two brothers, I came again to preach the Lent, renting a house in
compliance with the contract of foundation, and commenced this ministry on Quinquagesima Sunday.

Thank God! the sermon of the day produced consoling fruits, and I trust that the entire population will worthily approach the sacraments during this holy season.

Marien Garces.

ITALY

Rev. John Rinaldi, Superior of the house of Turin, died February 5th at Genoa in the house of the Congregation. He was venerated and beloved by all who knew him, for his benevolence of character, his piety, and the wisdom and prudence of his direction.

A notice on his life will be published.

HISTORICAL NOTES

ON THE

ESTABLISHMENT OF THE SISTERS OF CHARITY

IN ITALY. ¹

TUSCANY ²

FIRST ESTABLISHMENT AT SIENA

1843.

Count de Serristori, Governor of Siena, authorized by his Imperial and Royal Highness, the Grand Duke of Tuscany, expressed his desire to the Community of the Sisters of Charity, to show the Tuscans “what the charity of Jesus Christ can effect:” these are the words of this excellent Christian. He therefore requested sisters to serve the female patients in the hospital of Santa Maria

¹ See Vol. VIII, p. 190.
² From manuscript in the Mother-House of the sisters.
della scala and the foundling children dependent on the same authority; intending later to engage sisters for the service of male patients, in order as he said, not to conflict with Tuscan prejudices.

Twelve sisters were appointed to repair to Siena in January 1843. Their arrival which was to remedy many abuses existing in the women’s hospital and at St. Sebastian where the foundlings were established, raised up as many enemies as there were employees whose disorders were to be rectified.

The establishment continued until 1848 in the midst of ever recurring difficulties. So great was the disorder, that even the life of the sisters was attempted. Their adversaries grew still more terrible and powerful after the Revolution. The Community recalled the sisters. Having left the hospital of Siena to go to Leghorn, they came thence to the Central-House of Turin, March 26, 1848.

II. ESTABLISHMENT OF THE PROVINCE OF TUSCANY

1855

The outset.—From the foregoing remarks it appears that the sisters commenced to extend beyond Piedmont in the region bordering on Liguria in the territory of Placentia and in Tuscany in the charming city of Siena. They at first had the direction of the hospital in the last-named city: soon after an establishment for deaf-mutes was intrusted to them under the direction of the lamented Father Pendola who held the sisters in the highest esteem.

These sisters were sent from the Central-House of Turin; but in 1855, Mr. Landrucci, Minister of the Interior, conceived the design of establishing a Central-House of the Sisters of Charity in Tuscany. The government acceded to the proposal and commissioned this gentleman to ne-
GENOA

House of the Mission founded at the request of Cardinal Durazzo in 1647.
As it is at present.—Taken from *Saint Vincent de Paul et sa mission sociale*, by Arthur Loth; published by D. Dumoulin, Paris.

Published by Via Sapientiae, 1902
gotiate with Father Etienne, Superior General of the Mission and of the Sisters of Charity.

The Tuscan government accepted the conditions laid down by the Superior General and granted his request to establish at the same time a house of Lazarist Priests for the spiritual direction of the sisters. This Central-House of the Sisters of Charity was to be established at the conservatory of St. Jerome at Siena, while the Lazarists would be installed at the Casa Pia, a house already destined for ecclesiastical retreats.

The conservatory of St. Jerome was occupied by the Oblates, formerly designated “Devoted Virgins” who by their institute were destined for the education of young girls. It must be acknowledged that this community had greatly degenerated: disunion, numerous and serious abuses had crept into it, so that the education of youth was much neglected. The Tuscan government had solicited from the Holy See the faculty of transferring the habitation and the revenues of this conservatory to the Community of the Sisters of Charity, allowing each Oblate a life pension from the rents of the conservatory: the Holy See sanctioned this measure by a brief, dated August 31, 1855.

The Superior General of the Sisters of Charity appointed Sr. Mazin, Visitatrix of the Central-House of Turin, to visit and examine the situation. But the Oblates were so exasperated that, fearing some disagreeable adventure, it was thought unsafe for her to go unattended by two policemen; but Sr. Mazin would not accept the proposal. Having made a thorough investigation of the Conservatory, she offered to cede a portion of the building to the Oblates who wished to remain; this agreement was sanctioned by the government that granted them one wing of the building. The sisters therefore were to take possession at the departure of the Oblates.

Despite the obstacles arising, the archbishop of Siena,
Mgr. Baldanzi, was obliged to carry the brief into execution. Therefore, in June of 1856, a portion of the dwelling was assigned to the Oblates wishing to remain, and the rest was put at the disposition of the Sisters of Charity.

Sr. Moncontié, Superioress of the sisters in the hospital of Santa Maria della scala at Siena, was commissioned by the Community to take an inventory of what was left at St. Jerome's, by the Oblates. She found the house in so forlorn a condition that she resolved to make some immediate repairs to render certain apartments habitable; and considering her destitution, the Superioresses of the houses in Siena made a collection to provide what was absolutely necessary for the first sisters who were to dwell in it. September 10, 1856, Father Etienne, Superior General, came to Siena; he found almost insurmountable difficulties in the way of establishing the Lazarists there.

Mgr. Mencini who had granted the house, being dead, his successor, Mgr. Baldanzi, thought it impossible to carry out the designs of his predecessor. Therefore, the Superior General, convinced that later all would be satisfactorily arranged, decided that a Missionary from Florence should come weekly to Siena.

On the anniversary of the martyrdom of Blessed Perboyre, September 11th, Father Etienne attended by two Missionaries, came at seven o'clock in the morning to celebrate Holy Mass in the chapel of the new Central-House to invoke the blessing of God on the works about to be commenced.

Several Lazarist Missionaries from France and Italy were present; among them Fathers Peyac, Sturchi, Massucco, Littardi, and Guarini.

Mother Mazin and sisters from the different houses of Siena, Leghorn, Florence, Prato, Rome, and other localities assisted; also good Sr. Cordero, Visitatrix of said Central-House; Sr. Dumargat, assistant, Sr. Gradi, treas-
urer, Sr. Hernu, Directress of Seminary, Srs. Amandola, Gagliano, Giacopetti, and Beccaria, all eight being destined to commence the new establishment. They received holy Communion and thereby more closely united with our Lord, prayed for the intentions for which the Divine Sacrifice was offered.

Then followed a visitation of the house and the choice of apartments destined for the Seminary, classes, and for the use of the Community.

The Superior General halting in one of the apartments to give vent to the sentiments with which his heart was filled at the consideration of the good which this Central-House was called to effect, with his usual kindness, addressed to the sisters a few words in which he designated the mission of this house: By its government, he said, it would be a model for all the houses of the Province, imparting to them a love of regularity and the spirit of their vocation. Father Massucco, Superior of the mission at Florence, was appointed Director of the Province.

Father Etienne presided at the assembly of the Ladies of Charity; he notified them that a sister of the Central-House would be appointed to visit the poor in their homes, designating Sr. Guitard for this duty. He then left for Florence where he had an interview with Mgr. Alexander Franchi, nuncio of His Holiness, who agreed to write to Mgr. Baldanzi to induce him to install the Missionaries at once: this was done; they took possession of the Casa Pia September 22d.

On October 9, 1856, necessary preparations being completed, the sisters’ Seminary opened with four young postulants: Misses Zei, Faini, Paoleschi, and Mariottini, who came from Florence to finish their postulatum.

On ceding the house of St. Jerome, the Tuscan government imposed no obligation on the sisters; but their attraction for the poor and the desire of the Superior General,
at their very installation, suggested the project of opening schools for poor children. Two rooms were placed under repairs for this purpose; the intention soon became known in the city and a number of destitute mothers called to inquire when the school would open. So eager were the poor and, above all, the sisters to commence this consoling work that they did not wait for the repairs to be completed, but received the children in a corridor; and on October 13, 1856, sixty little pupils gathered for the first time around those who were to serve them as guardian angels. The following December 7th, the school rooms being finished, there was a definite and solemn opening at which Mgr. Focacci, grand vicar, presided. The pastor of St. Martin, the parish of the Central-House, several Missionaries, and many Ladies of Charity, were present.

On the grounds of St. Jerome there was an old building long since abandoned, being considered unsafe; but the desire of the sisters to shelter poor orphans from the dangers to which they were exposed, encouraged them to undertake such repairs as would make the building habitable, relying on Divine Providence to furnish the needful resources. In the meantime they received four orphan girls, December 24, 1856, and from day to day the number increased to thirty.

Association of Young Ladies

to promote the interests of the Orphans.

It was apprehended that the society of the Ladies of Charity might be dissolved. Sr. Cordero then conceived the idea of consolidating it by forming a society of young girls who would be interested in the orphans; hoping that later they would become fervent and efficient Ladies of Charity. The project was submitted to Father Sauveur Stella, Superior of the Priests of the Mission at Siena and who was already director of the Ladies of Charity; in his
turn, he consulted the ladies who cordially approved the design. Father Stella drew up a little regulation which was enriched with indulgences by Our Holy Father, Pius IX. on his visit to Siena.

The first assembly took place January 19, 1857, with ten associates; the little society daily increased giving bright hopes for the future.

Visit of Very Rev. J. B. Etienne, Superior General, to the Central-House of Siena.

On Thursday, March 5, 1857, Father Etienne arrived at Siena where he spent three days; he visited the Central-House, entered into all details concerning it, and expressed much satisfaction at the improvements he found. His kind words and the benevolence which characterized him encouraged and stimulated the sisters; he presided at the Council giving the advices he deemed useful for the Province.

On Saturday, March 7th, Sr. Aufray, of Leghorn, had the happiness of making her first vows at his Mass, at which a large number of sisters from the houses in the city assisted. That evening the Very Rev. Superior took his departure from Siena, leaving there with his blessing, the earnest desire that all the sisters become worthy Daughters of Saint Vincent de Paul.

- Audience granted by His Holiness Pius IX., to the Sisters of the Central-House of Siena.

August 30, 1857, the Sovereign Pontiff Pius IX., having honored the city of Siena with his presence, vouchsafed to grant an audience to the sisters of the Central-House: these were thirty-four in number; among them twelve Sem-
inary sisters who had the privilege of receiving from him some words of encouragement and of kissing his sacred hand. His Holiness granted the sisters, in perpetuity, a plenary indulgence on the anniversary of this audience.

**Progress of the Works.—Milan.**

A pious and noble lady, Duchess Melzi d’Eril, desiring to form a society of Lad­ies of Charity, and by this means and with the aid of charitable subscriptions, to establish a house of Sisters of Charity at Milan to visit the poor in their homes, made a petition to this effect through Father Massucco, a Missionary of Florence. The duchess expressed her fears regarding the sisters who would be sent from Piedmont in consequence of the political troubles existing between the two governments. Father Massucco profited by the visit of the Superior General in March 1857, to lay before him this petition. He judged it prudent to respect the apprehensions of the duchess and requested Sr. Cordero, Visitatrix, to consult her; proposing that Lombardy then dependent on Austria, be joined to the Province of Tuscany. These conditions being accepted by Duchess Melzi three sisters were appointed, and on November 4, 1857, were installed by Sr. Cordero in the parish St. Simplicius at the port Comase, Milan.

The advent of the sisters into this city could not have been more satisfactory, inspiring the hope that the time so earnestly desired by St. Charles Borromeo had come; when the works of Saint Vincent de Paul would be established in his episcopal city.

Somewhat later, February 11, 1858 a memorable day for Siena, being the anniversary of the signal favors granted to St. Catherine, was chosen to inaugurate an asylum for poor little children.

Many benefactors, having at their head the grandduke
of Tuscany, contributed generously to this beautiful work of charity.

In November 1858, Duke Salviati Borghese expressed a wish to have three sisters for a house of succor which he desired to establish in the village of Migliarino entirely dependent on him, in order to secure religious instruction for the children and assistance for the sick poor. The establishment was accepted but not carried into operation until the following June, the house destined for the sisters not being ready.

Sisters are sent to the Hospitals:

Suppression of the Province.

Providence prepared another consoling mission for the little Province of Tuscany. The Italian war of 1859 gave an extension to their works in Lombardy. Piedmont having taken arms against Austria, Milan became the theatre of a succession of sad and inevitable expeditions, so that this superb and charming city was speedily transformed into a vast hospital: the wounded of three nations: Piedmontese, Austrians, and French, were gathered there. The charity of the inhabitants not sufficing to minister to the incredible number of the dying and the dead, the city of Milan earnestly solicited the aid of the Sisters of Charity. A first appeal was made to the Sisters of La Petite Miséricorde founded by Duchess Melzi; two of them set out immediately for the district where prompt succor was most needed; but finding it impossible to attend to the wants of so many unfortunate wounded soldiers, the sisters begged the authorities to apply for help to the Province of Piedmont it being the nearest: Siena on which Lombardy then depended being too far distant to furnish immediate assistance.
The proposition was accepted and an appeal was made to Turin for a reënforcement of sisters. Mother Mazin, Visitatrix of this Province, received the petition with lively interest, and at once sent eleven sisters while awaiting the arrival of some from Tuscany whom she had informed of the desire of the authorities both civil and ecclesiastical whose call for them at Milan to attend the wounded was most urgent.

When the news reached the Council of the Tuscan Province, fifteen sisters were chosen, eight of whom were at the Central-House: Srs. Cotté, Amandola, Gagliano, Cretal, Bianchi, and Beccaria. Sister Visitatrix having seen the ambulances of the Crimea in the War of the East, it was thought she would have less difficulty than another in organizing those of Milan; she was therefore, appointed to conduct the little colony; Sr. Directress joined it, because it was decided to close the Seminary for a time; the young sisters composing it were to be sent to Paris, leaving the postulants in the houses to supply the place of the sisters destined for the ambulances.

Srs. Midroit and Dulac from the hospital of Siena; Sr. Drives from San Nicolo de Siena; Srs. Salesse and Milhaut from the Immaculate Conception in Florence; Srs. Chopin and Damèle of San Nicolo of Florence, completed the quota of sisters required for the work to be undertaken.

Father Massucco, Director, wished to accompany the band to ascertain the situation of the sisters at Milan.

In consequence of this measure, the Province being too limited in subjects, the Major Superiors decided to suppress it as a Province: the houses therefore passed under the government of Turin.

IV. — RE-ESTABLISHMENT OF THE PROVINCE OF TUSCANY.

In 1875, the sisters and Missionaries requested Father Boré, then Superior General, to re-organize the Province
of Tuscany. He first marked out the limits of the new Province, retrenching Lombardy, and adding the Romagnas and the Marches of Ancona which previously had formed a portion of the Province of Piedmont.

The departments of the Sisters of Charity depending on the Province of Tuscany are: Tuscany, the Marches, Umbria, and the Romagnas.

In a former number of the *Annals* we gave the origin of the Province of Naples (Vol. vi. p. 455.); and of Rome (Vol. vii. pp. 31, 19, 10, 365).

At present in the Province of Turin there are 218 houses; in that of Naples 175 houses; in that of Siena 158. In the city of Rome there are fourteen houses.

Italy therefore furnishes the consoling total of 565 houses.
PRESENT STATE OF AFFAIRS.

Affairs are gradually resuming their normal condition at Pekin.

Despatch from that city August 10, 1901:

"The last of the French troops, with the exception of the guard provided for the French legation, moved out of Pekin today.

"The Italian and English troops have postponed their departure. The guard for the German legation is composed of 400 men."

Later, both the empress and emperor returned to Pekin (January 1902). Audiences have been granted by the sovereigns to the representatives of the Powers, and to Mgr. Favier, the vicar apostolic as well.

The *Univers* published recently (March 7, 1902) the following despatch:

"A telegram from Pekin states that General Sou-Youen-Tchoun has been ordered to return to Nang-Ning. It is hoped that he may be able to restore order.

"Yesterday for the first time, Prince Tching invited the foreign ministers as also Sir Robert Hart, superintendent of the customhouse, with Bishops Favier and Jarlin to dine with him in his palace of the northern city.

"The report that a French officer was killed in the region of Loung-Tcheou has been confirmed."
PEKIN AND NORTH TCHE-LY

Letter from Mgr. Favier

Pekin, January 25, 1902.

Les Missions Catholiques (March 14, 1902) have already published this letter which, in our turn we also give. The letter in said journal was preceded by these remarks:

"Our readers remember the sessions of Parliament wherein some of the deputies threw out insinuations against the great Bishop who at Pekin has been an honor to the Church and to France. Doubtless, noble protests were raised at once in his defense and that of the Catholic Missionaries, and yet people were desirous to hear the vindication of the Mission from the lips of its own chief. Therefore it is that we reproduce this authorized statement,

"Although unworthily treated, Mgr. Favier resents no injury; he simply does justice to the truth. Like ourselves, our readers will notice the mild dignity of this episcopal document."

Before referring to the attacks made upon us, and of which I have just read in the papers, I must here reiterate a true statement of facts: such is the object of the present letter.

I.

The allied troops entered Pekin in the evening of August 14th, and very early on the morning of the 15th. On this date we sustained an attack perhaps the most furious that had been made during the two months of the siege at the Petang; the discharge of the artillery and musketry,—the bombardment were kept up all that day and the night following. Why the troops did not come to our rescue on the 15th, has always been a mystery to me, for the legations were only four kilometres from the Petang. Evidently utter impossibility compelled the generals to defer the expedition until the 16th.

Be that as it may, three thousand four hundred persons shut up in the Petang were reduced to the last extremity: for fourteen days our rations had been two ounces of bran and sorgo well mixed with water. Three hundred and six-
ty Christians were dying of hunger, fifty had been killed by the balls, thirty dangerously wounded. Amongst the Europeans, our marines, who despite the famine had always been allowed full rations, preserved their courage; but of their number five had been killed and seven wounded. Of the eleven Italians defending the sisters, five had lost their lives; one Missionary, two Marist Brothers had fallen, two were wounded, as well as several of our seminarians; the buildings were seriously damaged; to the north east a breach of one hundred metres had been opened, and we had remaining only four hundred pounds of the meagre provisions already mentioned.

* * *

Such was our absolutely desperate position on the morning of August 16th. About seven o'clock, the discharge of distant volleys of artillery distinctly heard revived our hopes, the bombs still being showered upon us when the allied troops finally entered, as stated in my journal. They fought in the streets, the balls were whizzing all around us, and nevertheless my poor Christians had ventured forth in order to procure some provisions, not so much for themselves as for the two thousand five hundred women and children who lay prostrate here and there crying out for food. They brought some sacks of wet rice which the Boxers had used for barricades and each securing her own little kitchen, by noon all were pretty well satisfied.

Then it was that several hundred soldiers blackened with powder and covered with mud entered the Petang. In trousers and upper garment of plain blue nankeen, after having consumed their last rations, with a musket and one hundred cartridges to a man, they abandoned everything else that they might more speedily reach Pekin. As, for several days no food had been distributed among them, they
were famished and, moreover, excited, exhausted by a violent combat of four or five hours.

Many had been killed or wounded; the episcopal residence was immediately transformed into a cemetery, a hospital, a restaurant; we buried the dead in our garden; our seminaries received the wounded and the sick, to whom were allotted what beds we had. I gave up the bishop’s room to Captain Marty, dangerously wounded, and our refectory was not empty until the evening.

At last we found some meal; animals fleeing from the surrounding conflagrations had made their way to us and, before two o’clock, there was bread in abundance and quarters of meat half baked were on the tables. We had two casks of wine and coffee left: everything was set before the soldiers who came in squads to eat until eight o’clock in the evening.

**

Next day, August 17th, the pangs of hunger were still felt; all concurred in the opinion that we must, at every cost, procure provisions. How could the soldiers and the Christians be maintained in such extremity!

Hence, throughout this abandoned city, like the Christians, the allies sought wherewith to supply their most pressing wants. This was not always an easy matter; our Christians even in the neighborhood of the residence were repulsed by the soldiers who took possession of everything.

I wrote to the General to come to our aid and to provide us with the necessary authorization; the Yellow Gate and the environs were then occupied by the English troops. He replied:

“Monseigneur, in accordance with your desire, I have requested the Commander of the English troops to issue an order that your Missionaries and Christians be allowed
to take the rice that may be found in the environs of the Yellow Gate; it belongs to them…”

Thus were our Christians supplied with food.

A few metres within the said Yellow Gate was a store kept by an honest pagan who, with his family of twenty-eight persons, had taken refuge with us on the eve of the date of our deliverance, and all were saved. We took a certain quantity of rice from this man and, although he insisted upon making us a present of it, we afterwards paid him the full value.

II.

A few paces beyond the same Yellow Gate is what is termed the Ly Palace.

Prince Ly had made common cause with Prince Toan and the Boxers. We knew that from the end of May hundreds of Boxers had been received by him, and that his palace was the rebels’ storehouse for their army supplies: grain, clothing, arms and ammunition of every description.

This prince had harbored and fed all the Boxers and it was from these headquarters that bands of them issued forth on the 15th of June to attack the Petang. During the entire siege an uninterrupted bombardment had been directed against us from the batteries erected on that side.

To the south of his palace was an arsenal filled with European cannon; they drew thence all that was needed for the other batteries that afterwards poured down upon us without intermission. Besides, to be convinced that this prince was notoriously among the most guilty, it suffices to remember that, by an imperial decree appearing immediately after the revolt, he was degraded from his rank and dismissed from the Council of the Empire of which he had been president.

On the morning of the 17th, the allies took possession of the Ly Palace whence floated a European flag; our
soldiers hoisted the French flag also. Like the others, our Christians went there in quest of provisions. They found various kinds of grain, clothing, cases of sabres and ammunition, chests of silver, money hoarded up either by Prince Ly, or accruing from the immense pillages effected by the Boxers. It is no secret that not only had all the houses of the Christians been ransacked and burned by them but, moreover, all the rich stores had been robbed, including twenty-four large banks whose entire capital had passed into their hands.

