SAINT VINCENT DE PAUL

ANNALS

OF THE

CONGREGATION OF THE MISSION

OR

A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

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THE JUBILEE
OF THE
PONTIFICATE OF HIS HOLINESS LEO XIII.

On the occasion of the twenty-fifth year of the glorious and fruitful Pontificate of Leo XIII., the rulers of states deputed diplomatic missions to congratulate the Sovereign Pontiff: Catholic nations have done the same: Austria, Spain, France, and other nations even whose sovereigns do not profess the Catholic faith, have done in like manner: Germany, Great Britain, and Russia. This is a homage rendered to the majesty of this Pontiff who governs the world by the sublimity of his virtues, by his profound wisdom, and by the loftiness of his views.

While princes send ambassadors, the people also are represented by constant pilgrimages which will be continued throughout this twenty-fifth year of the Pontificate of Leo XIII.

Religious Communities which, it may be justly said, are the glory of the Church by their devotedness and filial love for the Pope, in their turn, hastened to offer their homage to him who is their first Superior and Head—the Vicar of Jesus Christ.

On the very date of the twenty-fifth anniversary of the election of Leo XIII., the Superior General in his own name and in that of the two religious Families of Saint Vincent de Paul, offered through the medium of His Eminence, the Cardinal Secretary of State, the congratulations and good wishes of all the members.

But this solemn anniversary seemed to demand something more on our part. Therefore, on April 30th, accom-
pained by Rev. Vincent Tasso, the Superior General set out for Rome to discharge in person the debt of gratitude we owe to the glorious Pontiff.

Leo XIII., with truly paternal kindness, granted an immediate audience to the Superior General.

He expressed his entire satisfaction, and vouchsafed to commend the labors of the Congregation of the Mission and of the Company of the Sisters of Charity, giving his blessing to the two Families of Saint Vincent de Paul, accompanying it with kind words of encouragement and congratulation.

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ELECTIONS

AT THE COMMUNITY OF THE SISTERS OF CHARITY

On May 19th, Whit-Monday, at the Mother-House of the Sisters of Charity, there was an election of Sisters for the general administration, the triennial term of those in office having expired.

Most Honored Mother Kieffer was re-elected Superioress of the Company; Sister Royer, sister-servant of the General Hospital of Douay, was elected Assistant.

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FEAST OF THE TRANSLATION

OF THE RELICS OF SAINT VINCENT DE PAUL

AT THE INTERNATIONAL HOUSE OF STUDIES OF THE MISSION, ROME.

April 13, 1902, second Sunday after Easter, Feast of the Translation of the Relics of Saint Vincent de Paul, will be a most delightful reminiscence for the International House of Studies of the Congregation of the Mission.
While in our Mother House the anniversary of the Translation was celebrated with all the religious pomp and magnificence due to the occasion, our little chapel of the International House, through the skilful industry of our dear brother sacristan was elegant in its simplicity.

At the Mass celebrated at 5:30 by the venerable Superior of the House, Father Debruyne, some of the Sisters of Charity with their pupils received holy Communion—a consoling opening for this day of benediction.

At 9 o'clock our church bell, a faint echo for many among us of the beautiful chimes of St. Lazare, assembled us for the solemn Mass. The seats reserved in our little chapel for the public were occupied by the sisters and special friends.

The celebrant was Father Landry of the diocese of Paris, at that time our guest and, we presume to add, our friend. Notwithstanding the insufficiency of space, we endeavored to carry out the rubrics of the solemn Mass with all possible exactitude.

The musical performance could not have been more satisfactory, all had been duly prepared under an able master. It was no ordinary spectacle to behold these young people, French, Germans, Spaniards, Poles, and Americans, despite the diversity of accent, mingling their voices in celebrating the praises of their common Father; and in so doing, not simply avoiding all harsh dissonance, but charming the most delicate musical ear.

At the dinner hour, our refectory under the auspices of Father Onofrio, was arrayed in festive garb. Presently, His Eminence, Cardinal Matthieu entered having accepted the invitation to preside at our reunion. On either side of him were Mgr. Ricard, bishop of Angoulême, accompanied by his vicar general; Mgr. Le Camus, bishop of Rochelle, attended by his friend Abbé Vigoureux; the bishop spoke 1
in a benevolent and fatherly manner of the professors of his ecclesiastical seminary. We also had the honor of receiving Mgr. Leroy, Superior General of the Congregation of the Holy Ghost; besides several Roman prelates and French ecclesiastics.

At Vespers, the concourse was even greater than in the morning; the vicar general of Angoulême presided.

After Vespers, Mgr. Laperrine d'Hautpoul, apostolic prothonotary, delivered an eloquent discourse. Happily we have it in our power to give the entire text to the readers of the Annals.

G. LALANDE.

SERMON

ON THE

Feast of the Translation of the Relics of Saint Vincent de Paul delivered by Mgr. Laperrine d'Hautpoul, in the chapel of the International House of the Priests of the Mission, at Rome, April 13, 1902.

Gloria filiorum patres eorum.
The Glory of the children are their Fathers. Proverbs, xvii. 6.

Saint Vincent de Paul recognized in the course of events and in the voice of Superiors, two of the surest guides decreed to persons consecrated to God to direct them through the dangers of the world: it is therefore in conformity to his spirit to seek the providential indications embodied in the honors paid to his Relics in 1830—honors, the remembrance of which the Church wishes to perpetuate by a special Feast.