I found myself in an extremely embarrassing position, for, in addition to the six thousand Christians who remained to us in the city of Pekin, I had to provide for at least twenty thousand more in the vicariate, left without a roof to shelter them and in want of clothing and food. As to those at Pekin, I could distribute among them grain, clothing, and other necessaries of life; but money must be sent to those of other parts, and the need was urgent! Unable to sanction pillage even in this extreme necessity, having no right to authorize the simplest requirements, I thought that, under the circumstances, I could anticipate a portion of the indemnity to be paid us later by the Chinese. To wait six months, perhaps a year, for this just claim was not possible for, meanwhile, our Christians must die of starvation. In allowing these advances, I laid down the express condition that all would be deducted from the indemnity. I notified the French minister of this engagement, adding that we would hand him the account, in order that he might himself deduct the amount from the sum total of the indemnity, when he would have obtained it from the Chinese government.

I likewise informed the commander-in-chief on his arrival of all that had been done.

I explained all this to the several editors of important
journals in France, when they did me the honor of interro-
gating me.

* * *

There were brought from the Ly Palace 120,000 taëls, the transportation was made with four or five wagons, instead of forty as was said. This amount, according to my calculation was sufficient to allow each of those Christians who had been absolutely stripped of everything three cents a day, for about a year. Hence I did not wish that more be taken although this would have been an easy matter to manage.

These 120,000 taëls, the grain, clothing, articles saved from the incendiaries and sold for the benefit of the Christians, the silver, grain, and furniture taken by the Brothers, for the sustenance of their students of the large Franco-Chinese college, were accurately noted down and either restored to private individuals on their return, or subtracted from the Chinese indemnity.

I transmitted an exact account of the whole, first to Mr. Pichon, afterwards to Mr. Beau, French ministers.

This general account reached 203,047 taëls 50 cents. I moreover indemnified all our neighbors whose homes had been destroyed by fire; I had large placards posted throughout the Petang inviting the pagans who had been wronged to come to our residence where they would be paid; finally, I wrote to the prince plenipotentiary that, “if, notwithstanding my express orders to the contrary,¹ (as all may read in the papers published in Europe), our Christians had been guilty of any injustice whatever, the fact had only to be made known to me and I would myself immediately make full reparation.

Not a single claim was brought forward. The digni-
taries, the prince at their head, wrote me letters of com-

¹ See les Missions Catholiques of October 11, 1901.
mendation and even asked me for two hundred and fifty copies of my mandate to be sent to the mandarins of the Province.

Those who read over my letter, written in October, will see that the people were not less grateful.

III.

Here is the truth about the checks delivered by the Mission, as it is well to give a full explanation. On the discovery of the silver in the Ly Palace, the soldiers helped themselves plentifully, hence they were met in the streets with their pockets, their bagpipes, their handkerchiefs filled, not knowing what to do with their riches: there was no bank open in Pekin, where they might deposit their ingots. Certain individuals who always follow up the fortunes of war failed not to profit by the occasion: they made an offer to the soldiers to exchange their ingots for piasters, which offer the latter accepted; but not knowing the value of the silver and anxious to get rid of it, they were willing to abide by a losing bargain.

The proportion of the piaster to the taël is as 3 is to 4 and one ingot is equal in value to 50 taëls; now they gave the soldiers a maximum of from 15 to 20 piasters per ingot, often even much less: I have been told, others sold their ingots for 5 piasters! Soon realizing that they had been cheated some of these soldiers came to us, many of their comrades followed; they begged us to take their ingots and to give them in exchange orders that would be available in France. They understood well that if the Mission agreed to do this, they would be justly dealt with.

Our procurator informed me and I answered:

"I would be glad to have it in my power to help these soldiers who have just effected our deliverance, without wishing to realize any profit on them. The mission has nothing to lose, however, and I think that in giving them
50 piasters for 50 taels we shall oblige them without being unjust to ourselves.

"We indeed," I added, "ran heavy risks, for there is a great deal of counterfeit or alloyed silver which we are unable to detect; the piasters may, moreover, exceed the value of the tael, as was the case in the expedition of 1860. No matter, we may well hazard something to oblige the soldiers: give them 50 piasters for 50 taels."

This was accordingly done and under these conditions the procurator delivered orders, nominal checks, or sight drafts, to the value of about 450,000 francs.

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On the fourth day, if I mistake not, one of the staff-officers came to inform me that the General "would prefer that we issue no money orders, as he wished to collect all the silver that a fair division might be made of it among the officers and the soldiers, in accordance with military regulations.

I replied:

"I think that the General is right; this was done by General Montauban in the expedition of 1860."

The officer added:

"Have the kindness then to have the checks already given returned."

I answered:

"This appears to me rather difficult, for we are not acquainted with the soldiers, and many of the drafts were made payable to the bearer; the General could more easily notify the troops to bring these money-orders to him; he can then return them to us and we will give him in exchange other checks or return all the silver, if he prefers."

Thenceforth we issued no checks. On the following day an order was published recalling all the checks which were almost entirely returned to the General who sent them
to us with this written message: (Desirous that this matter
be settled I would be grateful if you could send me about
six hundred and fifty blanks which I shall have filled out
and brought to Father Ducoulombier...
)

We would have preferred to return the ingots, but the
General asked us for blank checks and we gave them.
Then the procurator signed them.

From that day all the silver found either in the Ly
Palace or elsewhere was brought by the soldiers to the
General's quarters, where a quantity of ingots much more
considerable than we had, embarrassed the General, as ours
had burdened us. Fortunately, an occasion presented itself
of relieving both parties: as no bank would re-open at
Pekin, a bank agent from Shang-hai proposed to give us a
check on his bank in exchange for these heaps of uncoined
silver.

The proposal was readily accepted and both parties
passed all the ingots over to the agent at the same value.
The price offered, although very inferior to that of the
piaster of ordinary currency, was still, under existing cir-
cumstances, a convenience. But the advantage allowed us
of some piasters on the ingot was almost annihilated, be-
cause the agent had his choice of the ingots, leaving us all
those that did not appear to him of genuine alloy.

* * *

Moreover, what I surmised was really the case, the pi-
aster exceeded the taël in value. Here the sapec is the only
currency; fifty sapecs equal what is called a tiao; in ordi-
nary times a taël is worth fifteen tiao, and a piaster eleven
or twelve, which makes very nearly the proportion of 3 to
4, as I have already mentioned. Now, the piaster has gone
up to fourteen tiao and the taël has fallen to twelve!

Two sailors and six soldiers of marine had helped to
collect and had guarded the transportation of the 120,000
taïls as I have noted above, and they had not appropriated any of the treasure. We considered it our duty to make some recognition of their disinterested kindness and we gave to each an order for 2,000 francs on the Mission. As we had received nothing for these last checks, the General thought that they should be returned, some of them came into his hands and he sent us in exchange a check of 5,000 francs, and so the matter ended.

***

In all this it is clear that we had no intention of establishing a bank, no greed of gain, but solely a desire to oblige our soldiers. We had moreover complied exactly with the General’s request.

The General, having military regulations relative to the prize-money (regulations which I believe are now revoked but were then in force), settled everything according to said rules, with prudence and equity. We aided him as best we could.

I have cheerfully and most accurately stated what took place; these explanations will I think be sufficient to justify our conduct, and I have tried to give the requisite details without failing in charity against anyone. We endeavored to render every possible service to the French army and our efforts were compensated by the following letter which the General-in-Chief had the extreme goodness to address us:

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GENERAL STAFF OFFICE Tien-tsin, February 26, 1901.
1st DEPARTMENT
No 1773 A

MONSEIGNEUR,

"On the arrival of the French troops in Tche-ly you kindly placed the Lazarist Fathers at the disposal of the expeditionary body as auxiliary chaplains.

"I insisted that they should be treated with all the consideration which they had a right to expect, and I took upon myself to secure this by assigning to them, as to the titular chaplains named by the ministry, a soldier's pay and the indemnities not provided for in the rates allowed the expedition to China.

"The minister of marine having several times called my attention to the necessity of not incurring any expenditure not authorized by the tariff, and the prolonged detention of the expeditionary body not now justifying the maintenance of a number of chaplains exceeding that fixed by the ministry, I have felt obliged to reduce this number, limiting it to those who would be satisfied to continue their devoted concurrence for a trifling indemnity which I hope will meet the approval of proper jurisdiction, urged thereto by the services which they render as interpreting chaplains.

"I am happy to have this occasion, Monseigneur, to address you and to beg you to transmit to all concerned my thanks for the zeal and devotedness with which the Lazarist Fathers have acquitted themselves of their functions, and for the eminent services which, under all circumstances, they have rendered to the expeditionary body, and notably during the period of military operations.

"Be pleased to accept, Monseigneur, the assurance of my esteem and my respectful devotedness.

"VOYRON."

1 Mgr. Jarlin (I had not yet returned from my last voyage to France).
Needless to say that all continued their services as had hitherto been done. Remuneration never was and never will be our object; we had but one desire, that of laboring for our good God and for France.

THE PERSECUTION OF 1900 IN THE VICARIATE OF PEKIN

Mgr. Favier has addressed to his clergy the following circular which we translate from the Latin. We trust that the information therein sought may one day form the basis of a decision of the Church, permitting honor to be rendered to so many valiant Christians, victims of the persecution of the year 1900.

TO ALL THE MISSIONARIES AND PRIESTS OF THE VICARIATE OF PEKIN.

VERY DEAR CONFRERES AND COLLABORERS.

The grace of our Lord be ever with us!

The violent persecution which in the past year completely disorganized our beautiful mission, and which our Christians, not without a special and miraculous protection have courageously sustained, has given us almost as many illustrious Martyrs as we count victims of the massacre: very few indeed were those who strove by any evidence of apostasy—which marks I am confident were merely external—to save their lives. What shall I say of the Missionaries who, like good shepherds not abandoning these sheep, were massacred in the midst of their flock? What shall I say of the Sisters of St. Joseph who, for those women and children whom they had served with an ardent zeal, joyfully gave up their lives? What shall I say of those men, those women, and those children, who amid the most excruciating tortures confessed our holy faith?

The Sovereign Pontiff, while shedding tears of joy, charged me to institute canonical processes relative to all these victims, for the honor of our holy religion and to
hasten the glorification of those who have so courageously combated for the faith. But, without your assistance it would be very difficult for me to accomplish so great a work; therefore I confidently appeal to you.

Such being the case: 1. Each one of you will send me a written report whether in Chinese, Latin, or even in French, of all that he has himself seen or learned from witnesses concerning the apparitions of the Blessed Virgin Mary, of Angels, or of Saints, or other facts that appear miraculous; and, as far as possible, he will be careful to furnish these writings with the signature of those—whether Christians or pagans—who have with their own eyes beheld these prodigies.

2. He will, in like manner, note down all that he can learn concerning the death of Fathers Addosia, Garrigues, Doré, Chavanne, Nié, Andrew Ly, and Thomas Pao; that is to say, the place, time and divers circumstances of their martyrdom and, moreover, of their interment, etc.

3. He will in the same detail write what refers to the eleven Sisters of St. Joseph, who were massacred.

4. With the names of the Christians, men, women and children, who have yielded up their lives for the faith, he will report their massacre, and will carefully relate all the circumstances of their precious death.

5. Lastly he will write in full, and as far as possible with the names, the number of the Christians slaughtered in the divers villages and places of our mission; for of all these although not having so heroic a death, there is yet no doubt that none were slain save in hatred of the faith.

I most earnestly beseech you, for the glory of God and the consolation of our well beloved Father, Leo XIII., and for the greater good of our mission at Pekin, not to delay in the accomplishment of this, so important a work, but to fulfil this grave duty with piety, zeal and patience, regardless of expense. When all your letters, narrations
and notes have been collected, and after having gathered all the depositions of witnesses duly signed, a commission of several confrères, appointed by me at the Pe-tang, will draw up the process which, sealed, will be addressed by us to the Sovereign Pontiff.

In the love of the Divine Heart of Jesus and the Immaculate Heart of the Blessed Virgin Mary, I remain, Very dear Confrères and beloved Colaborers,

Your most humble servant and very devoted confrère

†ALPHONSE FAVIER, C. M.

Given at Pekin, feast of St. Theresa, October 15, 1901.

REPORT


Shang-hai, July 29, 1901.

Only a few days ago I returned from the North whither I had gone to visit our missions, our Missionaries and our sisters. Here are the details which I gathered in that journey:

PEKIN

Of all our missions in China that of Pekin suffered most from the fury of the Boxers.

The destruction of the Pe-tang seems to have been the object constantly pursued by them; hence they had literally riddled it with every kind of projectile: the front of the church sustained the most serious injury, the cross that had been erected above it was broken, but a large wooden cross speedily replaced that of stone and the cross, the sym-
bol of Christ's victory, *In hoc signo vinces*, still crowns the edifice.

Just beside the Pe-tang (church of the North), the Jen-tseu-tang (temple of Charity) or House of the Immaculate Conception under the care of the Sisters of Charity, seems to have excited the hatred of the persecutors.

The mines must have shaken the entire building which the serious damages now render it all but impossible to recognize. At six o'clock on the morning of August 12, 1900, of the children of the Crèche, one hundred perished by a single explosion. Among other Christians, over two hundred were victims, at divers times, of projectiles, the mines, and famine.

In going from Pe-tang to the Jen-tseu-tang, one passes through a large garden, a sort of park, which separates the two establishments. This garden or park has been transformed into a cemetery. I halt reverently beside a mound half covered with turf. A small black wooden cross attracts my attention, and I read: "Here lie the mortal remains of Rev. Claudius Chavanne" etc. A mist is before my eyes and my lips can utter no prayer.

Dear Father Chavanne!...I seemed still to see him as on his departure from Paris in September 1899, full of life and vigor...And now he rests under the sod at my feet; or rather I think, from the height of Heaven, he is looking down upon me, and instead of praying for him I must invoke his intercession.

The Pe-tang is dedicated to Saint Sauveur. This is the mother church of all the missions in China, the head or heart of all the Christian settlements of the Celestial Empire. This was also the "Delenda Carthago" of Satan and the Boxers.

Well, it is there yet, demolished, but still standing emerging from a wilderness of ruins, and from a distance its roof...
may be seen still smoking and blackened by the ravages of the siege.

Besides the Pe-tang, the Jen-tseu-tang has become a field of death although the visitor realizes already in every part of it a tendency to life and resurrection. One is forcibly struck with surprise and fear as he recognizes two enormous craters through which the most destructive explosions had done their murderous work. Beyond and all around these immense gaps are only large heaps of brick, stones, lime, the woodwork of half-burnt houses, etc. Here and there, indeed, wherever the slightest portion of the rubbish is removed one meets with human bones of every description: tibias, skulls, jawbones, still armed with their full set of teeth, lengths of still braided hair. Occasionally, I notice that Sr. Wagensperg, my guide, stoops down with unflinching but religious respect to take up portions of the scattered bones of the human frame, depositing all afterwards in a coffin, always left open for the purpose of receiving these mortal wrecks which one discovers in going through the ruins.

Poor Jen-tseu-tang, that is to say, Temple of Mercy!... Bruised and broken it still survives. The sisters multiply themselves in their endeavors to repair its damages. The children work and sing their prayers now as in the past. Mercy has never ceased to be exercised there. Never perhaps was this quality more fully realized than in the time of trial, the moment wherein Satan concentrated all his rage and his efforts in the plans for its destruction.

In the garden, or at least what was formerly the garden of the Jen-tseu-tang, between the statue of Mary Immaculate erected in the centre of the establishment and the chapel of Mary Immaculate where she had offered up so many prayers, beneath a mound and in the shadow of a wooden cross, reposes our venerated and lamented Sr. Jaurias, a woman strong in her admirable patience, a true
Daughter of Saint Vincent. At this grave, no more than at that of Father Chavanne does one feel the need of prayer, save for himself.

From the Pe-tang and the Jen-tseu tang to Pekin, and throughout the environs of the capital of the Celestial Empire, all monuments and Catholic establishments have disappeared.

At Nan-tang (church of the South, dedicated to the Immaculate Conception), two huge but solitary portions of wall rise majestically in the air, supported I know not how...; these are the sole remaining traces. At Nan-tang in the sudden breaking out of the fires, the work of incendiaries, many children of the schools of the Marist Brothers, and numbers of Christians, men, but more especially women, perished in the flames. Many consecrated virgins also consummated their martyrdom by fire and sword. For the love of chastity, moved thereto, and strengthened by the Holy Spirit these saintly women rushed into the flames, thus to avoid falling into the hands of the barbarians who wickedly pursued them.

It is said that in coming to Nan-tang, the Boxers in their fury were intent upon capturing the Sisters of Charity. This was evidently their diabolical purpose. The sisters, almost by main force had been snatched from the danger only a few hours before the arrival of the villains who were in search of them. The courage of a few devoted citizens rescued them from the peril of which they were wholly unconscious.

Messrs. Chamot and Berteaux with several other generous men were the saviors of the sisters of Nan-tang. They escaped, but other virgins of Jesus Christ were immolated; with these many Christians, men and women underwent tortures and death for the faith of Jesus Christ.

Being at Nan-tang in May, 1900, less than a month
previous to the troubles of the persecution, I saw coming towards me a young girl of very modest demeanor, full of life and health. With great simplicity she knelt before me and without raising her eyes presented her petition: “Father,” said she, “admit me, I entreat you, among the Sisters of Charity.” To my inquiry as to her age and her family, she replied: “I am called Philomena Ly, sixteen years of age. I am the daughter of the catechist of Nan-tang, the niece of Tsin-Tchang, former Chinese minister at Paris.”

Then as I raised some objections about her age and her inexperience of Community life she further urged: “Father, all that you say is true, but I cannot wait; I must be received as soon as possible; otherwise, I shall be forced to contract an engagement, and I have absolutely no inclination to marry!”

Thereupon, I took her name, encouraging her to persevere. I assured her that I had seen her uncle and aunt, also her brother Augustine at Paris. In dismissing her I gave her much hope. I was never to see her again in this world.

A few moments later I mentioned the circumstance to Sr. Lieutier who also seconded the petition speaking in the highest terms of this young girl. I referred the matter to Mgr. Favier who without any hesitation said simply: “Yes, receive her. Difficulties may result, but she must be received.”

Ten days later I was at Shang-hai, where I requested Sr. Visitatrix to write to Pekin that Philomena Ly was authorized to be entered with the sisters of Nan-tang as an aspirant to become a Sister of Charity.

1 Previous to their admission as postulants, native young girls are received by the sisters as aspirants, to be taught French and to continue certain studies; it is only when they understand the language sufficiently and can make themselves understood, when they can speak and read French that—all other points being satisfactory—they are allowed to begin their postulatum.
Philomena Ly had just time to receive her letter of admission as an aspirant, to her great joy. But alas! her aspirations quickly soared higher than Nan-tang. On June 14, 1900, as the Boxers with manifest evil intent pursued her, the poor child, seeing no other alternative, rushed into the flames of her own home which had been set on fire, and there in the arms of her two aunts, virgins like herself, model virgins of Nan-tang, who had with the same motive precipitated themselves into the fire, clinging closely to one another, all three consummated their martyrdom in this supreme embrace.

The Nan-tang was the ancient cathedral church given by Choun-tehe, the first emperor of the Tsing dynasty, to Father Adam Schall, and left by the Jesuits as a fitting monument of their apostolate and as the most illustrious trace of their passage and of their sojourn at Pekin. It no longer exists, only the ruins being left. The edifice was fired by the Boxers on the feast of Corpus Christi, June 14, 1900. The flames burst forth at 8 a.m., and the burning continued during the entire day and night until the morning of the 15th.

After the Nan-tang, came the Tong-tang (church of the East), dedicated to St. Joseph.

The Tong-tang, like Nan-tang, but later, must have been built by Father Adam Schall; either he obtained the site from the emperor, or purchased it with the permission of his Imperial Majesty. Today there is only a portion of the wall, supported by one of the angles and probably resting also upon parts of the old foundations. The site of the church is now only a chaos of ruins.

Many Christians must be buried under those heaps of rubbish. Chief among them, the dear and venerated Father Garrigues whom I have often heard called "the holy priest, the saintly Father Garrigues," a true type of simplicity, a
worthy Son of Saint Vincent de Paul. I am told that
when the conflagration burst forth at Tong-tang, he could
have been dragged out by the Christians, but he would
have been massacred a few paces from his burning church,
where the Boxers lay in wait for him.

This was on Wednesday, June 13, 1900, eve of Corpus
Christi, moreover, of the burning of Nan-tang. To
Tong-tang, therefore, was decreed the honor of the first
exploits of the Boxers; this was the grandest Catholic
monument of Pekin.

With the shepherds at the Tong-tang a part of the flock
was also immolated; notably four Josephines, or native
religious of St. Joseph—whom I had visited, twenty days
previous, in their schools at Tong-tang—with a large
number of their children, and all the Christians, men and
women who were unable to flee the danger.

This was the second great sacrifice that the young com­
munity of the Daughters of St. Joseph had offered to our
Lord. A short time before this, probably when marching
from Pao-ting-fou upon Pekin, the Boxers passed Kao-
kia-tchoang a fine Christian settlement, where there were
300 of the faithful, situated at about 300 lys 1 to the
south-east of Pekin and at 150 lys from Tien-tsin to the
east, and from Pao-ting-fou to the west, at only a few
kilometres from the sub-prefecture of Pa-tcheou, of which
it is a civil dependency.

This was the head of a sub-district of Nan-tang, hav­
ing under its jurisdiction the entire southern portion of
Choun-tien-fou (prefecture of Pekin), and governing about
2,500 Christians. There was in that place a beautiful
church with missionary residence, an orphanage for girls,
schools for girls and a catechumenate for women. These

1 The Chinese ly equals five or six hundred metres.
divers female establishments were under the charge of the
Josephines.

At the approach of the Boxers the children of the or-
phanage were hastily confided to the different Christian
families of the section; fully half the Christians had taken
flight, but the Josephines refused to flee. Unwilling to be
separated from their teachers, many girls and women had
remained with them.

What took place on the arrival of the Boxers? The
sad history has never been told. It is known only that
the Josephines were massacred, and with them all the
Christian women or catechumens who were found there,
all the other Christians as well as the orphan girls under
their charge.

After the Tong-tang and Nan-tang, comes the Si-tang
(church of the West). The Si-tang had been founded in
1723, by Father Pedrini, Lazarist, and given by him to
the propagandists, whose church and residence it became.
Of the Si-tang, dedicated to Our Lady of the Seven
Dolors, not a vestige remains; it was razed to the ground
June 15, 1900, by the Boxers.

The pastor of this church, when warned of the approach-
ing storm, sent to ask Mgr. Favier if it were lawful for
him to await death at his post of duty. He received an
affirmative answer from his bishop.

Was he the first victim of the massacre, riddled with
balls in his own appartment where they perhaps found him
prostrate in prayer, or had he gone into the church, and did
he there receive the death-blow? Or did he expire, suf-
focated by the flames after having been wounded by the
incendiaries? This will perhaps never be revealed.

I have heard several times, at least it is not improbable,
that after his death, the mortal remains—all the still pal-
pitating members of his body were heaped upon the main
altar of the church of the Si-tang and there consumed in the general conflagration, on the spot where he had been accustomed daily to offer the Holy Sacrifice. *Corona aurea super caput ejus.*

Behold how a child of Paris could meet death; he was the son of an artist.

**CHA-LA-EUL.—EUROPEAN CEMETERIES.**

Going from Pekin just beyond the Pin-tseu-men gate, about half an hour due—west of the Pe-tang, one reaches, and alas! scarcely recognizes, Cha-la-eul.

The Sisters of Charity had there an orphanage for little boys, which had been founded by a noble girl, a descendant of the great family of Blessed Pope Eugenius III., Sr. Bernardi.

I had visited this institution, March 4, 1900. There were two distinct divisions in the establishment: one for the smaller orphan boys, the other for the larger ones. The younger were under the care of the sisters until their first Communion inclusively. They were then intrusted to the Marist Brothers with the older ones. Here their education was completed and they were taught a trade. I have myself noted and admired the beautifully finished woodwork done by these boys.

The whole house was overflowing with life and gayety when I went there for my visitation to the sisters. Who could have foreseen that in little more than forty days, almost all these children would be massacred, and the whole establishment reduced to ashes and leveled with the ground?

With these youthful victims was also immolated Brother Cadon, a native Marist Brother. From the first alarm he had evinced great courage and would not hear of abandoning his beloved pupils.

Brother Joseph, the director of the school and of the
workshops of the older boys was destined one month later to rejoin his martyr pupils who had preceded him to Heaven. The explosion of the first mine at the Jen-tseutang, on the 18th of July following, secured to Brother Joseph, director of Cha-la his crown; at the same time there perished besides, twenty-eight persons and twenty-eight others were wounded.

All the horrors perpetrated by the Boxers in this orphanage of Cha-la will never be known in their full extent. Without any check they could with impunity glut their rage upon these innocent, defenseless children. It was on June 17th, about 10 a.m., that both the conflagration and the massacre were commenced.

Some days after the deliverance of Pekin, about two months after the massacre of Cha-la-eul, the first visitors of the orphanage found nothing but ruins; in some sections only infectious heaps of all kinds of decomposed matter. The odor emitted by the neighboring wells was intolerable, the bodies of the slain had been thrown into them and heaped up almost to the very edge of the orifice.

No pen could describe the spectacle presented to the view of those who ventured to plunge into those abysses of pestilence, especially when they undertook to withdraw from the pits the bodies, or the scattered human members that had found a grave therein. Suffice it to say that scarcely could some of the children be recognized,—only a braid of hair still hanging from some of the skulls.

Beyond the schools and workshops of the Marists, and separated only by a wall about six feet high, was a sacred inclosure which all Europeans coming to Pekin visited with respect, and which inspired in all tourists the same feelings: this was the old Missionaries' cemetery, formerly given to the mission of Pekin, at the solicitation of the Jesuit Fathers, by Ouang-lie, one of the last emperors of
the Ming dynasty, on the death of Father Ricci, to serve as the place of his sepulture.

The first tomb or mausoleum in the Chinese style was that of Rev. Matthew Ricci, renowned as the founder of the Society of Jesus, in China. Then came the tombs, all in Chinese style, of Fathers Longobardi, Adam Schall, Verbiest, etc.

We had also interred there several of our Portuguese Lazarist confrères: Father Perreyra, Father Ribero, Mgr. Pires, who departed this life, the first, in 1824, the second, in 1826, and the last, in 1838.

To the south, and not far from this cemetery, on the opposite side of the road leading to Cha-la, the Catholic mission had another cemetery. It had been purchased by Father Pedrini, who transferred it to the propagandists as he had done the Si-tang. Deriving its name from this circumstance, it was called the "Propagandist Cemetery." Father Pedrini was interred there in 1746. The emperor Kien-long defrayed the funeral expenses.

Thenceforward, the native priests of the Pekin mission were buried there, the native members of the Congregation of the Lazarists at Tchen-fou-seu, in the French cemetery of which we shall speak hereafter.

Quite near the propagandist cemetery, to the west, a large tract of land had been purchased by the Sisters of Charity. The two lots separated only by a central wall were under the care of the same keeper whose small habitation was built on the sisters' ground, but communicated with the propagandist cemetery by a gate opening from the central wall. The sisters' property was divided into two parts: the one near the road leading from Cha-la to Tchen-fou-seu, was a vegetable garden cultivated by the keeper or guardian; the other was the cemetery of the Sisters of Charity who died since 1862. This was a relic very precious to us, although of relatively recent date.
In these three cemeteries all the graves were profaned. The bones were burned, the ashes scattered to the wind, etc. It would be difficult to give an idea of the rage with which the Boxers strove to disfigure and then do away entirely with these pious mementos.

But, there was still another cemetery as ancient, and not less famous, good three miles to the west of Cha-la at the base of the mountains. This was the cemetery of Tchénfou-seu, known also as the French cemetery, which had been donated to the Catholic mission by the emperor Kang-hi.

There repose for more than two centuries the venerable relics of a number of missionaries of the Society of Jesus, Fathers Gerbillon, Bouvet, Parenin, de Mailla, Gaubil, Bourgeois, Amiot and others. Next come our confrères, the Lazarist Missionaries, Fathers Hanna, 1797; Raux, 1801; Brother Charles Paris, 1804; Father Ghislain, 1812; and all our other confrères who died since 1860.

Amongst all these tombs, several whose structure was more remarkable might easily be distinguished from the rest; these were to the west, the tombs of our vicars apostolic of Pekin: Mgr. Mouly, 1868; Mgr. Delaplace, 1884; Mgr. Tagliabue, 1890; and Mgr. Sarthou, 1899; to the east, the tomb of Mgr. Albéric de Damas, French officer, and the monument of the other officers and French soldiers who died during the expedition of 1860.

This cemetery was a sacred spot and always well kept; it was a sort of shrine—a pilgrimage visited by almost all Europeans coming to Pekin.

Here likewise the Boxers vented their rage with blind cruelty, leaving no visible trace of the tombs, coffins, or inscriptions. There remains only an enormous heap of ruins of every description, among which it is all but impossible to distinguish human bones from the rubbish;
everything has been ransacked, profaned, burned or calcined and thrown to the winds.

All the European cemeteries of Pekin and its environs, have shared the same fate.

On the whole one cannot see how, in the very capital of the Celestial Empire, the fury of the Boxers could have been exercised with greater violence and phrensy against Europeans in general, and the Missionaries and Catholic Christian monuments in particular.

THE DISTRICTS OF THE VICARIATE OF PEKIN.

Beyond the territory of Pekin (prefecture of Chun-tien-fou), and in all the districts of the mission of North Tche-ly, nothing but ruins everywhere!

Suen-hoa-fou suffered most of all; its principal residences and churches were pillaged, then set on fire and razed to the ground; almost an entire reconstruction is needed. Our Missionaries had much to endure; Father Catheline, especially, is exhausted, so much so that I fear he will no longer be able to labor in the missions. He is taking a little rest now at Tche-kiang in the Island of Tchou-san, in company with Brother Gaertner.

Another Missionary of Suen-hoa-fou, a young native confrère full of virtue, Father Peter Tong, has just died on his way to the mountains.

It is believed that in the district of Suen-hoa-fou alone 5,000 thousand Christians must have been massacred.

Of King-tong to the east of Pekin we might repeat what has been said above: churches and residences destroyed, Christian settlements pillaged, many almost exterminated.

In this district at the Pao-ti-shien, Father Dehus, with four other native priests and nearly 10,000 Christians far from being well armed—some entirely unarmed—defended themselves for more than a month, both against the multitudes of Boxers and the regiments of the Chinese regulars,
commanded by General Ma. Deliverance came at the moment least expected,—when death stared them in the face and they seemed to have been reserved for a general massacre.

On their second march upon Pekin after the taking of Pe-tsang the allies suddenly entered putting to flight the Boxers and the regulars who had spread terror in the Pao-ti-shien. Father Dehus and his little army hastened to aid the allies and no one was injured.

On August 5th, feast of Our Lady ad Nives, and eve of the feast of the Transfiguration of Our Lord, about six in the evening, Father Dehus arrived at Tien-tsin, to the surprise of every one. We had long believed him dead, and what was considered a fact had been almost officially announced to me fifteen days prior to his appearance in our midst.

(To be continued.)

TCHE-KIANG

February, 1902.

In the Province of Tche-kiang, as in the majority of others, the year which has just elapsed has seen the tempest, roused by the revolt of the Boxers, succeeded by a calm. Our ruined establishments are gradually arising from their ashes, and our dispersed Christians have returned to their homes. More strongly than ever are they attached to the faith; and, encouraged by the victory of the Europeans their protectors, their spirit of proselytism makes numerous conquests. The harvest promises to be more abundant than heretofore and to gather it in, we shall not only need to extend the granaries of the Father of the Family, but, as an inevitable consequence, laborers and resources must be multiplied. Let us hope that the Master of the vineyard
will speedily provide. It seems indeed that the moment is a critical one and the glory of God is interested in that we profit by it for the welfare of souls. The fearful crisis which has caused China itself no less than the establishments of the Missionaries to feel the shock, the calculations of policy, or the fair projects of industry and commerce,—will result this time not only in providing new outlets, but, moreover, in laying the basis of a true social transformation; let us hope so.

Compelled to rouse herself from her secular lethargy, China opens wide her gates not alone to things, but to ideas, and begins by revising her program of examinations. From time immemorial this was the mould in which the arbitors of learning were cast—and who does not know that this class was always of a jealous exclusiveness. Apart from the sketch of a Confucius or of a Mencius, it expressed no new silhouette, no feature which, however remotely, could recall the characteristic lines of the progress of letters and western science. Hence it followed that the lettered men and the mandarins as well contemptuously eschewed whatever was not found in their classics; thence sprung those countless superstitions and prejudices which the learned carefully foster among the people.

This old routine will be discarded. Notions of classical literature and of ancient history saturated with mythology will no longer be sought for at the school of the ancient sages alone. A reasonable portion of time will be reserved for the study of languages, of letters, and European sciences. The youth of China will even cross the seas the better to assimilate our civilization then, seated upon the benches of our colleges and universities they will seek instruction. Those whose fortune will not permit these long voyages will find at home all necessary facilities for their new education. Already, schools directed by European professors are being opened in the large cities. The governor
of Tche-kiang has several in his capital, and the Tao-tai of Ning-po, if he can find teachers enough, will open half a dozen schools. If this admirable zeal is sustained and propagated, in the near future China will be transformed. Holding daily intercourse for several years with European preceptors, the youth will soon lay aside their prejudices, and on closer observation these "western Devils" will no longer appear to them either so wicked or such sorcerers. And if, after having sacrificed their prejudices and numberless superstitious practices, they do not embrace the true religion, they will at least learn to yield to the Church the merited tribute of respect and admiration. But to attain these results the Missionary must himself be transformed into a schoolmaster as has been done in Japan, or, as he cannot abandon the ministry of the word and the care of his Christians and catechumens, he must associate with him the members of teaching orders. Here is the urgent need of the hour and we hope to see this solicitude shared by the great work of the Propagation of the Faith. The expense of this new work of "The Schools of the Extreme East" will be considerable, and we trust that those generous souls who are indifferent to nothing that may either directly or indirectly advance the kingdom of God and the peaceful conquests of the Church, may give due consideration to this grave problem and aid us to solve it.

P. Faveau, Priest of the Mission.

NORTH KIANG-SI

THE BOXERS AT NORTH KIANG-SI IN 1900.

PERSECUTIONS AND VICTIMS.—NOTES BY MGR FERRANT.

The papers, reviews, and the letters of the Missionaries have pointed out the causes of the melancholy events of
1900. It suffices for me to call attention to the evidence that these events bore the stamp of a perfectly organized persecution. They were not, as formerly, local facts due to particular circumstances, to disaffection or personal hostility. Here was no insurrection, more or less sudden, of a populace blindly following an improvised leader. In these recent occurrences, exactions, conflagrations, pillages, massacres, all had been combined, organized, to extend not to one prefecture only but throughout the country. There were in each section chiefs who commanded and adherents who obeyed, and this with an understood and uniform discipline proving that one same jurisdiction was the motor regulating all the instruments of the persecution. The orders issued from the higher powers, from the imperial court or, at least, from Prince Toan and the dignitaries of his party. The executors were in the North: the affiliations of the society of the said Boxers; in the South, the members of a local militia recently organized under the name of Pao-Kia. This was a sort of national guard established in the cities and the principal centres of the country. Ostensibly, (as the name indicated) the object was to maintain public order among the populations. In reality, the chief if not the only aim, was to form and to group under an officially recognized title, an entirely new administration, with a view to bring about a general upheaval.

They next organized a hierarchical series of councils: council of the canton, of the section, of the village, of the family. These directing councils were governed by the most influential lettered men of each locality. They had drawn up the plan of a campaign against the Europeans and their adepts; they had concerted and combined in detail the action of each assailant against the property of the Missionaries, against the person or the belongings of each individual neophyte. They had designated by name each of the Christian families, and decided the penalty to
be inflicted; this was either a heavy ransom to inveigle them into apostasy, or the pillage of their homes and harvests, setting fire to the houses, or the massacre of one or several members. At the signal from Pekin, the plan was executed simultaneously upon every point. To give in detail the phases of the persecution in Kiang-si would exceed my purpose. I limit myself to a few notes giving some details especially concerning our mission or vicariate of North Kiang-si.

1. *Missionaries.*—We had not to mourn the loss of any of our Missionaries. The formula of the order to Kiang-si seems to have been: "Pillage, burn, slay, the native Christians, but spare the lives of the Europeans, at least if they do not refuse to leave; in which case, burn their establishment and if need be, massacre the Missionaries." Under these conditions the presence of the Missionaries among their Christians, far from being a guarantee of protection to the latter was a source of greater danger, of more hostile pursuit. The neophytes understood this and they besought their priests to seek a temporary refuge in the ports open to European commerce, Kiou-kiang and Shang-hai. The orders given by the consular authorities were to the same effect. Our Missionaries rallied first at Kiou-kiang, then at Shang-hai.

2. *Sisters of Charity.*—The two establishments (orphanage of Our Lady of Angels and Saint Vincent’s Hospital), were vacated. The sisters repaired to the Central-House of Shang-hai. The three hundred orphan girls were placed in worthy families of the environs; the old men were dismissed; they sought hospitality among their relatives and friends. Our establishments were threatened especially at those times when the effervescence against foreigners was strongest at Kiou-kiang. But through the mercy of God such threats were not put into execution; the furniture was
untouched and, in November and December, the sisters returning from Shang-hai, found their houses in the same order as when they left them. The poor composing the household gradually found their way home again. It is indeed a matter of surprise that of the three hundred orphans (from seven to eighteen years of age), placed among strangers, many of them among pagans, not one was missing; everyone returned delighted to find herself again with the sisters in the orphanage.

3. Property of the Mission: Churches, Chapels.—In our vicariate of North Kiang-si material disasters were less general than in the two neighboring vicariates. The three great centres of work, Kiou-kiang, Nan-chang, San-Kiao were spared, so far as regards the buildings. The reason is that Governor Song, a functionary extremely hostile to the Europeans, whilst satisfying his implacable hatred, contrived nevertheless to save appearances by devising a plan by which he would be able to exculpate himself from blame. He, therefore, gave orders to raze the establishments of the two other vicariates, but he recommended that those of the capital, where he had his headquarters, and those of Kiou-Kiang where—thanks to the warships that may put in there, European influence is more direct—be spared.

These last-named establishments were therefore closed and every door furnished with the official seal of the local mandarins. The notice affixed declared that this real estate had been confiscated to the Europeans and that the improvements belonged to the Chinese government for purposes of public utility. The people were assured that these edifices were to be transformed into pagodas, hospices for old men and widows, into commercial houses for the lettered men, etc. The scheming governor was playing double: in the event of a reaction or of victory to the Europeans the estate would be found intact, no indemnity to pay; in case of a decided failure and defeat, our fine es-
tablishments would suit exactly for institutions of public utility. In this way it happened that on their return from exile our Missionaries recovered their possessions in our three principal centres. The official seal had secured the edifices, with all that they contained: furniture, libraries, church effects, etc.

Nevertheless, in the village of Lin-pi-chan, our vicariate lost a new church as also pastor's residence and school adjoining. The rioters of Tse-kan and of Tsin-shien attacked the village and set fire to the houses of all who refused to apostatize. At the same time, they fired the church residence and school which were soon reduced to a heap of ruins. They did the same to a small oratory in the country in the district of Lin-kiang. A dozen other oratories in the different districts, although not completely destroyed, were plundered, the damages being more or less considerable.

4. **Christians: Individual sufferings and losses.**—The neophytes of our vicariate were severely tried, greater cruelty being inflicted upon them than was experienced even by their neighbors: the number of massacres in hatred of religion was relatively greater among them than elsewhere; the same may be said regarding those who were ransomed, robbed, beaten, or otherwise subjected to ill treatment.

It would be impossible to enumerate the Christian families victims of pillage, of extortions, and incendiaryism. The approximate number of families that have sustained either partial or total loss of their possessions is 710; it is clear from these figures that the immense majority of our neophytes were immolated in these divers forms of persecution, when we reflect that our number of Christians varies from 5,000 to 6,000. Many families were simply ransomed which means that they were obliged to lay down a sum of money or forfeit a stated quantity of sacks of rice: having complied with these demands they were not further molested on account of their faith, and hence escaped other
chastisements. In general, however, they were not content with ransom, but an act of explicit apostasy, or denial of their Catholic faith as a foreign religion and unworthy of the Chinese was furthermore required. The refusal of this acquiescence entailed plunder, burning their homes, and confiscation of their harvests and fields; in many cases the Christians for their constancy incurred corporal punishment—the bastinade, hanging by the hair, by the thumbs, by the feet, etc. For a period of nearly six months (July–December) our neophytes were everywhere the butt of an uninterrupted series of vexations of that nature and it is a subject of great consolation to be able to testify that for the most part their faith and courage were admirable,—their fortitude heroic. Stripped of all their possessions, hunted down, tracked like wild beasts, they submitted to these extreme privations and annoyances with a patience and longanimity worthy of the early martyrs. They had much to endure in winter; several died of hunger and cold along the roads. These were likewise martyrs although they died in obscurity; as it was for our holy religion that they suffered. By a single act of apostasy they would have been spared the injustices and tortures they were forced to undergo. I have not the slightest doubt that in the sight of God they had won the palm of martyrdom.

Besides these unnoticed victims there were in one vicariate twenty-three persons who died gloriously, massacred by those butchers in hatred of the faith. Here are a few names with some details of their torture.

In the district of Fongtcheng, Shiong-ni-iou, a Christian—and his wife—seized, bound, and conducted to the pagoda. Their executioners were deliberating the whole night what manner of death to inflict upon them. It was finally decided that they should be drowned in a pond not far from the place. Whilst on their way thither the victims invoked aloud the names of Jesus and Mary.
Irritated at this, their tormentors before reaching the pond cast the poor man into a muddy stream where the slime was a foot deep. They then kicked him to death. These wretches having unbound the woman, three times cast her into the pond whence she was thrice drawn out by some compassionate pagans who finally sold her to a pagan family.

In-kia, a mother and her two sons, seized, beaten, fettered and drowned.

In February, 1901, two others whose skulls they broke and afterwards burned the bodies.

In the district of Linkiang, in the village of Hoang-mi-kang-kia, a young widow, a catechumen who had not as yet received much instruction on religious points, but knowing that there is one only God, the Master of Heaven and earth, and having in her home a picture of the Blessed Virgin, was seized, fastened to a tree and left in that condition for three hours whilst her enemies were planning her death. They concluded to drown her. She was taken down from the tree and led near a pond in which there were only about 8 inches of muddy water, and they ordered her to cast herself in. The victim was on her knees, and as she did not instantly obey, she was seized, thrown into the slime and pressed down with a pitchfork, her head being kept under water until she expired.