Therefore in response to the flattering invitation of the venerated and estimable Superior of this International House, I shall seek in the homages which on that day your Holy Founder received at Notre Dame, throughout Paris, and in the new dwelling in Rue de Sèvres, what advantages may accrue therefrom to his Children, and thus give one
more testimony in proof of the words of my text: *Gloria filiorum patres eorum.*

O Mary, the historians of our Apostle of Charity delight to place in thy sanctuaries of Buglose and Buzet the cradle of his piety and of his priesthood; vouchsafe to prove thyself as generous towards his Children; and through my humble efforts, give a fresh impetus to their ardent desire to honor their Father by imitating his zeal for the glory of God, the salvation of souls, and the relief of human sufferings!

I

It was by a concert of sincere and universal praise in the church of Notre Dame in Paris that the triumph which we commemorate to-day commenced.

Praises engraven on the silver shrine wherein the clergy and the faithful of the capital inclosed the Relics of their beloved Saint; and which, enhanced by the most delicate workmanship, celebrated and still celebrates his charity in behalf of the weak and lowly who, under the semblance of two little orphan children in contemplation before him, seem to offer him their thanks; the Angels of faith, hope, charity, and religion represent his acts of these virtues; and the Saint in sacerdotal robes, kneeling upon a cloud with eyes and hands uplifted to Him in whom his happiness was centred, portrays his abode in glory.

Praises bursting forth from all hearts uniting with the Church during the various liturgical offices, applied to the Apostle of Charity the eulogies lavished by Holy Writ upon the just man, simple and upright; upon the faithful priest, a pastor, according to the heart of the divine Master; upon the friend of the poor and of little ones; upon him who sought out and fitted recruits for the diffusion of the glad tidings;—praises which were intensified when a future prince of the Church, in language within
the reach of all and with the eloquence of a priest who but yesterday was a distinguished magistrate, traced from the pulpit a glowing portrait of the priest and of the patriot whom all were impatient to honor!

Praises that borrowed a special stamp of grandeur and truth from the presence of so many representatives of the civil power; of numerous spiritual Children of the Saint; of the renowned clergy of Paris; of its archbishop surrounded by seventeen of his colleagues in the episcopacy; of the apostolic nuncio; — and to these our Lord was pleased to associate Himself, when on the morning of this auspicious day, at the call of the Representative of His Vicar, He descended upon the altar under the Eucharistic veils!

Praises in fine, which were about to awaken in this city and among his chosen people, and to engrave more profoundly in all hearts the noble figure of Vincent de Paul, the holy priest and the indefatigable friend of humanity, at the very hour in which his spirit was all the more indispensable to prevent the violent rupture between the rich and the poor, between masters and servants—all henceforth equal before the law!

Now, Gentlemen and dear Sisters, is it not an apparition of this same figure, of his glory in heaven, of the honors decreed to him by the world or by the Church; of his virtues, or of his works, that one day you conceived in your heart the desire to walk in his footsteps in the service of our divine Master? Who, therefore, does not see the utility of considering anew and of imprinting more deeply in your heart this benevolent figure? And why not recognize it now as in 1830 when it was immortalized by the chisel of a great artist, hailed by the acclamations of an entire city, exalted by the presence of the highest dignitaries, and in our own times still exerting a holy and an irresistible influence over all who have a claim upon your Blessed Founder!
TRANSLATION OF THE RELICS OF SAINT VINCENT DE PAUL

Paris, April 25, 1830. — After an engraving of the time, from « St Vincent de Paul and his Social Mission », by A. Lohé; published by Dumoulin.
II

Not only will this feast be profitable to you by reminding you of the origin of your vocation, but it will also impress you more sensibly with the true spirit of it.

Behold the immense procession accompanying to his new sanctuary the hero of this holy solemnity!...Countless members of associations, of seminaries, schools, of delegations from neighboring parishes, and from the dioceses of France; each phalanx marching under its respective banner, proudly happy to proclaim publicly the favors received from him whom it honors! Then follow the crosses of the metropolitan chapter—innumerable ecclesiastics—pastors and canons of Paris; and among their ranks, preceded, accompanied, and followed, by Priests of the Mission and a thousand Sisters of Charity with a hundred of their orphan children,—the shrine containing the precious remains of the great Apostle of Charity! Then follow seventeen bishops and finally the officiating Archbishop with the notables of the government, of the chamber of peers, of the municipality, of the general council, of the administration of hospitals, besides the guard of honor opening and closing the triumphal march! Not only does this train wind around the interior of the vast basilica or under its famous towers, but it passes beyond, traversing the wharves and streets of the capital after the example of him who is borne in triumph and who formerly, not content with doing good in his own family or in the Church, ran over the squares and cross-roads in quest of sorrows to relieve, or souls to be instructed and saved!

Is there, my Brethren, a more striking image than this of the true disciple of Vincent de Paul and of his true Daughters, both acting in concert, one depending on the other: the former contributing his science, his direction, his
zeal; the latter her services, her tact, her unwearied devotion; both expending all their strength in diffusing the spirit of their Blessed Founder, in union with those to whom they have ministered; in union with the parochial clergy of whom they are the most devoted, humble and efficient auxiliaries; under the eye of the chief Shepherd upon whom they depend, while they derive from lay administrators a power, a support often indispensable, and always most desirable for the extension and success of their works?

In the second place, witness the crowd filling the streets from Notre Dame to Rue de Sèvres.

It is a living hedge formed of persons of every age, sex, rank and position; I will say even of all physical constitutions; for, certainly, the crippled and the sick are found in the passage of him who in days gone by traversed the same streets to carry succor to the afflicted. Numbers of the faithful are in attendance happy to honor a Saint and to secure his protection; patriots too, exulting that their country is thus ennobled; minds naturally religious, taking delight in this imposing ceremony; hearts eager to express their gratitude to the Daughters and the disciples by rendering homage to the Father and master. But it may be that some are present only through curiosity—unbelievers, heretics, sectarians, alas! even the wicked in quest of spoils! Moreover, it is well known that, in the reunions of our capital, Parisians jostle at every moment against those from the provinces who, in their turn, mingle with the natives of every continent, tribe, and nation.

Now, in behalf of all these people, whether in France, or in foreign lands, Vincent de Paul has exercised his zeal; hence upon each of them his Children should also bestow their solicitude, with prudence and modesty, it is true, but without hesitation or fear; for there is no indifference, malice, not even hatred, which charity may not subdue. Witness the silence and respect of this interminable procession.
although doubtless there are blasphemers in so great a crowd and in such a circumstance; — a quiet and respect all the more surprising, as already was brewing the storm which in a few months was to burst over the Tuileries, ruin Saint Germain l'Auxerrois, destroy the archbishopric, demolish the throne and lay lifeless on the streets of Paris more than 6,000 victims.

In fine, even the halting places of this triumphal march furnish the most useful lessons for the spiritual Family of Vincent de Paul.

The first station is at the Hotel Dieu, the abode of suffering, the most frequented port for the other world; — the house where, under the auspices of religious Hospitallers, ladies and Sisters of Charity; or where laymen and associations unite their efforts for the spiritual and corporal assistance of the afflicted. Under these divers administrations Saint Vincent formerly visited this institution; why should he return hither in this triumphal hour if not to exhort his children and those who continue to exercise this charity, to entertain a special affection for the works he established there?

His venerated Relics halt a second time at the Institute! and this palace was already the official sanctuary of learning! Vincent de Paul during his life never paid tribute to knowledge which puffeth up, which misguides, which is lost for eternity; hence, the imputations of ignorance against him, but which, however, have been refuted by his success at the universities of Toulouse and Saragossa; at Rome, by his action in the case of Jansenism, and by his authority in the Council of Conscience. But, how valuable the services he rendered to that true science which suffices, elevates and saves; first, by his own instructions, then by establishing ecclesiastical conferences and seminaries; by the methods of teaching he prescribed, by the style of preaching which he enforced, and the manner of teaching cate-
chism; even by the orders given to his Daughters to keep schools for the poor children who come to them, while they instruct them how to gain their livelihood! He warns his spiritual Family not to suffer this portion of the paternal inheritance to perish; and his visits after death to this authorized home of savants, is calculated to be the safeguard of this injunction.

Soon after, the precious shrine is deposited for a brief interval at the Hospice of Charity, the theatre of the holy priest's first efforts in behalf of the poor of the capital. Is it not a delicate matter to preach to his own Children attached to the Mother House where every one is imbued with the true spirit of his vocation.

A fourth benediction is then imparted in the vicinity of des Pauvres Ménages, as if to say to the Priests of the Mission and to the Sisters of Charity that one of their chief cares should be to minister corporally and spiritually to those who suffer in their own homes.

The procession at last reaches Rue de Sèvres! and immediately introduced by the Archbishop of Paris and received by the Superior General of his Missionaries into his new abode, our Saint distributes his favors with equal if not with greater generosity than at St. Lazare, at the houses in Rue du Vieux-Colombier, and Rue du Bac; than at the archbishopric, at Notre Dame; than on his triumphal march; as if to exhort his Sons and Daughters to labor with all affection and zeal in the houses to which they are appointed by the orders of Superiors, without past regrets, without other desires for the future than those permitted or prompted by obedience.

III

And now, my dear Brothers and Sisters, I ought to describe the honors bestowed upon your Father in his new abode: I would gladly remind you of the countless Mass-
es, pontifical offices, eloquent panegyrics, repeated during eight days in the name of the parishes and communities of Paris; I would delight to note with you the faithful who come within that time to venerate his sacred Relics; I would be happy to mention certain visits: as those of Charles X. and the royal family praying for France. Nor would I forget the brave Invalides reminding their faithful nurses of past evil days, and rendering public and solemn homage to their Founder! But all this would detain me too long; still there are some considerations that I must not pass over in silence!

Was not this priest around whose ashes in the house of his spiritual Sons all Paris was assembled, the same whom Voltaire had styled the “Gascon priest famous in his time”, and whose memory philosophers and Jansenists had so degraded in the estimation of the Parisians as to make him pass for a dangerous man, and dragged his statue to the gemonies in July 1789, while his disciples were dishonored and dispersed?—But calumny can prevail against the servants of God and against their institutions but for a time!...Truth asserts its rights and then love is stronger than death: Fortis est ut mors delectio! (Cant.)

Was not this benefactor of humanity whose bones enveloped in costly robes enshrined in a case of great value among his Children installed at the Hotel de Lorges, the same who, a few years previous saw his Relics robbed of their first silver shrine and his Sons deprived of their dwelling and of all the resources of St. Lazare?—Therefore, unrestrained greed and sacrilege, spoliation and misunderstood philanthropy can ruin the ministers of charity and their works....But this ruin will be transitory! They had sown generously, they shall reap an abundant harvest! And the Lord shall multiply their new sowings: the Apostle has promised this: Et multiplicabit semen vestrum! (II Cor., ix. 10).
These holy Relics, in fine, exposed to-day with such pomp and joy to the veneration of the faithful in the midst of the Priests of the Mission and of the Sisters of Charity, are they not the same which during six years were concealed in hiding places as a dangerous object, while these two Congregations in anguish shared the same lot or were obliged to leave their country?—Therefore the wicked can condemn the good to silence, to inaction, to exile: but this victory is only apparent and momentary, for charity cannot perish: *Caritas nunquam excidit!* (1. Cor.)