In the district of Kao-ngan, the Christian, Esen, was seized with his two children. They were suspended the whole night in the Sse-tang or communal house. Next morning they were dragged upon the route leading to the city to be handed over to the mandarin. But before reaching the sub-prefecture one of their executioners using a soldier's long, heavy sword cut off the father's head. The children were afterwards released.

The Christian Yang was drowned in a stream as they were dragging him to the city.
The Christian King in the village of To-mi-san, was struck with an iron bar until his whole body was bruised.

Finally, the two Christians Shiu-tsai-sse and Shiu tsai-hoa. These were looked upon as rich villagers; they owned a coal mine through which pits had been dug within late years. These men were new converts and by their example many members of their family had been induced to embrace Christianity. The demon had marked them out and from the outset of the persecution, the zealous neophytes seem to have been stigmatized by the hostile lettered men. They were arrested and beaten to death as they hung from their place of torture; their bodies were then dragged to the mouth of the coal pits into which they were thrown with the two horses saddled for their use.

In the district of Shan-kao, an old man, Ly, a lettered Christian and schoolmaster, was seized and after having had all manner of insults heaped upon him, a cord was fastened around his neck, and in that condition he was dragged through the street; he expired before reaching the place of execution.

San-Kiou-Kiao after a series of grievous tortures had his skull split with a spade.

The widow Tso was robbed of everything: grain, clothing, furniture. Then she was shut up in a granary and the entrance closely guarded. In this inclosure she died of hunger and the cruel injuries with which she had been overwhelmed on the days preceding her imprisonment.

In Kin-tehcing the Christian Kao was sentenced to perish in the river. He was pushed into the water and to increase the torment and hasten his death, his body was pierced several times with a lance.

Ngani-oug-Kouei was the Missionaries' unswerving attendant. During the persecution, he went about visiting the families of the neophytes to sustain their courage and their constancy in the true faith. In the very act of fulfill-
ing this ministry of charity, he was taken, bound, cruelly tortured and at length thrust through with a sword. With him suffered also the Christian Ouang.

Finally, the Christian Tsu ion, cousin of Ngan-ong-kouei, was captured whilst on his way to the tribunal to accuse his cousin’s murderers. He was shut up in a stable bound hand and foot and then made to drink a cup of poison. He expired a few moments afterwards.

Such is the list of our victims of the persecution of 1900. Te martyrnum candidatus laudat exercitus! These faithful confessors of the faith will, I trust, be the protectors of our vicariate, and their blood will be the seed of new Christians!

† P. Ferrant, C. M.
Consdutor-Bishop of North Kiang-si.

Kin-Kiang, August 15, 1901.

Madame,

"... You have perhaps heard of the frightful inundations that have just devastated our country. This means ruin — utter ruin for thousands of the hundreds of thousands of these unfortunate people. I forwarded to Father Angéli some details concerning the victims that were swallowed up by the scourge, and of those — more numerous still—who escaped shipwreck but lost everything, harvest, cattle, clothing, goods and chattels, with their homes.

It is in the midst of this immense calamity that the Blessed Virgin has given us a signal proof of her maternal protection, and the fact, so consoling to us, I now take the liberty of relating to you.

"When the inundation was at its height, and at the moment that a violent tempest or hurricane lashed the waters of the river into a fury, a small boat in rowing against the
current was laid sideways by the wind. The craft suddenly seemed to turn and then overset, with hull above water. All the passengers had foundered; they were eight in number: one Christian woman, two catechumens and five pagans. At the moment of peril the woman had cried out: “Holy Mother of Heaven, save us!” In a moment the eight wrecked persons were lying on their side clinging to the shell—the overturned skiff. It was marvelous that they had not been carried by the violence of the current whose rapidity was at the rate of six miles an hour and that despite the wind and waves they had not been separated from the light boat. The Christians continued their cry of distress to Mary, and all these eight persons the pagans included, soon beheld in the air above the little barque, the Blessed Virgin holding the Infant Jesus in her arms. Mary inclined towards the struggling wreckers as if to sustain and give them assurance of her protection. The apparition lasted for nearly three hours, and I repeat that all were favored with the vision, not only the Christian woman and the catechumens who ceased not their invocations: “Holy Mary, Holy Mother of Heaven, save us!” The pagans also joined with their companions and not knowing how to invoke the name of Mary, they cried: “Goddess of the Christians, save us!” The skiff with the unfortunate passengers still clinging to it was carried onward by the current eighteen miles. Having reached a point just above the city of Hou-keou, it was driven towards the shore and naturally speaking, it with its freight of human life must have been dashed to pieces against the rocks, over which the waves in their wrath were sweeping. The Christians multiplied their supplications, the pagans promised to become Christians, and, O new prodigy! the little barque without the slightest jar or shock entered an open space in the rock. Scarcely had the eight stepped firmly upon the rock, when the skiff was carried away by the billows and disap-
peared. At the same moment the apparition vanished. The shipwrecked, having gained the shore, repaired to the oratory of Hou-keou, where our catechist comforted them. Next day they came to our church of Kin-kiang to return thanks to Mary.

† P. FERRANT.

Coadjutor-Bishop of North Kiang-si.
NORTH AMERICA

UNITED STATES—ILLINOIS

MEMOIRS OF THE EARLY LABORS OF THE LAZARIST MISSIONARIES IN ILLINOIS.

In the preface of the volume published last year under the title of Répertoire historique de la Congregation de la Mission, we said (page 6): "The list of our establishments—which may perhaps appear surprising—has been most difficult to arrange, and it is still probably very incomplete. At the beginning of the last century, when the Congregation, rallying anew, was with admirable zeal founding in France, in America, and on other shores, establishments which could not always be sustained, even important items of history have never been noted down." For instance: there is no mention of the Mission of Peoria, in the United States.

Later a series of lectures by Mgr. Spalding, Bishop of Peoria, now an episcopal See, was translated from the English and published under the title of Opportunité (one vol. in 18, Paris, Lethielleux, 1901). In the introduction to this volume by the translator, Abbé Klein, we read:

The city of Peoria on the Illinois River, in the state of Illinois, is about nine hundred miles west of New York and nearly in the same latitude. It is situated south of Chicago and north of St. Louis.

These sections of country were explored and evangelized by the French towards the close of the seventeenth century; there more faithfully than among us is still preserved the memory of the valiant and unfortunate Cavalier de la Salle who gave to Louis XIV., under the name of Louisiana, more territory than had been acquired for him even temporarily by the arms of Condé, Turenne and Luxembourg. During the whole of the eighteenth century Illinois seems to have made but slight progress, and we shall find ourselves in the nineteenth century before Catholicity was at last firmly planted there,—thanks to the zeal of our French Lazarists.
We, people of the Old World, to whom the rapid growth of the New World is so often brought forward, are strangely impressed as we read in the "records" of a diocese, passages like the following: "The small village of Kickapoo, fourteen miles northeast of Peoria boasts of possessing the first church constructed in Illinois, the corner stone of which was laid August 4, 1839. It is a small stone edifice still substantial enough to last for ages." In those early days, the Priest of the Mission, who celebrated the Christmas festivities in this district said one Mass at midnight at Kickapoo, hastening over his fifteen miles to say another at Peoria in the morning, and he said the third towards noon at Black Partridge. "It is almost incredible," adds the chronicler, "that living witnesses can testify to the truth of this statement, whilst in our time more than thirty Masses are daily celebrated in the city of Peoria alone." Until 1840 there was Mass there only once in six weeks. In the presence of nine or ten persons the Holy Sacrifice was offered in a room for the use of which one dollar was paid each time.

In 1842, Mgr. Kenrick coadjutor bishop of St. Louis, administered confirmation at Peoria. His Lordship recommended the faithful, many of whom had come a long distance, to purchase a site for the construction of a church. A Catholic named Patrick Ward was appointed to carry out the design. Amongst several lots valued at from two to four hundred dollars, he selected one belonging to a Mr. Wren, and he thought it his duty if possible to have the price reduced.

"How much do I expect for this lot?" asked the owner. "But, first of all, Ward, what do you want it for?"—To build a Catholic church. — "A Catholic church! Then you must be a Catholic, Ward? What sort of people are these Catholics? Are they like you and are they democrats? Very well! I have an offer of two hundred and
fifty dollars for this lot, but as the Catholics are all democrats, I will let you have it for one hundred dollars."

Shortly afterwards the first church, dedicated to Our Lady, was erected at Peoria on the graceful shores of the river.

Thenceforward, such was the advance of Catholicism in this city and the entire region, that in 1872, Mgr. Foley, bishop of Chicago, whose jurisdiction extended over the whole of Illinois, resolved to petition Rome to divide his diocese. About three years later—the period in America for the growth of several cities—his request was granted, and the Holy See created a bishopric at Peoria, appointing as its first titular, Father Hurley, venerable pastor of one of the parishes of the city; but the latter having urged his motives for declining so heavy a responsibility, Rome on November 28, 1876, named in his stead an assistant parish priest of New York, John Lancaster Spalding.

We are grateful to the author of this beautiful Introduction for having revived the memory of the pioneer Lazarist Missionaries of Peoria.

We borrow here from the Catholic journal of Chicago: The New World, April 14, 1900, an article which summarizes the labors of the first Lazarist Missionaries in the Mississippi Valley. We are indebted for this communication, as likewise the translation of the same for the French Edition of the Annals, to Fathers Th. Levan and Em Neveu, of the Lazarists' International House at Rome, Via San-Nicola da Tolentino, 67.

These are only notes: but there is an eloquent tribute in their very conciseness. We see the Missionaries multiplying themselves everywhere over a vast extent of country and falling back as soon as other laborers appear, leaving to them the lands already prepared, that they may cultivate more permanently the fields wherein these pioneers had so laboriously sown the Gospel seed.

LA SALLE AND ITS MISSIONS.

Rev. Joseph Blasius Raho and Rev. Aloysius Parodi (Italians), Priests of the Congregation of the Mission, located at St. Mary's Seminary, 'The Burned Forest'(silva cremata) Perry county, Mo., were sent by their Visitor and Superior of the same Congregation, Very Rev. John Timon, and by the authority of Right Rev. Joseph Rosati, bishop of
St. Louis, to La Salle, where they arrived March 29, 1838, and there began to cultivate the Lord’s field.” The above is an exact reading of the Latin note written by Father Raho on the first page of Baptismal Register in La Salle.

“The Fathers lived for a while with Mr. Wm. Byrne, contractor in building the Illinois and Michigan Canal.

“The first services were held in an old boarding house, whilst the first church (log) was going up, and the Missionaries’ quarters were a continuation of the (log) church, about four rooms—one story—sacristry, kitchen, parlor, bedroom, study, etc.

“The old stable stood about twenty yards away. The name of the first church was “Holy Cross” with the authority of Bishop Rosati.

“Father Raho writes, January, 1840, “When it was seasonable we offered holy Mass in the open air, the crowd was so large.”

“From a letter written October 20, 1838, Father Raho says: “I am urged to establish a church five leagues—fifteen miles—from here (Ottawa). ‘I purpose to go next Sunday to say Mass and preach either in a house or in the open air. Here I assure you the harvest is large. At the outset of June I rode into the interior of the state, fifty leagues—150 miles—from here, to visit four hundred Catholics deprived of the aids of religion. I remained with them a fortnight and I can assure you the consolation was overflowing. They were engaged in the construction of a railroad. Their hard and pitiless bosses refused them an hour of the day for religious exercises, so that I and they had to take the night. They crowded a large log cabin. When I heard their confessions on the feast of the Ascension I gave Communion to fifty of them. I learned while there, that thirty miles distant, there were thirty Catholics who had not seen a priest for ten years and that they were liv-
ing in the midst of a bigoted Protestant community. The wives of the Protestant men, excited by the preachers, threatened to burn me alive. On the 14th of June, I was among them, offered holy Mass and preached. Every evening the Catholics assembled at a neighbor's shanty and from five to six o'clock spent a time in prayer and pious reading for the reception of the holy sacraments. There was no more question on the part of Protestants to burn me up. Yea, on the contrary, many assisted at the services. Five of their children were presented for baptism, demanded catechisms and objects of piety, promised to think seriously on their salvation and before I left, these good people asked me to return and locate a spot for a church and provide for a cemetery for Catholics. The chapel shall be thirty feet long by twenty in width."

"In a letter January, 1840, Father Raho writes: "I asked from Bishop Rosati a priest, in December 1838, and soon after Father Hamilton arrived. He lives at Springfield capital of the state."

"Nota.—Where Father Raho mentions pushing into the interior of the state and finding 400 men engaged in laying a railroad, this undoubtedly is the first road constructed in this state, called the Northern Cross Railroad that began May 9, 1838, at Meredosia (Morgan county), near the Illinois River, and extending to Springfield. What he says of the 30 Catholics, etc., is Kickapoo. In his letter of '40, he writes: "A Catholic and a Protestant offered the necessary plot for building a church. The offer of the Catholic I accepted; the corner stone was laid first Sunday of August, 1839."
Copies of the Documents Referring to the Foundation of the Parish of Kickapoo, Peoria, Co.

August 4, 1839.

"By the authority of the Bishop, the Illustrious and Rt. Rev. Joseph Rosati, I have this day blessed and placed the (first) corner stone of a church to be erected by the faithful in Kickapoo, a mission connected with this parish and situated in the county of Peoria, about sixty miles from La Salle. Said church to be erected to the glory of God and in honor of St. Patrick, Patron of Ireland.

"J. B. Raho, C. M."

Inscription placed between the corner stone of St. Patrick's Church, Kickapoo:

"D. O. M. To the glory of God and under the patronage of St. Patrick, Apostle of the Irish: On the fourth day of August, in the year of our Salvation, 1839, His Holiness Gregory XVI. gloriously reigning in the Chair of Peter, the Rt. Rev. Joseph Rosati being Bishop of the Diocese of St. Louis, Martin Van Buren, President of these United States, and Thomas Carlin, Governor of the State of Illinois, this temple to be constructed of stone, by the pious liberality of the faithful has been begun. Ground was donated by Wm. Mulaney and Dorothea Mulaney. I, J. B. Raho, of the Congregation of the Mission, vested with faculties received from the bishop, have blessed and placed with solemn rite the first corner stone, in the presence of a large concourse of people, said corner stone being located in the eastern corner of the church near the entrance.

D. O. M. July 2, 1840. In the name of the Lord, Amen. Since no place has been reserved in this new parish for burying the bodies of the faithful in a Christian manner, a tract of land (?) having been secured, part of the same has
been reserved for this purpose. By means of money contributed by the pious liberality of Catholics, it was provided that this place set aside for the burial of the faithful departed, should be closely and securely fenced, in order that it might be secured from the profanation of animals and that the danger of irreverence might be removed. Many bodies of those who piously and laudably departed this life in the Communion of the Holy Roman Church and which for a time were buried elsewhere were transferred to this place upon the fourth Sunday after Pentecost, being vested with authority from the Illustrious and Rt. Rev. Joseph Rosati, Bishop of St. Louis and in the presence of Revs. Aloysius Parodi and Joseph O. Manki, I the undersigned have in the presence of a large concourse of people blessed said cemetery with solemn rite prescribed by the Roman Ritual.

"J. BLASIUS RAHO, Cong. Miss.

"A. PARODI,
J. D. MANKI."

"Nota. It is with sincere regret that we confess our inability to give a connected history of this very interesting parish. Dating as it does back to the early Missionary days, possessing a church before the present seat of the diocese could boast of one, it deserves a conspicuous place in this narration. The first church of Kickapoo as related elsewhere, was begun August 4, 1839.

The New World continues:

"Ottawa was attended since spring 1839, every two weeks. Since our arrival at La Salle we there offered Mass, one while in one house, another while in another. Then we got permission to offer in the court house. Finally, our excellent Protestant neighbors are signing a petition for all the people to assist and build a Catholic church. I have bought a large house which serves at present for
a chapel,—carpenter shop, cost $230; opened by Father Parodi.

"The people of Black Partridge (now Lourds Woodford county) near Kickapoo, chiefly French are sufficiently numerous to have a church. The Germans are increasing in numbers. At Peoria we find few Catholics and these are the object of Presbyterian bigots; nevertheless, I have offered holy Mass and preached in the court house before a large number of Protestants. The Presbyterians who maintain a school are disliked by the people. Many of the latter offered a plot for a convent, so that either the Visitation nuns or Madams of the Sacred Heart may teach there. The bishop has been informed of this. If it is realized, religion will receive an impetus.

"Around Pekin is quite a large number of Catholics. They are crying out for a church, and made known their minds to me and to Bishop Rosati who paid them a visit. He writes also a letter, January 1840: The most important places we visit are Pekin, Peoria, La Salle Prairie (Mooney Settlement), Kickapoo, Black Partridge and Lacon. These three last had never seen a priest, I have taken special care of the Catholics of Kickapoo (all Irish with few exceptions), because more exposed than the others to the attacks of a so-called Episcopalian bishop who sought to instil into them the poison of his errors."

"Bishop Rosati confirmed in La Salle, October 13, 1839, forty-six persons in all. Old William Maloney (recently, deceased,) was one of them.

"In 1840, the Missionaries at La Salle were Fathers Raho, Parodi, Estaney, I. Cerces, De Marchi, Escoffier, Italians, Spanish and French; in 1841, Fathers Collins and Dahmen, Irish and Belgian; the latter attended Black Partridge.

"In 1842, Father Nicholas Stehle (German) attended Hennepin, Father Raho left for Saint Vincent's Church 6*
St. Louis, July 24. Bishop Peter R. Kenrick confirmed at La Salle, twenty-four; July 28, Black Partridge, twenty-three; July 31, Kickapoo, St. Patrick’s Church, sixteen; Sunday at Peoria, six. The Missionaries attended Sandy Hill or Dixon until 1854, when they gave it up.

"Ottawa was given up by the La Salle priests in September, 1844, the year Bishop Quarter came as bishop.

"In 1845, Utica mission was established; also Troy Grove, St. Augustine near Galesburg was occasionally visited and regular visits were made to Peoria. Fathers Parodi and Montuori were in La Salle all during this time. Father Parodi was Superior. Father Parodi left in April 1846, for Saint Vincent’s Church, St. Louis, and Father Anthony arrived in La Salle in September. Father Montuori was in charge.

"The foundation stone of the present church was laid by Bishop Quarter May 24, 1846. The money raised outside through Louisiana, Texas, and other homes of the Order for building was extraordinary. Father Anthony collected, in St. Louis and New Orleans, $852, a large sum for those times.

"Father John O’Reilly arrived and took charge in August, 1848. Father Anthony left for collecting tour in October; from Chicago, St. Louis and New Orleans raised $520.

"In January, 1848, parish at Arlington (Lost Grove) was established.

"Bishop VandeVelde was in La Salle, March 25, 1849, and confirmed thirty-two persons. Father Anthony sent $800 for new church. Eagle or Lost Lands (then Big Vermillion Mission) was opened in 1849, and was attended every month.

"Henry Mission opened in November, 1850. Father Quigley arrived in La Salle and Father Montuori left. Father Quigley full of zeal, was ordained in 1849 in St. Louis, by The Most Rev. P. R. Kenrick. He made
many trips along the Illinois Central Railroad then in course of erection and his success with the poor fellows was marvelous."

"In 1852 Father Alizeri arrived at La Salle. This year in St. Louis died the saintly Father Parodi whom the people of Ottawa, La Salle, Sandy Hill and Peoria idolized. He loved the poor and gave them all he had.

"5,000 men were working, in 1853, in and around Dixon on Illinois Central Railroad extension. Father Quigley and a zealous Catholic layman, John O’Halloran of La Salle, looked after these poor fellows for months.

"April 11, 1853, St. Patrick’s Church was consecrated by Bishop Van de Velde. Father James Duggan, afterwards bishop of Chicago preached. There were present besides Father John O’Reilly, pastor, Father J. Alizeri, and Father P. Roemer, his assistant, Father J. J. Lynch, Superior of St. Mary’s Seminary of the Barrens, Perry Co., Missouri, afterwards archbishop of Toronto; Father Dennis Dunne of Ottawa, Ill.; Father Mc Laughlin, of Chicago, Ill.; Bishop Van de Velde confirmed the next day, April 12, one hundred and ninety-seven persons.

"In March, 1854, Perkin’s Grove was established, and a little later the Sheffield Mission. Father Roemer left and Father Miller replaced him. Father Roemer is still living, in Gratz, Austria.

"The Dixon Mission was given up about this time.

"In 1855, Mendota was established. Mass was said by Father Anthony in Patrick Mc Keon’s house once a month, and later every two weeks. At the first meeting ten men were present; they offered a collection of $25. Patrick Dunne was a generous leading figure.

"Tiskilna and Clinton were occasionally visited. In March 1856, Princeton Mission was opened. An eye witness writes: “Princeton seemed to be peopled in those days as well as at present with Puritans.”
“Big Vermillion or Eagle was given up at the close of 1856; also Sheffield and Mendota.

“In 1857 Peru and Utica were the only outside missions attended from La Salle. Both were given up in the spring of 1851.

“In this year, June 30, Father John O’Reilly left La Salle for St. Vincent’s Church, St. Louis. Father O’Reilly was prominent in church circles not only in La Salle, but also in Philadelphia, Pittsburg, and other places.

“After Father O’Reilly, came the Rev. Mark Anthony who remained in charge for twenty-four years—until 1881. During his time La Salle had grown from a small village to almost its present proportions, and much of the permanent church work was done during his administration of the parish. He was succeeded in 1881 by Rev. Felix Guédry, who remained until 1888, when Rev. Thomas J. Abbott became pastor. He resigned on account of ill health and was succeeded by Rev. P. V. Byrne, who remained but one year and was succeeded by the present pastor, Very Rev. Thomas A. Shaw.