Hence, let not those Christians be discouraged whose works here below are ignored, depreciated, even subjected to persecution! These works will arise from the trial more admirable, stronger and more fruitful. And if he who inaugurated them or who desired to accomplish them is no longer in this world when they expand anew, he will rejoice in them in the abode of peace and glory to which his good intentions, joined to the regrets of not realizing them, have entitled him! *Pax hominibus bonae voluntatis!* (St. Luke, ii. 14.)

Daughters and Sons of Saint Vincent de Paul, the apotheosis of your Father was scarcely attained when, despite the most serious social and political disturbances, the influence of his charity extended with astounding vigor throughout France and the entire world: the Conferences that bear his name were established under your auspices, and these gave rise to new foundations daily added to your efforts, for the relief of the unfortunate, for peace and union of hearts, and for the evangelization of all nations.—If, in celebrating the anniversary of a feast recalling such charity, admiration for your Holy Founder, fidelity to the spirit he bequeathed you, confidence in the future of his works, increase in your hearts, they will continue to develop and will radiate even to the divers countries to which this International House, by its wise govern-
ment yearly adds a new and happy link; and they will be for you all so many sources of consolation and salvation: for the glory of children are their fathers: *Gloria filiorum patres eorum!*

In the first number of Vol. vi. p. 34, (1899) of our *Annals* was a list of the young Missionaries, who, from 1893—the foundation of the International House went to study in Rome there to take their academic degrees.

We here append a list of those who have succeeded them, with the year of their entrance, and the Province to which they belong:

Messrs. Fernandez, Jose Maria (Spain, 1898).
Finney, Thomas (United States, 1899).
Levan, Thomas Francis (United States, 1899).
Kremer, Jean (France, 1899).
Vester, Joseph (France, 1899).
Neveu, Emile (France, 1899).
Kovacs, Stephen (Austria, 1899).
Dunkel, Clement (Germany, 1900).
Gélabert, James (Spain, 1900).
Andrè, Anselmo (Spain, 1900).
Spiegel, Charles (Austria, 1900).
Szule, Bartholomew (Poland, 1900).
Delporte, Joseph (France, 1900).
Standaert, Etienne (France, 1900).
Baczkowicz, François (Poland, 1901).
Grimaldi, Antoine (Italy, 1901).
Crapez, Edmond (France, 1901).
Lalande, Georges (France, 1901).
Puech, Germain (France, 1901).
Lesage, John (United States, 1901).
Corcoran, Francis (United States, 1901).
Dehocq, Paul (France, 1901).
FRANCE

LA ROCHELLE

In a recent visit to Rome, Mgr. Le Camus, Bishop of La Rochelle, informed the Pope of the results obtained by the new organization of studies in his ecclesiastical seminary.

_La Semaine religieuse de La Rochelle_, states: That when the Holy Father heard of the efforts of the professors and students,—of the result not only of science, but also of the spirit of piety, the immediate fruit of true science, he raised his transparent hands, saying: “Blessed be God! Say to these Sons of Saint Vincent de Paul, how happy I am to see them so courageously work. They also like their Holy Founder will labor effectually for the Church. Say to their students that our heart follows and accompanies them with the most affectionate blessings on their labors. We hold to this well established principle: That religious science wisely progressive among you, is our hope; for this will be the triumph of religion.”

CAMBRAI

LETTER OF CARDINAL RAMPOLLA

This letter is in response to an address of the ecclesiastical seminary of Cambrai to the Sovereign Pontiff.—An offering of 1,500 francs accompanied the address.

TRANSLATION

_To the Very Rev. Superior of the Ecclesiastical Seminary of Cambrai._

_Most Honored Sir:_

The testimonies of affection and veneration which the students of the ecclesiastical seminary of Cambrai, hav
given to the Holy Father on the occasion of his Pontifical Jubilee, were the source of the most sincere pleasure to him. The Sovereign Pontiff perceives with joy that these clerics, the blessed hope of religion, are strongly united with the Vicar of Christ, dedicating to him their intelligence adorned with the sacred sacerdotal virtues; hence he greatly rejoices in discovering such resources in these young men.

In these sentiments he accepts the Peter-Pence they offer him appreciating in this their active and efficient devotedness.

He also eulogizes the Sons of Saint Vincent de Paul, since to them we are indebted for this wise government of the seminary. Therefore, with special benevolence he gives the Apostolic Benediction to the professors and students of the ecclesiastical seminary of Cambrai. In imparting this intelligence to you, I am happy to express my own sentiments of esteem, and to subscribe myself

Your devoted,

M. Card. Rampolla.

Rome, May 14, 1902.

CAUSE OF THE SISTERS OF ARRAS.

Rev. Father Misermont, whose interesting book on the Sisters of Charity of Arras executed at Cambrai during the great Revolution, we have previously mentioned, informs the Superior General that the Committee appointed to examine this Cause continues its sessions. A meeting was held at Lille, April 17, 1902.

Not having sufficient proofs of the facts that might be considered as favors attributed to these pious sisters, it is our duty to be silent. However, we may state that in an extra-judicial interrogatory, a young girl affirmed that after a first novena to the Sisters of Arras, she was partially cured of a serious infirmity, and after a second novena, restored to perfect health.
GERMANY

ORIGIN AND DEVELOPMENT

OF THE WORKS OF THE SISTERS OF CHARITY IN THE
PROVINCE OF COLOGNE.

Continuation. 1

Development of the Works of St. Ursula's Parish at Cologne, (1855),—Let us now return to the first foundation in which good Sr. Swieteczky succeeded Sr. Heuzé as Superioress in 1855. This truly zealous, indefatigable sister while continuing her classes, a favor accorded by the civil authorities to her earnest entreaties, although the German diploma was wanting, soon placed the works of St. Ursula on a new and prosperous footing.

Collections: an adventure.—Having obtained the necessary permission from the major Superiors, Sr. Swieteczky sent her companions to collect in the country, while she interested generous citizens of Cologne in favor of the good she contemplated; so that at the end of a few years, and assisted by the wealthy families of many of the sisters, she was in possession of resources that authorized her to undertake the construction of a building better adapted to the urgent needs of the sisters and of their works.—But before leaving this humble asylum of St. Ursula, we shall give the narration of one of the sisters employed in the begging expeditions above mentioned:

“At eight o’clock in the morning,” says Sr. Parmentier, at present Superioress of the house of Hardt, “two sisters set out carrying a basket containing a few slices of bread and

butter for their dinner and which they ate in some corner shielded from observation; or, if in the fields, behind a stack of hay or grain. They were only allowed to take a glass of water in houses, and could never be out at night; this prohibition gave rise on a certain occasion to the following adventure:

"Two sisters had extended their begging excursion as far as the environs of Bonn and repaired to the wharf where steamboats lay, near the village of Widdig, to return to Cologne in sailing down the Rhine. But by reason of the dense fog, the boat could not venture out; therefore the sisters in dismay returned to the village to engage some one to take them home. At first they found no hearing, their request being considered absurd, for it would take six or seven hours to make the journey and evening had already set in. Hence, the sisters were forced to rest and to infringe the Rule by taking a cup of coffee which however was mingled with their tears. The people tried to comfort them, but their tears flowed all the faster in the midst of sobs and lamentations: What! sleep away from home! What a scandal! What sorrow for poor Sr. Swieteczky! what mortal anguish she will endure if her two young sisters do not return! 'Oh, no', said they; we cannot remain; we prefer to make the journey on foot.' At last, seeing the distress of the sisters, a family of good-hearted peasants brought a country wagon; and the two collectors seated on a board, and wrapped in a large mantle supplying the cornette, commenced their nocturnal journey accompanied by a daughter of this good family. This charitable companion, named Catherine Kurth, soon after joined the family of Saint Vincent; she was sent to Constantinople where she met her death in the flames, the victim of a zeal which urged her to save others at the expense of her own life.

"This journey was of eight hours' duration; the cart
used for transporting potatoes was a poor substitute for a traveling conveyance. About four o’clock in the morning the poor travelers shivering with cold and worn out by fatigue arrived at the gate of St. Severin; and after submitting to the custom house examination had to travel through the entire city of Cologne. A half hour later, they fell upon their knees and then into the arms of their poor Mother, who, it is easily understood, had not closed her eyes the whole night.”

While some of the sisters were out collecting, others remained at home where, assisted by their little girls, they employed all their free moments in gaining their daily bread by sewing, manual labor, knitting, etc. Thus, by all these means, and above all, by prayer, and by unwearied devotedness, they laid the foundations of the new house and even of the whole future Province.

Relations with the Mother-House in Paris.—Meanwhile at the centre of the great family, the phases of this first foundation in Germany were followed with lively interest, and sometimes a little surprise encouraged the zealous sister-servant who struggled valiantly against the moral and physical miseries that surrounded her. On one occasion a mysterious box coming from Paris excited the curiosity of the inmates of the little dwelling of St. Ursula What could it be? Simply a box of old seminary dresses from Rue du Bac sent by good Sr. Buchepot, then Directress, and which were soon transformed into Sunday dresses for the children of the house. Another time it was the arrival of Most Honored Mother who was astonished on witnessing the great poverty of her German Daughters, but extremely edified by their virtue. In fine, the Successor of Saint Vincent, Most Honored Father Etienne, made a visit to this humble institution. Here he was waited upon by a deputation of sisters from Paderborn who, like many others, were separated from the great Fam-
ily at the time of the Revolution and were scattered throughout Germany.

There were overtures of a reunion such as had been already effected in Austria, and since 1854 in Belgium. But it was never concluded: and this reunion which produced most abundant blessings for the countries abovementioned, did not seem to enter into the designs of God for our country in which, however, these sisters do much good.

Recently, Mgr. Simar, the present archbishop of Cologne (1901), who for many years had governed the diocese of Paderborn, spoke to me in the highest terms of these sisters established in his diocese where, said he, they number 1200.— The Superioress General of the sisters of Wurttemberg whom with a companion I met last year in Paris, both on a pilgrimage to Lourdes and to the tomb of Saint Vincent, told me in regard to this lamented separation, that during the great Revolution when all the houses of the Sisters of Charity were suppressed, many sisters betook themselves to Saverne (Zabern), if I remember rightly, to continue their works. From this place the Bishop of Strasbourg called them into his episcopal city and erected them into a separate Congregation subject to his direction. From Strasbourg they came to Friburg, to the grandduchy of Baden, to Wurttemberg, to Bavaria, etc. I do not know how far they have preserved the Rules given by Saint Vincent; as to the costume, it varies in different dioceses; but the majority have retained a sort of cornette more or less resembling that of the Sisters of Charity. The grey habit has been exchanged for a black one, to which, many at least, have added a cape of the same color. The collar has been replaced by a white fichu like that of our Seminary sisters.— After this digression let us return to the House of St. Ursula.

*Continuation of the Works of St. Ursula. 1862.* The 2*
boundless zeal of Sr. Swieteczky had borne fruits; she had amassed sufficient funds to commence a building; and when Mr. Clavé de Bouhaben, who hitherto had contributed to the maintenance of the sisters, offered a fine lot on Eintrachtstrasse, a short distance from their present abode they applied resolutely to the work.