“The two pastors who have left the greatest impress upon the parish of St. Patrick’s in the present generation are Rev. Mark Anthony and Very Rev. Father Shaw. The names of all the Priests of the Congregation of the Mission, who have evangelized much of what constitutes the present diocese of Peoria are held in benediction in many a parish throughout Central Illinois, whose people now can scarcely recall whence came these good Fathers who ministered to their spiritual wants in the early days.

“The story of the diocese and even of the present diocese of Chicago, from Joliet, Dixon and Galena, south and west to Quincy, bears marks of their self-sacrificing missionary labors. After their various out-missions had resident pastors, the Lazarist Fathers turned their attention to the local parish at La Salle, where they have built up a religious
spirit, that makes it the equal, at least, of any parish in the diocese of Peoria. Much of that religious life was infused into the people under the spiritual guidance of the Rev. Mark Anthony who for a quarter of a century conducted the affairs of the parish.

"The present pastor, Very Rev. Thomas A. Shaw, has not only carried on the good work, but his influence as a Missionary has been felt from Maine to California. There are few states in the Union where the eloquent and fatherly Missionary has not made his influence felt, and even now, when he might well claim the right to repose after having borne the labors and trials of Missionary life, he is still full of zeal and activity and anxious to labor as long as life is left him in the vineyard of the Lord.

"We have not seen fit to class him among the pioneer priests of the diocese, because, whilst he was here in the earliest days, for a number of years he labored through the entire country; but he well deserves to be classed among the pioneer priests of religion, not only in the diocese of Peoria but throughout the United States."

From the Chicago New World, April 14, 1900:

SAINT VINCENT DE PAUL.

"The history of St. Vincent's Parish is inseparably interwoven with the history and marvelous growth of the great city of which it is a part. The progress and energy of the citizens of Chicago made Saint Vincent's the great religious and educational entity it is, and the liberality and religious spirit of her Catholic citizens gave it a heart and soul in the unanimity of the congregation which will continue to be a power for good for many generations to come.

"When Rev. Edward M. Smith was appointed by Bishop Foley, in 1875, to found the parish, the occasional shanties dotting the prairie were separated by large fields of cabbage,
potatoes, and even corn, in some cases five-acre patches. The Catholic residents had been served previous to this time by St. Columbkille’s and other surrounding parishes. Father Smith bought the square of land now owned by this parish. His ministrations were conducted under many difficulties, until he succeeded in raising enough money to put up his first church, a wooden structure with a seating capacity of four or five hundred people, and which did service until the church which is now St. Vincent’s College was erected.

“The boundaries of the parish are Centre street on the south, Wrightwood avenue on the north, the river on the west and Lake Michigan on the east.

“With the tremendous growth of population on the north side, the small congregation of Father Smith grew into a large one and the prairies and cabbage gardens that once surrounded him became a thickly settled neighborhood. Many of these people were Catholics, and the majority were fairly prosperous. It was Father Smith’s ambition to erect a better structure for worship than the first one, and he devoted himself for years to the task of raising funds for that purpose. By 1892 he felt that the sum that he had then received was sufficient to warrant him in beginning work. In that year the foundations of the present church structure were laid, and the work was then prosecuted until its completion in 1896.

“It had been Father Smith’s desire to celebrate the first Mass in the new Saint Vincent’s Church. During the progress of the work it had become apparent to him that his days were numbered. He was afflicted with a cancer in the throat, which was incurable. His hope to celebrate the first Mass was destined never to be realized, but, strange to relate, the first Mass that was ever offered in the new church was a Requiem over the body of the devoted priest who had built it. The church was even
then in an incomplete condition. There were no seats in it, but that did not prevent the funeral rites being held there over Father Smith's body. The Rt. Rev. E. J. Dunne, bishop of Dallas, Texas, and Archbishop Feehan of Chicago officiated at this memorable service September 30, 1896. This was before the dedication which did not take place until the following May.

"By that time the church had attained its present degree of prosperity. Its congregation comes from all the surrounding parishes and from all the other sections of the city, so that during the many Masses said there on Sundays, the great church is always well filled.

"When Father Smith died he was succeeded by the Very Rev. P. V. Byrne, C. M., who has presided over its welfare ever since.

"The present magnificent church was finished and dedicated by Archbishop Feehan, Sunday, May 1, 1897. Bishop Spalding preached the sermon. The building devoted to the college which is also the residence of the priests of the parish is the old wooden church that Father Smith erected and which has been elevated a story by the new foundation.

"The work that the schools conducted by the Sons of Saint Vincent do is a notable one. They have not only a parochial school but a college as well. The parochial school is for boys and girls. In the college which was started in 1898 classical, commercial and scientific courses are given to the students. These advantages are second to none furnished by any other institution of learning. The college is authorized to grant degrees in its courses and the school and college combined have a daily attendance of 900 pupils."
SOUTH AMERICA

COLOMBIA

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

Popayan, St. Augustine’s House,
January 10, 1901.

Most Honored Mother,

The grace of our Lord be ever with us!

You are probably aware that in consequence of my stay at Buenaventura for a month, and the care bestowed upon our worthy Missionaries, who did not escape death, notwithstanding our prayers and unremitting efforts in their behalf, I came here with symptoms of yellow fever; however, owing to the genial climate, this developed into the pernicious fever which has left me with very weak sight.

But I have been abundantly compensated for this grievance by the good and holy death of a compatriot belonging to Company N. This good gentlemen who arrived from Buenaventura some days after me, paid a friendly visit to our house. I introduced him to our Missionaries. Having heard of the death of Father Arias he called a second time expressing regret that he had not been able to assist me on this sorrowful occasion. Father Blanché had fallen sick in the meantime; having no physician except a young man who passed for such although he had never studied, I explained the situation to our new friend who asked to see the sick Father; as he had some medical knowledge, he told me he apprehended yellow fever.

I had then in the house a corpse and a patient; but I was not alone in nursing the latter; this kind gentlemen
came three and four times a day to render service; and at night he sent his domestic in case I should need him, also during the five days of the illness, fearing always that I would fall sick myself, for I was on my feet day and night. During the agony of Father Blanché, a good devoted physician who arrived the previous night, asked me to assist in rubbing the hands of our patient that had become like ice; our good friend offered to do this for me; he left us only for the time necessary to take his supper; when he returned, accompanied by the doctor, our patient had just expired.

Then with a delicacy and disinterestedness seldom evinced, he offered me hospitality in his own house assigning a portion of it for our exclusive use, giving up even his own bed. We were obliged to accept the offer for the doctor assured us that we could not without rash exposure, remain an hour longer in our house infected by these two malignant cases.

God speedily recompensed the charity of our young and good compatriot. The day following the death of our lamented Missionary, he was stricken by the fever on Sunday evening at eight o'clock. On Monday, the day appointed for his departure to the mine in his steamboat, he sent all his valuables to his brother, keeping for himself the most indifferent articles. I made an offer, through the doctor, to take charge of him; this he accepted with expressions of gratitude worthy of his noble heart.

On Tuesday, he dismissed every one from his room and requested me to approach as he had something of importance to communicate. "Sister," said he, "I have never been baptized, my father was a Protestant, my mother, a Catholic; but my father would never consent for us to join the Church. I wish to be baptized and to make my confession." I interrogated him on his religious belief, and the pastor responded immediately to his desire. He received
baptism with the most fervent dispositions; asked for a Crucifix, and to his death, which occurred on Friday, his life was but a prolonged act of the love of God and desire to make a worthy First Communion. He said to me: “How happy I am to be a Christian! How beautiful the prayers you say; Sister, please continue.”

Please accept, Most Honored Mother, etc.

SR. RONQUIER.

BRAZIL

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

Bahia, December 22, 1901.

Most Honored Father,

Your blessing, if you please!

The object of this letter is to offer you the good wishes of your little family of the Mission of Bahia, and to give you some details of the labors of the Missionaries.

Our two Missionaries, Fathers Rocha and Vaessen have just returned after an absence of four months and a half. After a month’s rest, they will set out again for a campaign of three months’ duration. During the past seven and a half months of the present year, they have given fifteen missions, from nine to ten days each; the results obtained are as follows: 21,917 Communions; 11,405 confirmations; 939 marriages, a large number of which had been cases of concubinage; 974 baptisms; 423 marriage dispensations, without counting various accessory labors, as the erection of the Mission Cross, construction of cemeteries, repairs of churches, chapels, etc.

You might ask, Most Honored Father, why our confrères do not remain long enough in these missions to hear
the confessions of all who wish to approach the sacraments? They certainly would desire to do so, but it is absolutely impossible and this for several reasons: Unfortunately, the Missionaries are often but two in number; the assistance they receive from pastors, where any exist, is nothing or almost nothing, the majority of them being in the condition of the clergy as described in the time of Saint Vincent; consequently, all the labor of the mission devolves generally on these two poor Missionaries. Moreover, a mission at Bahia cannot be estimated by a mission of Europe, I may even say of Brazil. From the first day the Missionaries find themselves in presence of 2,000 persons, the number increasing to 3,000, 4,000, 5,000 and sometimes to 10,000. You may easily suppose there is no auditorium for them. These people coming from the distance of ten leagues to a village in which there are only two or three dozen houses, are obliged to sleep under the dome of heaven, and to subsist on the provisions they bring with them. Then the two poor Missionaries, preaching every day, spend nine hours in the confessional, unable to take any rest during the mission because the people are on hand and in haste to return to their homes. Under these circumstances the people could not be detained, and the Missionaries would sink under the labor.

What we desire is this: to assure our young confrères in Paris who are strong, fervent, and anxious to labor for the salvation of souls, that they will find nowhere a more abundant harvest nor one more easily reaped than in the missions now existing in Brazil; the result of that of Bahia, during the last year, is a convincing proof of this; but let them understand, that we need men corporally and spiritually solid; men who fear no sacrifice, who are willing to lead a hard and laborious life—a life of devotedness which shortens the way to heaven while it abridges the
term of our natural life, but which sends thousands of souls before it...... Alphonse Gavroy.

In terminating the foregoing letter, I feel urged to make you a little new year’s gift namely, to present you with an epitome of the good operated by our confrères in the mission of Bahia from its foundation in 1858 to the present time. I copy from the account I have in hand:

Missions given.............................. 552.
Communions.......................... 582,484.
Confirmations.......................... 523,441.
Marriages, rectified, a third part
of which, at least, were cases of concubinage. ....................... 31,465.
Baptisms in 24 years................. 15,631.

Marriage dispensations without number, they have not been registered. In the fifteen missions of this year, Father Rocha gave 423; the number in other years may be estimated by this.

If we add the cemeteries formed or reconstructed, churches and chapels repaired, a multitude of useful public works—bridges, highways, etc., in which during the mission the people were employed, to avoid idleness and the disorders that spring from it, you will have some idea of what your Children of the mission of Bahia have effected and continue to do.

I trust, Most Honored Father, that this little offering will prove acceptable to you and procure for me and my confrères a most affectionate blessing.

Bahia, December 22, 1901.

Alphonse Gavroy.
Rev. Father Delaunay, Superior of the house of Santiago, Chili, died December 25, 1901. In this Province he was Visitor of the Missionaries and Director of the Sisters of Charity. His long sojourn in the country, and the important post which he so honorably filled, make us desirous to have more extended details concerning him; from the following notice we may judge of the esteem in which he was held.

The journal *El Porvenir*, December 26, 1901, makes these remarks:

**FATHER JUSTIN DELAUNAY.**

"Yesterday morning at a quarter past five, the worthy and most virtuous priest, Father Justin Delaunay, departed this life. Being ordained priest at the close of 1863, his Superiors, in consideration of his virtues and talents, appointed him to the mission of Chili at that period under the direction of the estimable Father Felix Benech. Father Delaunay came from Europe in company with thirty Sisters of Charity destined to develop the work of Father Benech by founding a Central-House and the Hospitals of St. John of God and St. Francis Borgia.

"From his arrival in Chili, Father Delaunay attracted attention by his virtues and the zeal he manifested for the progress of the houses and hospitals under the direction of the devoted Sisters of Saint Vincent de Paul.

"In conjunction with Father Benech he laid the foundation of the house of Charity—an asylum for destitute little girls; being named chaplain and director of the house, he devoted himself to the work until death, for in this institution he yielded up his last sigh. To the intelligent concurrence of Father Delaunay is due the establishment of all the houses of the Sisters of Charity with the exception of three which were already in existence when he arrived in Chili.

"Father Justin", as we call him here, was most charitable, never failing to minister to the needy.
"He founded the Association of the Ladies of Charity to supply the pressing wants of destitute widows who shrank from soliciting public charity."

From the journal *Ferrocarril*:

"Father Delaunay, a native of France, was born at Vitry-le-François, department of Marne. He made his studies at the Seminary of Rheims and entered the Congregation of the Mission founded by Saint Vincent de Paul."

"In 1865, while still young, he was sent to Chili where he remained until the sad epoch of his death."

"For a long time past, he discharged the office of Visitor of the Rev. Lazarist Fathers and Director of the Sisters of Charity. He was also Director of the Association of the Ladies of Charity of Saint Vincent de Paul. He always sustained with incomparable self-abnegation, the hardships and trials of his sacerdotal ministry."

"In 1888 Father Delaunay, under the impulse of a noble charity, rendered extraordinary services to the people during an epidemic of cholera; he prepared remedies which greatly ameliorated this fearful scourge."

"Hence, the death of so virtuous a priest will be a source of deep sorrow to countless families."

"The body of Father Delaunay was laid yesterday in an apartment of the house of the Sisters of Charity, converted into a mortuary chapel. In the evening at eight o'clock it was conveyed to the chapel of the house; and this morning the Holy Sacrifice was offered for the repose of his soul. This evening at half-past eight o'clock the mortal remains of this holy priest will be transferred from the chapel of the house to the church of Saint Vincent de Paul, situated in l'Alameda de las delicias, where the religious offices will be celebrated to morrow at eight o'clock."

Hospital of Saint Vincent dePaul,
Santiago, January 12, 1902.

Most Honored Father,

Your blessing, if you please!

I cannot conceal from you, Most Honored Father, the heavy affliction with which your Daughters of Chili are overwhelmed; they are inconsolable at the death of Father Delaunay, their worthy and holy Director.

God has deprived us of a wise and prudent, a tender and compassionate Director; a soul of lofty aspirations, of an extraordinary benevolence and charity which seemed to emanate from the Heart of our Lord Himself.

There was no exception of persons nor of nationality with Father Delaunay; it was his ardent desire that among us all his Daughters without exception should be angels of charity and holiness.

It seemed that the clergy, the aristocracy, and the poor had vied with one another in manifesting their esteem for our lamented deceased. Never was a funeral so largely attended. The archbishop, 150 or 200 priests, a large number of the laity; all that was noble seemed to have assembled there. The church was thronged with priests, laymen, and Sisters of Charity; thirty priests who were a little belated, could find no room and were obliged to remain in the sacristy. Ladies and others were outside the church, in the street.

The nobility rode to the cemetery; some that were prevented from assisting at Mass sent their carriages to the sisters. The funeral procession was over half a mile in length. There were 200 vehicles; so large a number had never before been seen assisting at the service or accom-
panying a funeral to the cemetery: for the first time such a manifestation of gratitude, esteem and homage rendered to piety, reached such proportions.

**Sr. Natalie Justine Villalobos.**

From the *Colonie Francaise*:

"Rev. Father Delaunay died on Thursday last at Santiago.

"The funeral service was held on Saturday morning in the chapel of the French Fathers which on the occasion, was heavily draped. Mgr. Casanova, archbishop of Santiago, officiated.

"The ceremony consisted of High Mass with music accompaniment; it was superb, most imposing.

"The chapel was crowded to its utmost capacity.

"Father Delaunay was born in France at Vitry-le-François, and was a member of the Congregation of the Lazarists of Saint Vincent de Paul. He has been in Chili since 1865.

"For these thirty-six years who among the French of Santiago has not known or heard of the devotedness and inexhaustible charity of this virtuous priest!

"What important services this excellent man has rendered!

"What miseries he has relieved!

"To how many unfortunate creatures, hapless orphans, and destitute widows he has extended his helping hand—a hand always open to bestow the mite and often much more than the mite: alms which have amounted to considerable sums!

"How many compatriots, some in misfortune, others in want; some eager to establish themselves, but deprived of resources, have gone to him in anguish of heart, a prey to fear and doubt, and left his presence furnished with means, eyes moist with gratitude and sparkling with joy.

"And nevertheless,—must we say it? If some have known
how to appreciate his generosity, many have passed the limits of indifference and forgetful of his favors, have repaid him with ingratitude! For, notwithstanding all the good Father Delaunay effected, he had his hours of anguish.

"Nevertheless, he desisted not from accomplishing his mission of charity,—ever giving an example of self-denial benevolence, and compassion.

"All men do not profess the same doctrines, nor entertain the same ideas nor practise the same dogmas; but when we meet in our pathway a man of virtue, humble, indulgent and kind-hearted, who thinks only of his neighbor; whose efforts are directed to alleviate misery, to console the unhappy, to repair misfortune; opening his purse to all the needy, giving without count, we are compelled to admire, applaud, and love such a man, be he priest or not, be he minister of this or that religion.

"When he dies, it is a duty to honor his memory.

"This man was Father Delaunay."
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Rev. Justin Delaunay, Santiago, Chili, December 25, 1901; 63 years of age, 38 of vocation.
Brother Bernard Pasquale, Naples, January 7, 1902; 79 years of age, 52 of vocation.
Brother Darius Esteban, cleric, Madrid, January 14, 1902; 23 years of age, 5 of vocation.
Brother Michael Schmitz, Brazil, January 1902; 37 years of age, 13 of vocation.
Rev. John Rinaldi, Genoa, Italy, February 5, 1902; 81 years of age, 58 of vocation.
Brother Etienne Fokczinski, Cracow, Austria, February 4, 1902; 55 years of age, 29 of vocation.
Brother Philibert Larouchette, Mother-House, Paris, February 8, 1902; 75 years of age, 32 of vocation.
Rev. Adalbert Wdowicki, Jezierzany, Austria; 34 years of age, 16 of vocation.
Rev. Alcide Lancea, Orleans, France, February 23, 1902; 47 years of age, 13 of vocation.
Brother Arthur Arroyo, cleric, Madrid, February 20, 1902; 22 years of age, 5 of vocation.
Brother Claude Leschere, Dax, France, February 26, 1902; 78 years of age, 51 of vocation.

OUR SISTERS:

Sr. Elizabeth Berther, Mother-House, Paris; 30, 8 months.
, Rosalie Frontanau, Bordeaux; 50, 42.
, Lorenza Vargas, Olivenza, Spain; 39, 14.
, Tomassa Castellanos, Madrid; 21, 2.
, Marie Boncard, Paris; 38, 11.
, Christine Charvier, Chatillon, France; 63, 45.
, Marie Montoliva, Savona, Italy; 81, 58.
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<td>Sr. Manuela Guerricagoitia</td>
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GENERAL HISTORY

OF THE CONGREGATION OF THE MISSION

BY REV. CLAUD-JOSEPH LACOUR, C. M.

1660-1731

Continued 1

BOOK VI.

GENERALSHIP OF VERY REV. JOHN BONNET

SIXTH SUPERIOR GENERAL OF THE CONGREGATION.

1711-1735

§ 38. Election of Father Bonnet, Sixth Superior General.

222.—Other decrees: relative to Provincial Assemblies; the dwelling place of the Superior General's Assistants. — It was recommended that in the Provincial Assembly they should invariably adhere to all that is regulated in the Constitutions concerning it, without adding or retrenching anything;—that they will not admit to the Assembly persons who, under pretext of regulating the affairs of the Province, come only through curiosity to see what goes on;—that no decree be drawn up, deciding only what they judge it expedient to propose to the General Assembly or to the Superior General;—that the entire acts be sent with the petitions approved; the Visitor will preside; according to the Constitutions, it is his duty to open and to close the Assembly.

On the question proposed, namely: If the General’s Assistants should reside in the house or at least in the city where the General lives, it was decided by the Assembly that this should be done conformably to the Constitutions;

1 See p. 139.
and the Assistants could not be sent elsewhere for a notable length of time, without great necessity; in which case they could be substituted by vicegerants. The utility of this decree is not to be questioned.

223. On the election at the Assemblies: Other recommendations.—It was asked if they who have a passive voice in the domestic or provincial assembly for the election of a deputy can, before or after the scrutiny destined to decide the election, renounce their claim? It was resolved that this was not permitted without the cause being approved by the assembly and this for many reasons which were then alleged.—They referred to the rules of the Superior in different localities where there was question of deputies to the assembly, whether provincial or general: namely: that after having examined the votes, two or several individuals having an equal number, a choice may be made of two, three, four, or five judges if all agree to this. But if one or several of the electors object to this, the Assembly determines that in such a case the consent of two thirds suffices, conformably to what is prescribed in the particular constitutions on the choice of judges for the election of the General.

On the proposition to renew the decree of former Assemblies recommending uniformity in wearing the beard, the hair, hats, cassocks, and manner of acting, this Assembly made a decree requiring Visitors and Superiors to be firm with their subjects on these points, and if they refuse to obey, to notify the General.