In 1863 the new house and a beautiful chapel were completed, and the sisters and children took possession of the new *Vincenz-haus* (House Saint Vincent). But the house was unfurnished; therefore the old articles of the former abode which could be qualified as “goods of no value” were removed to the new house; this of course was a great embarrassment for the poor sisters but it excited the compassion of their neighbors. In fact, these latter and other benefactors, contributed to furnish what was necessary; some brought a stove, others a table, chairs, etc.; and by degrees little beds took the place of the packing boxes which had served for cribs for the smaller children. An old piece of furniture which had served Sr. Swieteczky for a writing table was exchanged for a desk purchased from a merchant of bric-a-brac; and while the sisters continued to solicit, the new establishment continued to prosper.

Works increased, vocations multiplied, giving sure hope of a new Province which ere long was organized.

*The Seminary: the Province of Cologne (1869).*—In order to favor the development of works and foster vocations, the major Superiors felt that the moment had come to erect into a Province the German houses which in 1868 were five in number. In July 1869, Rev. Father Marcus, Visitor of the Missionaries’ Province, was appointed Director of the Sisters’ Province. Sr. Swieteczky was named Visitatrix. July 26th, octave of the feast of Saint Vincent, the Seminary was opened, and Sr. Schild from Paris took charge of the first five Seminary sisters who during
the course of the first year, were joined by twelve new postulants.

Father Marcus and Sr. Swieteczky well understood that the installation of a seminary in this house of children, could only be temporary; therefore they planned to procure ground outside the city of Cologne, in the little faubourg of Nippes, there to erect a Central-House. The deed of purchase is dated January 1869; and two years later a vast structure with a frontage of 60 metres, opened its portals to the Seminary and to the Superiors who will henceforth make this their abode.

J. Schreiber.

Father Schreiber has also addressed to the Superior General an account of the celebration of the Fiftieth anniversary of the sisters' arrival in Cologne. In our last number of the Annals, mention was made of their first entrance.

"The Sisters of Charity arrived in Cologne April 1, 1852. The zealous pastor of St. Ursula would not suffer the Fiftieth anniversary of this event to pass unnoticed. Recognizing the good which the Daughters of Saint Vincent had wrought among the people of this metropolis of the Rhenish provinces, he wished to remind his parishioners of this and also the whole city, in order to render public thanksgiving to Divine Providence and to arouse interest in the Sisters of Charity and in their works.

"April 1st, Easter Tuesday, was a consoling feast for the parish of St. Ursula and for the numerous friends and benefactors of the Daughters of Saint Vincent. The solemn High Mass celebrated by the pastor at 9 a. m., attracted to the magnificent sanctuary of St. Ursula and her 11,000 companions, adorned as for the greatest festivals of the year, a dense crowd of the faithful from all ranks of the people. — St. Cecelia's Society displayed great ability and enthusiasm in the rendition of a beautiful chapel Mass; and
after the Gospel the venerable pastor ascended the pulpit to address the faithful in terms inspired by the occasion. He drew a graphic picture of the entrance of the first four sisters by the north port of Cologne, whom the clergy of St. Ursula, with Cross and banners preceding, received, conducting them first to the sanctuary of St. Ursula and afterwards to their humble dwelling. He extolled the works of the sisters and terminated by acts of thanksgiving offered first to the Author of all good and then to His instruments, their benefactors. The solemnity then closed with the Te Deum sung, according to custom, in the German tongue and by the entire assembly.

"On leaving the church, the delighted crowd surrounded and warmly congratulated the sixty sisters who, during the ceremony occupied the seats reserved for them in the vast choir of the church. The children of Mary who are preparing to celebrate their Golden Jubilee, were also present; one of them related that forty years ago she received from the hands of the princess Augusta, the future empress, the silver cross as a reward for diligence.

"As the Central-House had been somewhat eclipsed by that of Saint Vincent de Cologne, fruit of the indefatigable zeal of good Sr. Swieteczky, it was thought just to have a special celebration at Nippes and the moment seemed propitious to invite the archbishop who, since his elevation to the See of Cologne, had never yet had the opportunity of visiting the Daughters of Saint Vincent.

"The archbishop graciously accepted my invitation and appointed Friday, April 11th, for the feast. This afforded time for preparation, and all went earnestly to work. On this day, with the sister-servants of the houses of Aix-la-Chapelle, Father Schrammen arrived, received His Grace and conducted him to the gate of entrance where your servant met him with the accustomed ceremonial, presenting holy water and incense. After blessing the Community
and the Seminary sisters kneeling in the vestibule, the archbishop repaired to the chapel, on his way blessing the patients kneeling in the broad corridors of the hospital.

"His Grace was received at the entrance of the chapel by the harmonious chant of "Ecce Sacerdos", rendered by the sisters. He then celebrated Mass at which all the sisters and many devout persons of the house received holy Communion from his hand.

"After a light breakfast, and having visited the chapel and the beautiful hall of the Children of Mary below it, the archbishop was conducted to the spacious hall of the seminary where a modest throne had been prepared for him, and where the whole Community awaited him to present due homage to his august character.

"His Grace was attended by four priests, namely: his secretary, the pastor of Nippes, Father Schrammen, and your servant. Then, after a canticle in which the pastoral virtues of the eminent prelate were rehearsed, a young sister delivered an address in which having offered to the illustrious guest the homage of piety and profound respect, recounted the benefits received from his venerable predecessors, humbly claiming his protection and blessing.