224. Questions of the Assembly and Replies.—In this Assembly, certain questions to be answered, were left to the General, as on former occasions: he replied to them shortly after. The deputies then expressed the desire to have the second volume of Ceremonies printed—this had been promised many times.—Other points were indicated: In regard to the sick, to decide who should bear the expense,
if subjects were disabled, or would leave the place for a change of climate,—Who should make the visitation if an Assistant of the General was Superior in a house:—That without making any new decrees, a strong and definite letter be addressed to all the houses to guard young priests from a vitiating taste for novelty in point of doctrine, morals, and discipline:—that young priests be trained to preaching, teaching, and to other functions of the Company: What was the most convenient time to read the decrees of the Assembly, the responses of the Generals and their circular letters? These various questions the Assembly commissioned the General to answer: the following responses were sent to the houses according to custom.

“The members will carefully read the second volume of the ceremonies, and will communicate the same to some learned externs, after which, if it is found convenient, it will be printed.” In fact, shortly after, the work appeared in two volumes; the first was corrected, the French pure, the impression all that could be desired. In the second volume are the ceremonies of each office to facilitate the exercise of them for those to be trained; all this is brought together in the book for the master of ceremonies. These two volumes were sent to each house at the close of the year 1717.—Nothing was determined in regard to the expenses of the sick in the case proposed; this was left to the Visitor to regulate, and in case of any difficulty he will follow the ancient practice of the Congregation; namely, that, the house in which the person became disabled for work, or afflicted with blindness, would supply the needs of the patient wherever the General thought proper to place him. It was remarked that the Assembly having decreed that the Assistants of the General would reside near him, it was useless to regulate who should make the visitation if one of these Assistants should be Superior in the house; that in regard to this matter, the General would regulate the
visitation as he judges proper.—The desired doctrinal letter will soon be sent: this was not long delayed, we shall speak of it later.—Hitherto, everything possible has been done to form the students to the functions of the Company; they cannot be expected to be as useful on completing their studies as after having spent some time in the exercise of our duties: to satisfy the wishes of the Assembly, those in charge will exercise the students and young priests at the end of their third year of theology, in the ordinary functions, after which each Superior will be careful to see that all perfect themselves therein.

Regarding the decrees and circulars, they can be read in the smaller establishments where the chapter is of shorter duration, up to five o'clock, followed by the reading of the subject of meditation; elsewhere Superiors can appoint a proper time for this, before or after the course of the missions when all will be present at the house; for instance, one o'clock on days of obedience.—For what regards advices, it is unnecessary to publish others besides those already given on this subject in the General Assembly of 1668; if any one has not the rules of the Regents of philosophy and theology drawn up at St. Lazare's by the late Father Alméras, these will be sent on demand.

225. Circular letter of Father Bonnet, after the Assembly, treating of certain points of discipline.—Father Bonnet communicated to all the houses these decisions of the Assembly, joining thereto a circular letter dated June 18, 1711, calling attention to various matters which this Assembly urged him to impress upon all the members of the Congregation, and among them: fidelity to meditation and to all the other spiritual practices of the Company; the devout celebration of holy Mass, recitation of the office in common, and the observance of certain points of the Rule.

This letter of Father Bonnet is not only well written, but it specifies in particular the faults to be avoided.
226. *Dogmatic letter of Father Bonnet.*—From the demands of the general Assembly and the replies of the Superior General, we discover an earnest desire to shield young students in our intern seminaries from all novelty of which, at this period, minds are so susceptible; hence, the General wrote a circular letter to this effect. Father Bonnet was not only a clear and able writer, but a master in theology; he therefore composed a lengthy letter, having for this purpose retired for a few days to Pantin.¹ This letter dated from Pantin, June 20, 1711, was sent to all the houses. It was his object to explain two points; namely, the reasons the Congregation has to take precautions against all sorts of novelties; and the principal points upon which it should be on its guard in order to avoid the least suspicion on this subject.

The General brings forward motives from Scripture ordaining us to interrogate our brethren and the ancients, to learn from them the truth, forbidding us to listen to innovators, although they claim to be inspired by God, should they even, if possible, work miracles in proof of their mission. The Fathers interpret this not only as regards idolatry but any error whatsoever contrary to the purity of faith, and on the authority of St. Paul, should the author even be an Angel from heaven, were he to preach a Gospel other than that of Jesus Christ.

The General cites the example of the Holy Fathers, of the Councils, and of the Popes. He adds that the Congregation, an humble portion of the great mystical body of the Church, has always been animated by the same spirit, adhering to antiquity, rejecting all novelty, particularly the innovations so boldly set on foot in the last century. Mr. Vincent has left an express rule on this point (Ch. xii. § 7); he took every possible pains to cure certain persons of their

¹ A country house, known today as Gentilly.—Note from Annals.
error and to preserve the Congregation from the same, as we read in the two editions of his Life. Former Generals, his successors, walked faithfully in his footsteps. When the errors of Quietism were exciting great commotion in Rome and in Paris, Father Jolly fearing that this gangrene might infect the Company, rigorously forbade this new method of prayer, even before the Holy See condemned it; and the Assembly of 1685 found his letter on this subject so admirable, that it made a special decree confirming it; moreover, in 1687 he sent to all the houses the letter of Cardinal Cibo to the bishops of Italy against these errors, and shortly after, the decree of condemnation of Molinos and Malavel, to which he added special letters. Not only did he fear the evident danger of the corruption of faith and morals, but even the slightest suspicion of novelty, or too great liberty of criticism; and when Dupin, author of the Bibliothèque des Pères, retracted, he sent this notice to the houses of the Company, with the order to put the books of this doctor with the other prohibited writings.

Father Pierron acted in like manner, sending to the houses the condemnation of the book of Maximes des Saints, and the famous Cas de conscience: this measure was approved by the general Assembly of 1703. In conclusion, Father Bonnet remarks that, hitherto, nothing had been neglected to preserve the Congregation from the countless evils into which the love of novelty would plunge it; the Assembly in which he had been elected having requested him to write this letter that at the present day in regard to this point, it is in the same dispositions in which God placed it in its origin. Moreover, the Congregation has special reasons to fear all novelty and to preserve itself by this means in purity of faith and morals and in exact observance of discipline, in order to discharge with fruit its two principal functions—the Missions and Seminaries; otherwise it would be in danger of poisoning the pure sources of
Catholic doctrine in seminaries and of corrupting the purity of morals in the missions; and finally, to continue to give the edification for which it has been noted to the present time.

Entering into details, the General presents a second object in this letter: deploring the misfortune of many persons of the age, who make a boast of adopting these novelties.

In the seminaries and missions it is a duty to follow the royal laws of charity established in the Gospel, and explained by the Apostles and Holy Fathers; and if time does not permit the perusal of these, to choose, at least, among casuists who have based their decisions upon the Scripture and the Fathers: carefully avoiding a pernicious relaxation which corrupts the morals of the faithful, and extreme severity which debars sinners from the good use of the sacraments and drives them to despair.

To prevent this inkling after novelty and the immoderate desire to know everything, Father Bonnet wishes that in the beginning of the studies of philosophy, students should confine themselves to the common sentiments of the ancient philosophy of Aristotle which is more in accordance with the method in which the doctors of the Christian schools have taught theology; which method is pursued in the intern seminaries of the Congregation in teaching the philosophy of Barbay, the best of all the methods published up to the present time; together with Grandin's theology, that renowned professor of the Sorbonne, so far removed from all modern novelties; whose Scholasticism was already printed and whose Moral Philosophy appeared soon after.

For what regards extern seminaries, he says it is necessary to refer to the bishops who are the natural judges of the doctrine of their diocese and who must be obeyed in
all that regards the functions of the ecclesiastical ministry unless they openly abuse their authority by requiring books to be used evidently bad or such as are condemned by the Holy See, which, happily, never occurs. They should be consulted in choosing authors free from all suspicion of Jansenism or other error in dogma, as well as from relaxation in morals; above all, he recommends them to be prudent and circumspect in their language, in their explanations in class, in familiar conversation, etc.; never saying anything detrimental to another, much less to speak disadvantageously of communities that usefully serve the Church, ascribing to them errors in faith, or laxity in morals, thereby placing themselves in danger of exciting the jealousy, the dissatisfaction, and even the resentment of those maligned.

It is not sufficient to adhere to the common sentiments of philosophy, they must also avoid all that would indicate less circumspection in conduct, in the reading of books, or associating with those suspected of Jansenism; advancing propositions that may favor these errors, or manifesting a want of conformity with the decisions of the Holy See. Attention was called to other points noted in the acts of a provincial assembly of the Company which Father Bonnet inserted in his letter in compliance with the desire of the Assembly. He concludes by begging all the members to follow these injunctions; and if any give cause of complaint, Superiors must be notified.

227. Bull of Clement XI. against Quesnel: opposition of the Archbishop of Paris: conduct of Father Bonnet.—Disputes were riper than ever, when in 1713, Our Holy Father, Pope Clement XI. issued a Bull condemning one hundred and one propositions of Quesnel.

Every one is aware of the commotion which this Constitution excited in the Church, and that some bishops of France refused to accept it. Father Bonnet did not
think proper to imitate his predecessors and send this Bull with a circular letter to the houses to notify all the Congregation; he could not prudently do so, being in the diocese of Paris in which city the cardinal had issued a mandate forbidding the acceptance of the Bull under the penalty of censure; and it is altogether out of place for the authors of the Supplement de la gazette de la Holland, to allege certain doubtful or at least exaggerated statements presenting the Superior General as siding with the disaffected, and as holding suspected doctrine in point of obedience and submission to the Church; and that through motives of policy, or because of the beatification of Mr. Vincent then pending at the court of Rome, he refrained from publicly declaring his opinion.

228. Collection of Sermons of the Mission published by order of Father Bonnet.—Not content with having instructed the Congregation by the lengthy letter spoken of above, Father Bonnet desired also to provide for the maintenance of the ancient simplicity observed in the sermons of the missions, avoiding to employ any other style of preaching. He speaks thus in his letter of January 1, 1712: "Our last Assembly having complained that young priests on the mission sometimes depart from the simple method introduced into the Company by Mr. Vincent, preaching in a style which poor people do not understand, we applied ourselves for nearly three months with the help of our Assistants and elder Missionaries who have been the longest employed on mission, to review and abridge fifty of the mission sermons approved by the Congregation as to method and style. We hope soon to make a fair copy of them to be sent to the houses where young priests, in order to labor more successfully, will be able to follow this method; and even deliver these sermons if they are not qualified to compose others. This work, doubtless, will not be perfect, but it will be solid and adapted to the
end proposed."—Father Bonnet did not delay to send these discourses.

We observe that from the very first he gave attention to more points than other Generals had laid before the Company.

229. Visitations of Father Bonnet.—Having taken all the measures above mentioned, both before and after the general Assembly, to strengthen the spirit of the Institute in the Company, Father Bonnet after consulting his Assistants, and feeling competent for the labor, resolved to visit all the houses of France. He commenced in the year 1712, by visiting the Province of Brittany and continued in the following years the visitation of the Provinces of Guyenne, Champagne and Picardy. In 1715 he returned to Aquitaine and came to Languedoc and Provence to visit the houses of the Province of Lyons; he was not able to complete the visitation on account of the death of Louis XIV., which occurred that year obliging him to return promptly to Paris.

He commenced these different visitations immediately after Easter in springtime, except in the year 1714: it was his intention to go to Bordeaux, then to visit the houses of Lyons; but being detained at St. Lazare's by important business, he could not set out until July for the Provinces of Champagne and Picardy, the nearest to Paris. Whenever he left St. Lazare's he notified the houses of his departure, so that if any one was under the necessity of consulting him he would know where to address him; he did in like manner on his return. This visitation of the General to all the houses—a task which had not been undertaken since Mr. Vincent visited some few of them—caused great joy to all the members of the Congregation; and the Superior General expressed much satisfaction at the condition in which he found the house, leaving there regulations for the visitation conducive to the welfare of the families.
230. **General condition of the Congregation: Annual circulars of January 1st.**—While Father Bonnet was vicar general, he wrote January 1, 1711, that the intern seminary of St. Lazare was well regulated, that the curriculum of studies was successful. “Everywhere,” said he again in a letter of January, 1713, “our confrères labor with benediction, and success attends their functions: we have forty students of great promise.”

January 1, 1714, he writes: “It seems to me from the two visitations I made in past years, and from the report of the Visitors, that our houses generally are in a promising condition, exercising their functions in peace and regularity, and animated by the spirit of the Institute.” He makes further observations relative to the vow of poverty, calling attention to what is prescribed by the Rules, by decrees, and circular letters.

It was Father Bonnet who introduced the custom of writing annual letters to the Company giving information of the same; the first Generals did this only from time to time, and others every two years. He remarks in his letter of 1775 that although in the houses the confrères seemed to labor at their perfection, and to perform well their employments, yet, he found some defects, and he profited by this occasion to give the needful advice.

§ 39. **Proceedings for the Beatification of Mr. Vincent.**

231. **Preliminary investigation under Father Watel.**—A subject very dear to the heart of the Superior General and one which deeply interested the Company, was the Cause of the beatification of Mr. Vincent, above alluded to. The late Father Watel had appointed Father de Cès, procurator, to gather information on the life and virtues of this venerated Servant of God, and thus prepare the process of beatification, as he informed the Company in his letter of 8*
January 1, 1705; adding, that if any one was found in localities where our houses are situated who have any knowledge of Mr. Vincent, and are willing to give a legal certificate, it would be necessary to write to Father de Cès. He also remarked that the Missionaries who were then in China had obtained through the intercession of this good Father the cure of three sick persons whose condition was hopeless, requiring the patients to say certain prayers and giving them a liquid to drink into which they had dipped a linen tinctured with his blood.

232. *Decree of the S. C. of Rites on the reputation of sanctity of the Servant of God. He is declared Venerable* (1710). *Continuation of the Cause of Beatification.*—Father Watel then judged it expedient to appoint to this office, in the place of Father de Cès, the Superior of the house of Narbonne, Father Couty who went to Rome in 1710 to follow the process. He was well received, and his remarkable abilities gained him the favor of his Royal Highness, the Grand Duke of Tuscany, and the approbation of the Court of Rome which has always been noted for discerning the superiority of genius in those who appear before it. In this city, by order of Our Holy Father, the Pope, were printed the authentic testimonies, the applications, and certificates that kings, cardinals, archbishops, bishops, great lords and magistrates in the kingdom of France and other states had written to His Holiness. The first proceedings were promptly terminated; and the first decree from the S. C. of Rites, to which office the judgment of the case belonged, appeared before the end of the year 1710. By this decree the reputation of sanctity, the virtues and miracles of the Venerable Servant of God, Vincent de Paul, were attested, and the case was permitted to be continued. In this consist the preliminaries of the beatification of the Saints: after this the heroism of their virtues and miracles are to be proved.
Father Bonnet gave this pleasing intelligence to the Company in his letter of January 1, 1711, adding that the former—the heroism of his virtues—was attested by a large number of witnesses; and that the latter—his miracles depended more upon God than upon men; however, there was reason to hope that the Cause would not be deficient on this point, for we have been informed of many miraculous cures well authenticated; and that, moreover, the will of God is accustomed to be manifested regarding the public veneration of the Saints, when the Church is engaged in examining the holiness of their life in order to decree to them the sacred honors of religion.

"It is our duty," he continues, "to renew our fervor and confidence in the intercession of our Father, and to inspire with like sentiments those with whom we live; above all, ecclesiastics in seminaries and the poor country people in the missions."

Father Bonnet, being at the time only vicar general, thought he had not authority to oblige the houses to supply the necessary funds for this Cause at the court of Rome, the expenses being very heavy. But when elected to the Generalship, he wrote to all the houses January 22, 1712, regulating the annual contribution of each until the Cause was concluded. "The house of St. Lazare," said he, "having hitherto defrayed the greater portion of the expense already incurred, with some assistance received from thirty-eight houses of France which in this had been prompted by their devotion, although nine other houses of the kingdom, those of Italy, with two exceptions, and the houses of Poland contributed nothing," he announced that the obligation would date from January 1, 1711; and he stated the reasons which should induce the houses to cheerfully furnish the yearly sum required: "There is question," said he, "of our Father, to whom we owe the deepest gratitude: the glory of God and our renovation in the spirit and virtues of the mission"
are vitally interested in his beatification. Many private persons, he continues, both in and out of the Company have contributed to foregoing expenses; I hope they will be still more generous in those yet to be incurred. Be careful of your health, that you may not die before repeating publicly for many years: *Beate pater Vincenti, ora pro nobis.* We perceive in these recommendations how zealously the heart of Father Bonnet was occupied with this subject and how anxious he was for a favorable and speedy result.

Father Couty having returned from Rome, assisted at the general Assembly of 1711 in which he was elected third Assistant of the General; and, according to a decree of the same Assembly, he was to remain near his person; but the beatification of Mr. Vincent was so important a matter, that on this occasion the Assembly favored the exception. Father Couty was better fitted for the duty than any other; he embarked at Marseilles about the feast of St. John in 1712, going by water to Genoa, and thence to Rome by land. At his departure Father Bonnet requested him to sound matters on his arrival and inform him what length of time the Cause would still require. Father Couty gave the General hopes that in five or six years it would be terminated, and perhaps much sooner than this, because the important works performed by the Servant of God, his heroic virtues and miracles were more than proved by the authentic testimonies required by the Congregation of Rites; so that this would be one of the most glorious Causes that for a long time past had been brought before this tribunal. Besides this, Our Holy Father, the Pope, and the cardinals have the highest esteem and admiration for this great Servant of God." Thus wrote Father Bonnet in his letter of January 1, 1713.

233. *Opening of the tomb of the Servant of God, in 1710.*—The tomb of the Venerable Servant of God had
been opened at Paris in February of the previous year, in presence of apostolic commissioners: Cardinal de Noailles and the bishops of Rosalie and Tulle both old and intimate friends of the Congregation; the latter was Sire Hubert Ancelin who, having resigned his bishopric, retired to St. Lazare's and built in the inclosure a beautiful apartment where he spent the rest of his life. Father Couty with other Missionaries, was also present at this ceremony, all sworn to secrecy. February 12th was the day appointed, but the illness and death of the Dauphiness so shortly after followed by that of the Dauphin her husband, prevented the attendance of Cardinal de Noailles on that day, as Father Dusaray mentions in a letter. Writing on March 24, 1712, the same Father says that the Processes verbal were about to be closed, after which all who had been present at the opening of the tomb could tell what they had seen; he himself was one of these, and in a third letter he speaks in these terms: "When the coffin of Mr. Vincent was opened the body was found almost entire with the cassock, and shoes; the eyes and nose had been consumed; I counted eighteen teeth, nine above, the same below. As it was not desirable to lift the body from the bier, lest the bones should be dislocated, nor to touch the cassock, all the parts of the body seeming still to have flesh and bone could not be seen; the surgeon only raised a pallet of the stomach which was opened when the heart and entrails were removed. They who were near and could see better than I (Father Dusaray, the author of this narration, had always very imperfect sight), affirm that they perceived the liver still quite red; I felt the bone and flesh of the arm and of the right hand which was withered, the nails also. It is quite certain that worms have never been in this coffin, for the cassock appeared moist and oily, but without odor, and was as strong as when it was inclosed in the leaden coffin. The doctor and the surgeon who drew up the process verbal of
the condition of the body, after carefully examining it, say
that it could not naturally have been preserved for more
than fifty years in that state.”

234. Continuation of proceedings relative to the Cause of
Beatification of the Venerable Vincent de Paul, as stated
by Father Couty.—First Congregation or anti-preparatory
Congregation on the heroism of Virtues.—(January 22,
1715).—Father Couty did not find in Rome as much ex­
pedition as he had given the General reason to hope for,
although all the proceedings under apostolic authority had
been declared just and valid from July 1, 1713. In the
beatification of St. Francis de Sales all had to be recom­
menced; thus the present Cause could only fail through
defect of formality. Father Couty applied himself with
the utmost diligence to prepare the matter for the attesta­
tion of the heroism of virtues and authenticity of the
miracles, that both might be judged in the two congrega­
tions, as Father Bonnet, wrote January 1, 1714.

But all this was postponed and the General had nothing
to state concerning it in his letter of the following year,
January 1, 1715.

In the same year on the 22d of the same month, the
congregation was held in Rome on the heroism of virtues,
without any doubt of success. This congregation is styled
anti-preparatory; the consulters asked for writings of
Mr. Vincent which were sent to them. It was hoped
that the second congregation, styled preparatory, would
meet in about a year, and then the third to decree this
heroism, as mentioned in Father Bonnet’s letter of Janu­
ary 1, 1716; he begins to doubt the speed of this pro­
cedure. “Matters are progressing very slowly,” said he,
“but what is to be done? We can only be patient, and
we have the more reason for this as our Cause is farther
advanced than others introduced long before it. The
last assembly of the clergy wrote us a pressing letter to
hasten the process which has more need of prayers with God than of recommendations from men.”

Nevertheless, the General seemed much disappointed by the delay. March 31, 1716, he wrote to the houses, that having formerly decided that each house should send a certain amount towards defraying the expenses of the beatification of Mr. Vincent, the times at present are so disastrous, and the houses for the most part so limited in means as to be much embarrassed to furnish the sum; consequently, with the advice of his council he had reduced this contribution to the annual amount of three thousand one hundred livres, no longer to be applied to the beatification of Mr. Vincent but to the support of those of the Seminary of Renovation. He appeared almost hopeless in the beginning of 1717, stating that the case was making but little progress: that the writings of the Servant of God had been sent and examined but that so far nothing unfavorable had resulted. We know that the article on Jansenism and the connection of Mr. Vincent with the Abbé St. Cyr, certain evidence of which had been produced, had made some impression on the minds of the consulters.

235. Second Congregation, or preparatory Congregation on the heroism of the virtues of Mr. Vincent, December 18, 1717.—Acceptation of the Constitution of the Pope by Cardinal de Noailles.—January 1, 1718, Father Bonnet notified the Company that after a long delay, a second Congregation had been held at Rome, last December 18th, in which it unanimously declared that the Servant of God possessed the Christian virtues in an heroic degree; and that but two of the consulters suspended their votes until they would be informed concerning two temporal affairs which it was easy to prove from authentic, irrefragable statements.

The next year the General had no information to give relative to the Cause except that Father Couty was much
engaged in preparing matter for the last Congregation on the heroism of the virtues. Finally, he ceased to speak of the case. The disagreements that had arisen in the Church on account of the Constitution issued by the Pope, and the Church of Paris under the archbishopric of Cardinal de Noailles being unfavorably regarded at Rome, it was thought by some that this was the cause of the delay.

In the beginning of the year 1720, Cardinal de la Tremoille, Archbishop of Cambrai, then treating the affairs of France in Rome, drew up for his diocese a mandate in which, accepting this Constitution, he stated that he heard from the lips of the Holy Father, that he had no intention by this Bull, to condemn what the school of St. Thomas taught, nor any other point of doctrine or discipline contested among Catholic doctors; upon this, Father Couty who at Rome was honored with the esteem of His Eminence, believed that Cardinal de Noailles might issue a like mandate, and thus accept this Bull. He therefore set out from Rome for Paris, hoping for the success of this expedient, taking with him a copy of the archbishop's mandate. The Pope himself, happy to find some mode of agreement, gave him a thousand crowns for his journey; but while on his way Cardinal de la Tremoille died after a brief illness sincerely regretted at the Roman Court. Father Couty, however, continued his journey to Paris remaining there several months. Cardinal de Noailles accepted the Bull making mention of the body of doctrine which he had composed for the explanation of the Propositions in question, as the forty prelates in the time of Louis XVI. accepting the Bull, added thereto explanations according to their custom. The Most Christian King gave letters patent bearing the injunction to accept said Bull according to all these explanations; but many in France did not conform to the order.
When His Majesty's letters were published, Father Couty returned to Rome, not by the way of Piedmont, as he was wont to do, for the king of Sicily had closed the entrance fearing the contagion prevailing in the province, but through Germany and the Tyrol—a much longer route. It was his intention to devote himself to the principal object of his visit to Rome, but Our Holy Father, the Pope, having died March 19, 1721, his successor, Cardinal Conti elected Pope in the following May under the name of Innocent XIII., had as yet done nothing towards the beatification; hence he was obliged to wait for the third Congregation to pronounce upon the heroism of the virtues of the Servant of God.

§ 40. New establishments and condition of the Provinces of the Congregation in France.

236. At Paris. Seminary of Renovation continued. Father Himbert, Assistant, retires to Auxerre.—While Father Bonnet was making the visitation of the houses of the Company, the Seminary of Renovation was going on successfully year after year at St. Lazare's under the direction of Father Faure.

Father Himbert, second Assistant, a man of influence and merit, governed the house of St. Lazare; but the General having completed his visitation returned, and appointed Father Himbert assistant of the house, in which office he is as the Superior giving permissions, etc. The views of Father Bonnet did not always meet the approval of Father Himbert, and some have insinuated that on certain occasions some little contradictions arose between them, several taking the part of Father Himbert. Be this as it may, the latter not finding his abode at St. Lazare's agreeable, and suffering inconvenience from his sedentary life, being inclined to corpulency, asked for a change. This was granted, Father Bonnet appointing him Superior
in the seminary of Auxerre not far distant from Paris. The General informed the Company of this in his letter of January 27, 1717, in which he says that his Assistant being troubled by an accumulation of humors in the legs, and weakened with gout, the physicians attributing this partially to the sedentary life which his office obliged him to lead, we proposed others less confining; but as this good Father thought it would be difficult to be treated at St. Lazare we gave him the choice of the most desirable seminaries, or of some small parish, even to go and assist Father Couty at Rome, thus to obviate the necessity of making a second substitution of Assistants, having previously made one on account of Father Couty’s absence whose office was filled first by Father Chevremont and at his death, by Father Subrin.

Father Himbert preferred a small establishment where he would have moderate exercise, more rest, and leisure, as he said, to prepare for death, designating Auxerre near to his native country Tonnère, hoping that the climate would be more favorable. Father Bonnet delayed appointing a substitute until he saw what turn the malady would take, understanding that it was not desirable to give the place of the principal subjects of the Company to others for a brief interval. However, he was eventually obliged to do this and he notified the houses to this effect in his letter of August 10, 1719: “The Cause of Mr. Vincent’s beatification requiring the presence of Father Couty at Rome, and the failing condition of Father Himbert’s health not permitting his return to St. Lazare, we have according to the constitutions, substituted Fathers Subrin and Dormond to fill their offices as Assistants.” These were two aged priests relieved from superiority, one from Manosque in Provence, the other from Saint Brieuc in Brittany. The former was also Assistant of the house of St. Lazare; the latter was director of the intern Seminary, Father Desortiaux, a former
Superior and pastor of Sedan who had been called thence to direct this Seminary, not being adapted to the duty.

237. Edifying death of brother Peter Chollier; Father Noiret, Secretary.—Father Bonnet after his election to the Generalship continued to employ brothers to write his letters, as Father Watel had done. An aged brother, Peter Chollier, secretary under former Generals, did little more than address the letters; he had always been esteemed as a man of talent, but ever leading a uniform, mortified life, very exact in the discharge of his religious exercises. He had been failing for some time and, in 1713 feeling that his end was near, asked to make the retreat in his bed in order to unite with the others and to prepare himself for death. The General, to gratify him allowed him to meditate fifteen minutes in the morning and the same in the evening. This good brother died November 6th. Father Bonnet recommending him to the prayers of the Company, according to custom, said that he merited this for the valuable services he had rendered to it. He had a talent for narration, and wrote the Life of some brothers and of other persons who by their virtues had been an edification in the places where they had dwelt.

After the death of this brother, Father Bonnet resolved to have a priest for his secretary: former Generals had employed brothers because priests could not be spared for this duty. Father Noiret, formerly professor at St. Lazare, was the first priest chosen for this office. He was a native of Paris, a learned and gifted man; he had accompanied Father Bonnet in several of his visitations.

238. New establishments in France: Poitiers, Preparatory Seminary.—The Company had founded no important establishments in France since the election of Father Bonnet. He had accepted some as mentioned at different times in his letters. 1. The bishop of Poitiers established there three priests and two brothers to direct his prepara-
tory seminary and to train youth in piety and learning suitable to their age, teaching philosophy, theology and other branches necessary for clerics until they are of age to enter the ecclesiastical seminary to prepare for the reception of Holy Orders. Father Fray was appointed the first Superior of this institution, at the close of Father Watel’s life; but it was Father Bonnet, then vicar general, who informed the Company of it in his letter, January 1, 1711.

239. Bourg-en-Bresse.—2. A lawyer of Bourg-en-Bresse, named Rossand, having no children, resolved to employ his wealth for the benefit of poor country people—having no knowledge, whatever, of the Missionaries. Having mentioned his design to a Rev. Canon of the collegiate church of this city who went occasionally to make a retreat at the house of St. Lazare in Lyons, the lawyer was invited to accompany him thither. The gentleman was so satisfied on hearing that the Company was destined to give missions in towns and villages, that he took the resolution to bequeath at death all his possessions to it in order to secure missions in Bresse. He made his will to this effect, and having died, the Rev. Canon notified the Superior of the house of Lyons who was heretofore absolutely ignorant of any such design. The archbishop, then Sire Claude de Saint Georges, had the kindness to take an interest in this establishment; the relatives of the late Mr. Rossand, however, attempted to contest the will; they had even the boldness to invite the province to interfere, urging it to require this will to be annulled, under the pretext that other individuals might dispose of their property in favor of communities to the prejudice of the province.—His Grace on his side, also interfered in order to secure the foundation which would be so advantageous to his diocese, stating even that some day he would there commence a seminary for the ecclesiastics of Bresse. The case was brought before the Great Council of Paris, accord-
ing to the privilege of the Congregation, and by a decree it was confirmed in the possession of the inheritance. After the election of Father Bonnet the establishment was commenced at Bourg in 1711, and Father Raymond, director of the Missions of Lyons, was appointed the first Superior. Mr. Rossand's dwelling being considered too small to accommodate the little community, a larger house was purchased outside the city. Four priests and two brothers were stationed there; missions were also given in Bresse. Persons from Bourg came from time to time to this house for the purpose of making a retreat.

240. Saint Servan. Tours, Missions.—3. The Company also accepted the preparatory seminary of Saint Servan, in the faubourg of Saint Malo, separated from it by an inlet which dries up at ebb-tide, so that a passage from one place to the other can be made afoot. Mgr. Vincent Francis des Marais, bishop of Saint Malo, desired to have this establishment not only for the training of youth who would later enter the ecclesiastical seminary long since founded at Saint Méen, but also for the direction of priests who in great numbers embark on merchant vessels, and also for ship owners so numerous at Saint Malo; besides this, to conduct retreats for seculars—a practice much in vogue in this country. At first a brother was sent there to superintend the buildings then near completion, and shortly after, Father Dadonville, Superior of Saint Méen, who is still alone. This establishment, commenced in 1712, has so far made but little progress. Father Dadonville wrote that four thousand livres of rent were assured to it, and twenty thousand for building. "They flatter us", said he, "with great hopes, but I know not if they are well founded; time will tell."

Sire Mathiend’Izove’d’Hernault, archbishop of Tours, founded a mission band of three priests for the country
people of his diocese. This noble prelate died some time after. These missions from the commencement have been successful; they continue to produce abundant fruit.

241. Pamiers.—4. In 1714, the establishment of Pamiers in the county of Foix, Languedoc, was accepted. In Father Bonnet's letter of January 1, 1715, he says: "Sire Pierre de Verthamont, bishop of Pamiers, has confided to us the seminary established in his diocese, for the education of young clerics and retreats for the clergy. Fathers Martel and Hendelin have gone there with one brother to begin this new house." They did not remain long; the foundation is small and so far only two priests have been named for it.

242. Narbonne.—5. In the same letter Father Bonnet adds: "Sire Charles Legoux de la Berchère, archbishop of Narbonne, has joined his preparatory seminary to the ecclesiastical and has intrusted its direction in perpetuity, to us;" that is, the students are in the same house; one or two more priests will have charge of them in the class of philosophy. The archbishop thought of uniting to this foundation a curacy half a league distant from the city; this curacy has sufficient revenue although there are few parishioners. This union could not be effected without the consent of an abbé who refused to comply with the prelate's desire. The Superior of the seminary is titular of this benefice until the union is obtained. "There are several other establishments in France", continues Father Bonnet, "in course of progress; but as the contracts are not signed I refrain from giving details." At this time there was much talk about intrusting to the Company all the seminaries heretofore conducted by priests under the superintendence of Rev. Father Bonal in Languedoc; these seminaries were four or five in number; but the affair fell through just as it was on the point of being concluded. Father Bonnet referred to it in his letter of January 1, 1716:
"I recommend to you a matter of great importance for the Congregation, it is almost decided; if the contract is signed before this letter is posted, I shall give you all details that you may praise God."

243. Mornant.—6. The Superior General in his letter of January 1, 1718 writes: "Sire Francis Paul de Neufville de Villeroy, archbishop of Lyons, has just established a preparatory seminary at Mornant, the spiritual and temporal direction of which he has confided to the Company; we shall not delay to send suitable subjects for this establishment so conformable to the wishes of the Council of Trent and so adapted to the needs of the Church of France. Similar institutions exist in several places."

The founders of this new institute were Rev. Father de Murard, former prior of Mornant, who had already united his priory to the house of Lyons, and Abbé Roquemont, originally of the diocese of Rheims who had retired to said house where he led a holy life; each contributed 10,000 livres for this foundation. The prior had the consolation of beholding the completion of his plan before his death which occurred shortly after. The large and spacious edifice of the priory serves as a dwelling; many students are accommodated here to whom we give lessons in the classics. Three priests and two brothers are employed; ground has been procured to extend the foundation. Father Perruy was the Superior.

244. Chartres: Preparatory Seminary.—7. In 1719, Mgr. de Merinville, bishop of Chartres, nephew of his illustrious predecessor, Mgr. Paul Godet Desmarais, organized another preparatory seminary in his episcopal city, the ecclesiastical seminary being out of the city; he has given the direction of it in perpetuity to the Congregation. Father La Gruère who had previously resided at Rome and was then director of the intern Seminary of St. Lazare, was the first Superior.
245. *Saint Jean de Maurienne.*—8. The last establishment accepted by Father Bonnet in 1720, is that of Saint Jean de Maurienne in Savoy in the bishopric of Sire Francois Hyacinthe de Valpergue de Mazin. In the family of this bishop, affection for the Congregation is hereditary: He is the grand-son of his Excellency the Marquis de Pia-nezze founder of the house of Turin and an intimate friend of the late Mr. Vincent, having completed his education at Paris in the seminary *Des Bons Enfants*, after his first studies in the college of Clermont. As soon as he was raised to the bishopric of Maurienne, he resolved to establish there a seminary, giving the direction of it to the Congregation. Several private individuals, and among these two distinguished ecclesiastics left bequests for the foundation. This prelate applied to the Superior of the house of Annecy, whither he had always sent his seminarians to prepare for Holy Orders, to draw up the contract. This Superior referred the matter to Father Jolly then General of the Congregation, but conditions could not be agreed upon. The ensuing wars proved a hindrance to this foundation; the peace concluded in 1697 was of too short duration to bring it about. After the peace of Utrecht in 1713, times being more propitious the contract was signed and in 1720 three priests and two brothers were appointed to commence the work hoping to increase the number to six priests. When not engaged in the seminary they were obliged to give missions in the diocese during four months of the year. Father Bonnet gave notice of the acceptance of this institution by his letter of January 1, 1721.

246. *Extension of the Company at Versailles and at Rochefort.*—9. Some of the older establishments increased in numbers and in revenues, among others, the curacy of Versailles to which the Most Christian King united the abbey of Saint Pierre-le-Vif, of Sens, in order to furnish more ample resources for this house, which had no revenue,
depending entirely upon donations. In 1710 his Majesty increased the number of priests serving his chapel, to six. When the new and magnificent chapel was ready for the celebration of the offices, many persons of the court desired a chapter to be established, in the hope that their children might find place here; some were under the impression that the Missionaries would be removed; but his Majesty far from dismissing the elder priests, made provision for six new ones; but these were suppressed after the death of the king.

Moreover, to the curacy of Rochefort, the king joined the abbey of Saint Jean d'Angely, that the revenue afforded might substitute the pension hitherto granted from the royal treasury for the maintenance of those who served the parish, and of others at the chaplains' seminary. As the events of the war had suspended the payment of pensions granted by the king, it was represented to him that this union of the abbey would support the house of Rochefort; consequently, they labored to secure it. The archbishop of Tours who was then commendatory abbot of the priory, agreed to the plan, but the Benedictine religious of St. Maur found means of opposing it, and the affair is not yet concluded. Father Bonnet gave this information in his letter of January 1, 1714.

247. *The Provinces of the Congregation in France.*—The Visitors of the six Provinces of France were changed under the Generalship of Father Bonnet. Father Huchon in place of Father Faure who was appointed first Assistant. Father Crespel, an aged Priest of the Mission who governed the Province of Brittany, resigned his charge, Father Dosmond succeeding him. This latter having been called to St. Lazare, Father De Laville, Superior at Mans directed this Province. Father Henin, residing for some time past, at Cahors, was Visitor of Aquitaine; he
was one of Mr. Vincent's students. He labored long and earnestly in the Company to which he was strongly attached; understanding perfectly the Rules, Constitutions, and customs; and on this account he was the soul of the general Assemblies, and was still regarded as such in the last one, aged as he was; he died at Cahors in 1714 at the advanced age of eighty years, and was succeeded by Father de Pont who for some years past had conducted the seminary and the studies at Cahors. Death also carried off Father Bertrand, Superior at Sens and Visitor of the Province of Champagne, a man of remarkable erudition, and much valued in the general Assemblies; he died in old age in the year 1713, and was succeeded in his office of Visitor by Father Julien Le Pays, Superior at Toul, not inferior to his predecessor in learning, having formerly taught at St. Lazare with the highest success; to his extraordinary ability he joined pleasing and engaging manners. At this period the Province of Lyons was deprived in 1716 of its aged Visitor and Superior of Lyons, Father Galien who under four Generals had governed the Province for upwards of twenty years; he was prudent but of great simplicity, and thoroughly imbued with the spirit of the Company. Father Bernard, Superior of Narbonne, took his place; but he did not govern the Province for any length of time and in 1720 he was succeeded by Father Portes, Superior of the house of Lyons. The late Father Watel having made the new Province of Picardy, as above-mentioned, appointed as Visitor, Father Germain, Superior at Amiens, a man of remarkable intelligence and of edifying regularity, although quite infirm. After his death, Father Duquesnay, Superior at Noyon, filled the office; he was noted for his oratorical ability. Father Bigots took his place: an estimable priest and an excellent counsellor, he was appointed by Father Bonnet to substitute Father Faure lately deceased, in his office of Assistant to the
General, continuing still to be Visitor of Picardy. These are the officers who at the present time govern the six Provinces of the French kingdom.

§ 41. The Congregation in Italy, Portugal, and Poland.

248. The Houses of Italy. New establishments at Forli.—There were new establishments in Italy, and older ones were reinforced. Cardinal Paolucci, minister of Clement XI., after the death of the latter was made Pope himself. He was originally of Forli, a small city in the States of the Church. In 1710 he organized a house of the Congregation in his native city to conduct a seminary and give missions in the country. His Eminence was well pleased with the result obtained, conferring every favor upon the Missionaries ever giving them new marks of his approbation. He enlarged the church and the buildings of Sts. John and Paul at Rome where the Missionaries had been established by Innocent XII. Rev. Jules Caesar Rossi was the first Superior at Forli.

249. Monte Citorio. Fathers Anselme, Castelli, and Pelagino de Negri.—The house of Monte Citorio in Rome, continued in the successful discharge of its functions. In 1714 Father Jean Anselme, an old French priest then in the Congregation at Rome, was called to his reward. Many prelates reposed great confidence in him, and Our Holy Father, Pope Clement XI. held him in very high esteem. After his death he offered the Holy Sacrifice for him and had one hundred Masses said for the repose of his soul. This good Father was a God-fearing man but of remarkable simplicity,—thus His Holiness considered him; but he joined to this simplicity true zeal and energy for the missions, the ordination exercises, and spiritual conferences. He also effected much good in the tribunal of Penance. On one occasion having refused absolution for a time to a person in a criminal course of life, his accomplice sought
to extort it from him; but this zealous priest unbuttoning his cassock, presented his naked breast to receive the blow; This disarmed the fury of the wretched man who went his way. Father Bonnet remarks that this priest in the house at Rome, was a true counterpart of Father La Salle in the house of St. Lazare in Paris where his prudent administration of the Sacrament of Penance brought abundant blessings upon this large family.

Pope Clement bestowed even greater honor upon another Priest of the Mission in Rome, Father Nicholas Castelli. As Father Castelli had taught many years in seminaries and acquired a great reputation for learning. His Holiness appointed him consultor of various congregations, which office obliged him to constant study, in which he often spent the night; he died suddenly at the close of 1716. Quesnel complained bitterly of him when he found his book condemned at Rome, taxing the Congregation unjustly and through spite as a body of ignorant men.

The same Pope conferred a signal honor on Father Pelegrino de Negri, a Genoese, in selecting him to accompany Mgr. Albani, his nephew, on his journey to Vienna, and appointing him his confessor and counsellor: he took with him another Priest of the Mission, Father Zoagli. In Father Bonnet's letter of January 1, 1711, he remarks that this journey might be the means of introducing the Company into Germany where it was already known from the recent publication of the life of Saint Vincent in German, by a Polish priest. But, said he, this is only a future prospect, not likely to be soon realized. This new edition of the life of Saint Vincent was the fourth, counting as one the two French editions; it was preceded sometime before by a third in the Spanish language, printed in Naples through the influence of a religious hermit of Saint Augustine who by this act drew upon himself high renown.
Father Bonnet requested that Father de Negri should return by the way of France; he tarried several months at St. Lazare and in 1712 embarked at Marseilles for Rome; on arriving in the city, the Pope appointed him apostolic preacher in the place of Rev. Father Cassini, a Capuchin, elevated to the cardinalate. The General had already made him Superior at Rome and Visitor of the Province. He was most unwilling to accept the honorable employment given him by the Pope; but His Holiness disregarding his remonstrances, he obeyed, and the General was forced to nominate in his stead, Father Gloria. Father de Negri discharged the office of apostolic preacher during the rest of the long pontificate of Clement XI; there was question of making him archbishop of Urbin, but he refused. The new Pope, Innocent XIII., transferred his office to Father Bonaventure Barberini, a Capuchin.

On another occasion, Clement XI. gave proof of his esteem for the Congregation: A change having been contemplated in the college of the Propaganda fide, he commissioned Cardinal Paolucci to say to the ten cardinals composing this Congregation, that they could make the changes they judged proper, but without depriving the Missionaries of the direction of this college.

250. Naples: Father Bonelli.—Another priest of the Congregation, Father Bonelli, was much esteemed at Naples where he exercised the functions of theologian of the City Council. The emperor, Charles II. ruler of this kingdom appointed him to the bishopric of Mottola: “I tell you this,” said Father Bonnet in his letter of January 1, 1716, “not as good tidings, for we fear for Italy as well as for Poland and France, that the foolish hope of attaining ecclesiastical dignities may introduce ambition among us, and make us lose the grace and love of the obscure and hidden life of which we have hitherto made profession.”