The archbishop gave his blessing to the assembly prostrate at his feet, and a beautiful exhortation which will remain deeply engraven on the hearts of all. Under the symbol of a bouquet of three flowers and presented in memory of his visit, he reminded the sisters of three lessons taught by our Saviour and which would refresh them as a sweet perfume exhaled by the flowers: confidence, happiness, and peace. The first: Blessed are the merciful, for they shall obtain mercy; the second: All that you have done to the least of my brethren, that you have done to Me; the third: It is better to give than to receive.—After a song of thanksgiving, the amiable archbishop left us, but not without having visited the sick sisters and the
wards of the patients speaking to all gentle words of compassion and encouragement.

"J. SCHREIBER.

"P. S.—The venerated and lamented archbishop, Mgr. Simar, died May 24th."

---314---

AUSTRIA

REV. WILLIAM MUNGERSDORF

On the 18th of last May, Father William Mungersdorf, Visitor of the Missionaries of the Austrian Province and Director of the Sisters of Charity of the same Province, was called to his reward. It was doubtless by his eminent spirit of faith, by his absolute devotedness to the mission intrusted to him, and by his unfeigned attachment to the Superiors of the double Family of Saint Vincent de Paul, that he exercised over the Province committed to his charge, that noble and benevolent influence which does honor to his memory and renders it imperishable.

The following details have been communicated:

Our lamented deceased was possessed of remarkable activity and a rare spirit of faith. On Wednesday, May 14th, he returned from a visitation, in good health and spirits. A few hours later he was taken with a chill, the forerunner of a serious illness; he was obliged to go to bed, the physician pronounced his malady pneumonia and pleurisy. On Thursday at two o'clock a.m., the patient asked for the last Sacraments. The disease ran its course but did not excite alarm until delirium set in on Friday. The good priest passed Friday and Saturday in a sort of stupor. On Pentecost Sunday, having received holy Communion as on the preceding days, he remained more silent and from three o'clock did not utter a single word. At a quarter
after six o'clock he gently expired in the peace of the Lord. In him the Family of Saint Vincent de Paul loses a Father who conducted it in the ways of God with unbounded zeal; and the poor lose in him a generous benefactor.

Father Mungersdorf was born at Cologne, of an honorable and truly Christian family, February 22, 1822. He delighted to relate that he and his five brothers and sisters, many of whom consecrated themselves to God (the eldest sister a Franciscan still living at Aix-la-Chapelle), were reared with a patriarchal severity which exerted a salutary influence over him during his whole life. After a successful termination of his studies, he was ordained priest at Cologne August 30, 1846 and for three years was curate at Aix-la-Chapelle. May 28, 1850 he entered the Congregation of the Mission and for sixteen years discharged the duties of a Missionary, until he was appointed Visitor of the Prussian Province. In 1865 he was named Visitor of the Province of Austria. At this time there were four houses of Missionaries in this Province and twenty-six houses of Sisters of Charity comprising 300 sisters, whereas at present the Missionaries have fourteen houses and the Sisters of Charity 220 with 2,500 sisters.

This worthy priest was indefatigable in visiting the establishments of the Province, journeying at night to secure time for all. His direction of the Sisters of Charity was most kind, prudent, and firm; his love for the poor and sick most admirable; he delighted to visit them, to encourage, and relieve them by his alms. Who could enumerate the bashful poor whom he assisted with the greatest delicacy? Never did any appeal to him in vain. He was the first to salute all the poor whom he met in the streets. He had also great affection for children; he knew how to gain their confidence and spoke to them with the greatest simplicity. At Christmastide he distributed with
his own hands little presents to hundreds of children: there was nothing too beautiful, too good for them; he caressed the tiny ones among them sometimes taking them in his arms. He had many trials to endure in this vast Province, but his resignation to the will of God sustained him; he seemed detached from all things, interested only in what concerned the glory of God and the salvation of souls.

His burial was simple and ordinary like that of other Missionaries. At eight o'clock a.m., the body was removed from the Missionaries' parlor where it had been exposed, to the Church accompanied by all the members of the Congregation—brothers, seminarians, and priests. The church of the Mission was far too restricted to admit all who wished to assist, many of whom the deceased had befriended; the rich mingled with the poor. The choir was draped; at the side of the bier was a long file of Sisters of Charity some of them coming from a great distance. The office of the dead lasted three quarters of an hour. At nine o'clock his Lordship, the bishop of Gratz, was received at the door by the clergy and he it was who celebrated the Mass of Requiem and gave the absolution. The body was deposited in the vault of the Sisters of Charity under the church.

Rev. Joseph Binner, formerly Superior of the house of Wahring, Vienna, has been appointed by the Superior General, Superior of the house of Gratz, Visitor of the Missionaries and Director of the Sisters of Charity of the Austrian Province.
KÖLN-NIPPE; S. VINCENZ KLOSTER

Cologne-Nippes; Central House of the Sisters of Charity of St Vincent de Paul.
ESTABLISHMENT OF THE SISTERS OF CHARITY
AT SUSTEREN.

The Sons of Saint Vincent from the time of their first establishment at Wernhoutsburg, near Zandert (Holland), desired to see the Sisters of Charity also located in this country of true liberty. More than once this desire was on the point of being realized, but the moment ordained by God had not yet come.

In August 1901 a Priest of the Mission had an interview with the mayor of Susteren. This is a charming village containing 2,000 inhabitants exclusively Catholic, situated at the south of Hollandish Limbourg in the diocese of Ruremonde. Mention is made of this region, in the History of Holland, even in very early times. Plectrade, wife of Pepin d’Heristal, there founded an abbey which in 714 was ceded to St. Wilibrord. The Apostle of Holland was the first abbot; after his evangelical visitations he delighted to repose there among his brethren, in recollection and prayer. The abbey being partially destroyed by the Normans was abandoned by the monks. Some religious afterwards established themselves there remaining throughout the Protestant persecution until 1802. The French Revolution drove them away, and nothing now remains of this flourishing abbey but the ruins and the relics of several abbots and abbesses.