251. Administration. Attempt to establish houses at Casale
and Amelia.—Father Bonnet in the same letter, stated that
the two Italian Provinces were laboring with benediction
in the cities where they had establishments, as well in sem-
inaries as in the missions. After the sexennial Assembly
of 1717, he thought of appointing other Visitors; namely,
Father Giordanini for the Roman Province which he had
governed before, as we have seen. He died suddenly in
1721, lamented by all; Father Rossi succeeded him. Father
Bolla, Superior of the house in Turin, was made Visitor
of the Province of Lombardy.

At a later date, the General writes: “Our Italian con-
frères are always employed in our principal functions; they
succeed admirably and are much in favor with the bishops
and the people.” Some priests have been sent to Casale,
to Montferrat, to Lombardy, for both employments, and
others have been asked for in Amelia, an ancient episcopal
city in the duchy of Spoleto, in the Pope’s dominions; but
these new houses had not yet been fully decided upon, and
the General had not given notice of the same to the
Company.

250. Lisbon and Barcelona.—“Our Holy Father, the
Pope,” continues Father Bonnet, “wishes to introduce the
Company into foreign lands by having an establishment at
Lisbon, the capital of Portugal, in compliance with the de-
sire of a pious inhabitant of this great city, and one at Bar-
celona, both on the same plan; that is, they will be subject
to the Visitor of the Italian Province until there is a suffi-
cient number of houses to constitute a Spanish Province”.

Father Gomez Costa, Superior of the house of Sts. John
and Paul, was appointed the first Superior there, as Father
Bonnet observes in his letter of January 1, 1718; Father
Appiani the younger, who had previously been in the coun-
try of the Moguls was given to him as an assistant, having
great business qualifications and a talent for languages.
In his letter of 1719, Father Bonnet states that the family
of Barcelona under the direction of Father Salvador Barrera, and that of Lisbon under Father Gomez Costa, were making great progress: the former exercising our principal functions, and the latter seeming to be assisted by heaven and the good will of the Portuguese king who had attended the church office on the feast of St. Louis, and favored the house with paternal and royal liberality.

253. Poland. The Province.—The house of Poland labored with equal success, and various establishments were proposed in different localities, as the General mentions above.

In the beginning of Father Bonnet’s Generalship, pestilence, war, and famine—three fearful scourges—combined to afflict this kingdom, and “our confrères,” said the General, “suffer greatly in their property and persons, for it is difficult to maintain regularity as perfectly as in more tranquil times, they being obliged to leave the cities and dwell in the villages.”

Mgr. Bartholomew Tarlo, bishop of Posnania, formerly Visitor of this Province, took the band of students with their professor to his country house, living with them as if he were their confrère, except where his rank and episcopal character demand otherwise. “We are under weighty obligations to his Excellency,” said the General (thus the bishops of Poland are designated, being all palatine princes of the kingdom), “we can prove our gratitude only by our prayers”.

Father Michael Kounaki, Visitor of the Province of Poland, attended the general Assembly of 1711, with two deputies. On their return they took with them five or six French Missionaries to assist them, and the Visitor charged himself with the direction of eight Sisters of Charity in Poland where several poor sisters had died of the plague. The following year, after Easter, the house of Warsaw suffered the loss of Father Paul Godquin, one of the students
of Mr. Vincent: he was the first to commence the missions in Poland and had been of great service to the Company.

254 Establishments in Poland.—Some new houses were founded in this Province in the beginning of Father Bonnet's Generalship, to give missions and direct ecclesiastics in their house: 1. At Plock, in compliance with the ardent desire of the bishop of Cujavia, which city is one of the most important in the kingdom; it is strongly fortified and situated on the Vistula below Warsaw. 2. In Samogitia, a province of Poland bearing the title of an archbishopric; this was likewise according to the desire of the bishop, with the view of procuring missions so necessary in his diocese; the principal revenue for the support of the priests who were to remain near Vilna in Lithuania, was derived from a rich curacy united to the Congregation, with the liberty of having it attended by secular priests of the country.

255. Visitors of Poland.—Calamities still prevailed in Poland in 1713, as Father Bonnet writes, January 1, 1714; but this did not deter the Missionaries from pursuing their labors with courage and success: blessings attended the missions and the Missionaries. The bishop of Posnania extended his protection to them and Father Kounaki governed his Province with prudence and wisdom, although the houses had much to suffer in point of temporalities; consequently they had need of prayers to obtain from God the grace to preserve themselves in fervor and in the spirit of the mission amid the trials to which they were exposed. The Visitor in whom the General placed unbounded confidence, died in the fall of that same year,—a victim to malignant fever resulting from exhaustion. Father Bonnet says of him that he devoted himself to the welfare and union of the several houses of the Company, and that the last Assembly was much affected and edified by the uprightness and simplicity with which he had so far governed
his Province, always with due subordination to his Superiors. His successor was Father Anthony Fabri, an Italian priest who had been in Poland thirty years, and who assisted in quality of deputy at the general Assembly of 1692. He was an able and experienced man, well qualified to govern the Province, being highly esteemed not only in the Congregation but also by externs.

The following year, this Province was deprived of its principal support in the person of his Excellency, the bishop of Posnania: during his life he had regarded the Congregation as his mother, and in dying he constituted it his residuary legatee. The General announces the afflicting intelligence in these terms:

"We have just met with a sad loss in the person of Mgr. Bartholomew Tarlo, bishop of Posnania, formerly our confrère and always our benefactor and our friend both during his life and at the hour of death. He died at Lowitz in the arms of Father Fabri, saying: "God be praised, God be blessed!" There is no further mention made of this Province till 1718. In the beginning of this year, Father Bonnet states that many fine establishments were there, hoping that when peace was restored much good would be accomplished for the glory of God and the salvation of souls; and that all the houses would acquit themselves faithfully of their functions. He speaks in similar terms in the following years.

(To be continued).
BOOK NOTICES

170.—LETTER FROM A LIBRARIAN

Paris, Rue de Sevres, 95, March 15, 1902.

What you have heard, Rev. Dear Colleague, is true. Our Catalogue for the Library of the Mother-House, at Paris, is finished. I am no longer in the category of brave librarians "who are thinking of the arrangement of the Catalogue", nor am I among those who, more courageous, "have commenced the Catalogue": of the latter there are also many; we are of that class of librarians, less numerous and more fortunate, who, having undertaken, have completed it. The separate leaves of the General Catalogue have been bound together into a pamphlet; and as in a large community one meets with a variety of tastes, we promise ourselves the pleasure of satisfying them all, at least so far as possible, in producing our Catalogue under a second form—that of register. Besides you are acquainted with the advantageous appointments of our library—well lighted from both sides, and composed it may be said of a series of rooms opening into the central corridor that separates them: the first contains books on Holy Scripture, the second on the Liturgy, etc. Well, we have written out a special catalogue for each of these departments: Catalogue of Scriptural Books, Catalogue of Liturgical Books, etc.; so that he who is investigating some particular subject, has at hand, besides the volumes, the special Catalogue, legibly written and carefully bound.

I must here return thanks to my cheerful co-laborers, our young seminarians to whom we are indebted for these complete and valuable catalogues.

You ask me: "Could there not be a general plan for furnishing a library, so that when we are transferred from house to house, for example, from one seminary to another, we can feel at home in this world of books, just as we find ourselves, as a matter of course, falling into the routine of the house and the order of exercises?" Why not, there is no difficulty in the realization of your idea, at least to a certain extent. My answer to your question should be somewhat in detail.

Now, if we are of the same opinion, let us first of all insist that the librarian be interested in his collection of books. In each house, life under its various forms or degrees must be provided for: the highest claim is for the supernatural, or the life of the soul, then the intellectual life of the members of the community, lastly, the corporal life must be maintained. For the spiritual life the Chapel is erected and due care bestowed upon it; the Refectory and the Office assiduously regulated, insure the temporal life; as regards the intellectual life which is sustained and developed by study and intercourse with books, it should be made a point of honor to entertain a like solicitude for the Library.

This entails expense, it may be objected. Granted; but who could
argue that such cost is not a just and necessary expenditure, especially where the members must apply to study and the acquisition of science? The best system usually recommended is to have a small purse, unpretentious if the resources of the establishment are limited, but regular. Gradually, after the lapse of a few years, the librarian, by persistent economy, will be convinced that he has improved his library.

As to the duties of the librarian I have no pretension of myself to advance anything. For our mutual encouragement, I shall quote a text or two that I have come across and which have interested me. The first is from an ancient writer, Gabriel Naudé. In his *Advis pour dresser une bibliothèque*, published in 1644, he says: "I think it would be quite to our purpose, first of all, to make choice and election of some worthy person—a man with learning and experience in books, to give him together with the requisite salary the title and office of librarian, as we see has been done in the most celebrated libraries, wherein many distinguished men have held it an honor to be intrusted with said office which, by their great learning and efficiency, has been rendered more illustrious and desirable."

I pass over the "salary"; for us it consists in being able to make ourselves agreeable and a little useful to the confreres with whom we labor. But one should be in touch, at least in a general way, with whatever appertains to the various categories of the works which he intends for his collection. At the opening of the century, Parent, in his *Essai sur la bibliographie*, said: "A librarian truly deserving of the name ought previously to have explored all the regions of the empire of letters, in order that later he may be a competent guide, and reliable authority to all who wish to consult his library." (A. MAIRE, *Manuel pratique du Bibliothécaire*, p. 25: In 8, Paris, Picard, 1896.)

As to the qualifications of a librarian, we generally quote these judicious words of J. B. Cotton des Houssayes (1780):

"The guardian of a literary deposit must beware chiefly of that unfortunate tendency which would render him like the demon of the Fable, jealous of the treasures that have been intrusted to his care, which disposition would lead him to conceal from public view the riches that have been accumulated, it would appear, solely for his own benefit" (MAIRE, *Ibid*).

Before speaking of our present Catalogue of the Mother-House, will you allow me to say a word of the labor achieved by our ancestors?—At St. Lazare, there was a fine library, Alfred Franklin, in his work on the *Anciennes Bibliothèques de Paris* (3 vols. in 4, Paris, 1873; vol. III., p. 11) mentions and gives some interesting details of it. He quotes Pignanil de la Force, in his *Description historique de Paris* (Vol. III., p. 423), and Thiéry, in his *Guide des amateurs et des étrangers dans Paris*, (Vol. I., p. 520) who declare that "it is worth seeing".

To see it alas! is no longer possible, for you know how, in 1789, it was sacked and its contents scattered, at the time of the pillage of St. Lazare. But we have, as it were, a likeness of it, with all due reduction

https://via.library.depaul.edu/annals_en/vol9/iss2/1
if you will: this image will be found in the ancient Catalogue which has been preserved. It is now at the Bibliothèque Mazarine, in Paris, and I have seen it there. For us librarians and bibliographers to look through a Catalogue is one way—and not the most imperfect one—of visiting a library. I have been confirmed in the impression that the books were well chosen, and that the collection was a valuable one; it is said that there were about 20,000 volumes, which number would have been a considerable one a century ago.

And it is not of the Catalogue of the ancient library of St. Lazare but of the Catalogues that we should speak; for there are three of them and I have had all three in my hand at the Bibliothèque Mazarine.

I said that the Catalogue is an image, although faint, of the library. Our predecessors, the librarians of St. Lazare, imitated parents who in their love for their children, from time to time, have their portrait taken; first when the child is small, again when he is larger, and still another when he is full grown and his features are definitely changed.—This is the history of the ancient library of St. Lazare. There are three successive Catalogues. All three are bound and bear the title Bibliotheca San Lazariana.

The first and the most ancient is a large volume among the Mazarin manuscript, under No. 4169. The second is of two small vols. in-folio, comprising together 1750 pp.; the whole is completed by a third large Vol. in-folio, containing the Index; its number is 4171. The third and last fills four thick vols. in-folio; it is marked 4173—4176.

All are written in a legible hand without any special aim at calligraphy. The first has no date, for the title page is missing. As a preface to the volume, we read: "Advice to the librarian," and this is wisely conceived: "Observe that the leaflets of the Catalogue are written only on one side the reverse being left blank for the new books that may be added, placing them opposite those that treat of the same subject," etc.—The second has no date probably because its title page is also missing.—The third bears the date of 1741. A chart placed at the beginning gives the order of subject matter according to which the volumes are ranged. It would be interesting to look over this comprehensive Catalogue, notably those paragraphs wherein mention is made of the books and manuscript treating of the Congregation of the Mission, or the House of Saint Lazare. One may read there divers written notices of the ancient Missionaries not found in our archives.

But enough has been said of the ancient Catalogues. You will perhaps suggest: "That we speak of the Catalogue which you have just made for the present Mother-House?" I am willing, and as you desire it, I shall entertain you on the order to be observed in the classification of the works. I shall point out the plan usually adopted in the large libraries of Paris, according to which our books are arranged, with the motives for following said plan as far as may be.—This shall be the object of another letter.

A. M.
171.—*Méditations sur la Passion et le Sacré-Cœur*, for the use of the clergy and the faithful, by a Priest of the Congregation of the Mission, author of *Saint Vincent de Paul et le Sacerdoce*. Descleé, Lille, 1902. One vol. in-18.

We have already called attention to the excellent and devout meditations on the Passion of Our Lord published by a Priest of the Mission, composed mostly from the *Manuel du Scapulaire de la Passion* (95 Rue de Sevres, Paris); we give notice to-day of the new collection published by another Priest of the Mission. He says: "We have followed the same order as that of the sorrowful events (of the Passion). Holy Week naturally concluding the narration we select for the opening, Friday in Easter, and we shall continue all the other Fridays of the liturgical year."


We have but to mention this second edition. On its first appearance the importance and interest of the work were noted in the *Annals*, vol. VII., p. 600. The new edition contains historic information recently found, with illustrations that enhance the value of this excellent publication.

173.—A title most honorable to our Missionaries has been chosen for a work teeming with facts, by one of the most able writers on China, where this author spent some years: *Nos Missionaries patriotes et savants*; by A. Fauvel, ancient officer of the Chinese customhouse, officer of public instruction (In 18, Paris, Lecoffre, 1900): We commend this work as being, from every standpoint, scientific and literary, absolutely remarkable.

A few extracts concerning the Congregation of the Mission may interest our readers. Omitting at present his eulogium of our Missionaries of China, the following tribute is paid to those of the other missions:

"The Jesuits and Assumptionists are not alone in sowing the seed of instruction and the French language in the empire of the Chief of Believers. At Smyrna as at Constantinople and in almost every missionary land we shall find the Lazarists presiding over important colleges. In ancient Byzantium they have replaced the Jesuit Fathers at St. Benedict’s college, as they have recently done in that founded by the Jesuits only a few years ago in Pera. We have visited all these centres whence French influence seems to radiate over the whole of the Levant, and we can but join our humble eulogy to those of personages whose testimony is highly valued, such as Messrs Gabriel Charmes and de Douville-Maillefeu who have rendered tribute to the list of French Catholic Congregations in the East. Pro-
fessors teach our language in all the schools of the Lazarists, and they carefully select localities where they may found new ones. Thus, in view of the railroad concessions that have just been granted to the German companies, they have opened French schools in most of the centres which the line from Smyrna to Aleppo and Bagdad will traverse. Hence it is that when the German engineers arrive there, they find the very natives speaking a language other than the Turkish. This explains why their employees and superintendents at the stations speak French. We have found the students of the Lazarists in all the ports of the coast of Syria, Anatolia, and even of Batoum in Russia; in the former they have the administration of the pharos of the Ottoman empire, in the last named, in the customhouses, the railroads, or superintending the tobacco manufactories; others again as agents or supercargoes in French navigation companies clearing these ports; as, for instance, the Transports of which their management is excellent for they have, over the French employees, the advantage of speaking, besides our language, almost all those of the Levant: Italian, Greek, Turkish, Arabic, Armenian even the Russian, which is the most difficult among them all. On this point they prove themselves worthy of their professors, many of whom are thorough linguists: for apart from their scientific labors, more especially the religious, theological, liturgical, etc., they contribute generously to the linguistic studies of the countries where they reside. The works of Mr. Eugene Boré on the Oriental languages, the customs and religion of the East, notably those of the Persians, are universally known and appreciated. Charged with a scientific mission to the East, he has furnished precious Memoirs, and his Histoire de l'Arménie has found a place among our most valuable geographical collections. He was correspondent member to the Academy of Science and had been decorated with the Legion of Honor.

"Rev. Paul Bedjan, Lazarist, during the past twenty years, has published a full encyclopaedia in the Syriac or Chaldee. Originally from Persia, where the French Lazarists had trained him to science and to study, he has exercised his abilities for the benefit of his compatriots; besides religious books he has edited for their use in scientific Chaldee, and in the vernacular, historical and juridical works whose manuscript was communicated to him by the national libraries of Paris, Berlin, and St. Petersburg. The list of his works proves that there is scarcely any branch of science to which he has not contributed by some valuable and hitherto unpublished document.1 Rev. René Flament, professor in the ecclesiastical seminary of Montpellier has by his studies on the Bible merited to be classed among the most competent Hebraists.2"

"Mindful of the strong proverb used in the Levant: "A man's worth is estimated by the number of languages he has mastered," the Lazarists

1 See Rubens Duval, Syriac Literature, Paris, 1899.
2 René Flament, les Psalms, etc. Montpellier, 1899.
applied themselves earnestly to the study of modern Turkish and Greek.

"Les Elements de langue turque or Tables analytiques de la langue turque, etc., of Viguier, was one of the first works issued from the press established about 1790, by Count de Choiseul-Gouffier in the palace of the French ambassador at Constantinople. The successors of Viguier, down to Rev. Nicholas Murat, one of the most learned among the Missionaries in the language of the Osmanli, all have contributed to the accurate study of the Turkish, at the same time procuring by an advantageous exchange, the diffusion of the French language among the Turks. The Lazarist Elluin, recently deceased, published a number of works in modern Greek.

"Meanwhile, in the other missions intrusted to the Sons of Saint Vincent de Paul similar labors have been achieved. We have already alluded to what had been done by them in China. In Abyssinia, Rev. E. Coulbeaux, but lately recalled by the negus Menelik to Addis Abeba, published from the presses of the Mission then established at Keren, numerous works in Amarigna, and in Ghez. Father Schreiber studied another idiom of Abyssinia, that spoken in the Tigré, and published a Manuel de la langue tigrat which has been highly appreciated in a neighboring country; for an edition elegantly gotten up was issued by the press of the imperial court of Vienna, with the generous concurrence of the minister of public instruction in Austria. The Lazarist Missionaries who evangelize the native populations of the Philippine Islands published works in the Tagal tongue, and another, Father Grimm, interesting himself in the 500,000 Indians of the Republic of Ecuador, who understand none of our European languages, composed a Lexique de la langue quichoa.

"Besides linguistic works, the Priests of the Congregation of the Mission have published books on the manners, the geography, and natural history of the countries where they preach the Gospel; mention has been made of Huc, Gabet, and Armand David. Father Coulbeaux, expelled from Abyssinia as a Frenchman by the Italians, and not allowed to pass through Erythrea on his return to his mission, devoted several months to the exploration of Abyssinia, from Addis Abeba to Adoua. He noted down each day the name and site of the localities through which he traveled. The map drawn out by him far excels in value all others that have hitherto appeared on this section of Ethiopia (1898).

"These few notes on the labors of the Lazarist Missionaries, suffice to prove that if, as sowers indeed of the divine word, they "seek first the Kingdom of God", they are furthermore interested as regards the scientific and patriotic point of view of their mission, and they always bring to it a "superadded," intelligent and generous concurrence.

3 In-8 of 227 pp., Vienna Hoelder, 1887.
4 Fribourg, Herder, 1896.
174 — A Missionary apostolic, who had labored in China, in the evening of his life allows himself the pleasure of singing in verse the heroic memoirs of the past and the glories of the Church, his Mother. Under the title of *Petites Distractions, Minutiarum Libri duo* (3rd edit. Milan, 1901), Father Virg. Genini has published a collection of fugitive poems in Latin. He consecrates the following to Blessed John Gabriel Perboyre.

Beato JOANNI GABRIELI PERBOYRE
MISSIONARIO INCONFUSIBILI AD SINAS
IN LU-Y-SCIEN CHRISTIANITATE GUBERNANDA
GLORIOSO DECESSORI NOSTRO
PRO FIDE MARTYRIO CORONATO
ANNO DOMINI 1840

**HYMNUS.**

Saluto Christi Martyrem,  
Vincentii electum genus,  
Qui primus inter filios  
Patri Beatus assidet.  

Quæ mater ardet liberos  
Ut ille Sinas, quos jugo  
Christi subactos vel sua  
Juvare morte destinat?

Puer relinquens sæculum  
Devota quárit otia;  
Maiora mox præsagiens  
Plagas anhelat Sinicas.  

Tot inclytis virtutibus  
Terrena nulla convenit  
Corona, ni suo nitens  
Aut purpurata sanguine.

O quanto amore se Deo  
Suamque vitam consecrat!  
Quam perstat in jejuniiis!  
Oratione quam calet!

Jam fortis heros, Gabriel,  
Qui marte prensus impio  
Probatus in certamine  
Palmam tulisti martyrum,

Cruulis sequi vestigia,  
Dei vacare gloriae,  
Studere fratrum commodis,  
Joannis en praeconia.

Tuos clientes instrue  
Et robora ad victoriam,  
Ut quos triumphus provocabat  
Nec terreant pericula.
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