Mr. Evertz, mayor of Susteren, has long been eager to restore its ancient glory and to install the sisters here. But, notwithstanding his zeal and earnest efforts, it was impossible for him to find any one willing to make the foundation. Last of all he appealed to the bishop of Ruremonde, but his Lordship met with no better success. Finally, on July 19, 1901, feast of Saint Vincent, the bishop wrote that he had applied to two Hollandish communities, but
for lack of members, they had refused. The mayor having spoken of a French community, the bishop added: "In consequence of so many French congregations already spread throughout Holland, the bishops of this country would not willingly accept a new one; however, I would gladly make an exception in favor of Susteren, if you could succeed—a difficult matter—in finding a congregation having at least some Holland subjects among its members." The Missionary then spoke of the Sisters of Charity; and at once, the mayor addressed to the Superior General a most earnest entreaty. He spoke of the abbey, of the bishop's letter, and said that France having banished the sisters from Susteren in 1802, he now appealed to France to restore what she had taken just one hundred years ago.

The letter was pressing; the Superior of the double Family of Saint Vincent considered the project feasible, and two sisters, one French, the other a Hollander, were deputed to visit the district and ascertain the nature of the situation.

The two sisters were much edified at the religious deportment of the good Catholics of Limburg, and at their assiduity in attending the church services even on week days. The curiosity excited by the white cornette in nowise diminished the respect entertained for the sisters to whom all were eager to render service. The pastor and the Mayor showed them the most delicate attentions. The sisters on their first appearance made a most favorable impression on the people who admired the simplicity and modesty of the Daughters of Saint Vincent; and after their departure a good priest said: "The sisters require no recommendation; their simplicity will quickly gain all hearts, they will succeed and prosper."

For a moment there was some talk of purchasing the abbey, but upon reflection it was thought more desirable to repair the old school house for the sisters' habitation.
where they would have an asylum, an industrial school, and class rooms for girls. For the last named work the Commune would furnish teachers until one of the sisters had secured a Holland diploma... On the favorable report of the visiting sisters, Superiors accepted the foundation, writing to this effect to the bishop of Ruremonde who replied by a most generous authorization, promising to take the sisters under his protection.

All matters being decided, three sisters (Hollanders) were appointed to begin the work, and on Tuesday after Low Sunday, April 8th, accompanied by Sr. Ducher, Superioress of St. Margaret’s, Paris, they left the Mother-House for Susteren.

A hearty welcome was extended to them by the clergy, by the magistrates of the little city, and by the people. Over the door in large characters were the words: “House of the Sisters of Saint Vincent”, and at the sides, the expressive greeting which, however, was on every lip: “Welkom”.

William Meuffels, C. M.

Susteren, St. Vincent’s House, April 20, 1902.

Most Honored Father,
Your blessing, if you please!

Here we are in Holland and you already know from Sr. Ducher, what a cordial reception the inhabitants of Susteren extended to your Daughters. Everything was conducted with the utmost simplicity; but the members of the band who, happily, although prevented by Father Meuffels from coming to greet us at the railway station, were fully indemnified on Monday, at the opening of our little asylum.
This ceremony was one of great solemnity: after high Mass, we returned in procession to the house, preceded by the band and accompanied by the children of the principal school numbering about 300, and by all the people of the village. The Rev. pastor and his vicar were the first to enter to bless our dwelling and the locality destined for the asylum; this was followed by a general distribution of large cakes furnished by the mayor, to which we added a medal to place all these little folks under the protection of our Immaculate Mother.

The enthusiasm of these good people is a proof to me that our Lord really wishes this work; and what convinces me still more strongly of this, is the reception which Mgr. Drehmans, bishop of Ruremonde, gave us. Oh! Most Honored Father, could you have witnessed the paternal welcome of this venerable prelate, your heart would have been consoled! He wishes us to be multiplied, and "to fly with our broad wings to all portions of Holland."

He graciously acceded to the proposition to have a Lazarist for our extraordinary confessor; for, said he, "it is necessary for these good children to preserve the spirit of their Institute."

May the desire of this good bishop, which is yours also, Most Honored Father, be realized: we shall do our best with the help of God and the protection of Saint Vincent, to be good sisters: very simple, very humble, like those good village girls whom our Blessed Father loved so well.

We have already 105 children in the asylum, and in two weeks I hope to tell you about our class which will open on the first of May, as well as of the sewing school. Then, Most Honored Father, I trust the Blessed Virgin will permit us to establish the Association of the Children of Mary on the first Sunday of the month dedicated to her.

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

Susteren, St. Vincent's House, May 17, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

Our postulant arrived on Thursday the 15th; she seems to be strong, very industrious, and I think she will make a good simple sister. To give you an example: she does not know a word of French, but she tells me she wishes to learn it that she may go to Paris for a cornette.

Everything is going on well. They have come for us to visit the sick. You would be happy, Most Honored Mother, to see your Daughters tramping through the fields regardless of wind and rain, for this is a dreadful season.

The Association of the Children of Mary is about to be organized; the young girls are delighted to come to us. I have told them, as well as I could, the history of the Medal, and I believe, if I had permitted it, they would have remained until midnight listening. When I go to the country to see the sick I meet them laden with bundles of hay, or tending cattle, and from the distance they cry out: “Sister, only two days more and it will be Sunday, we are coming.” Last Sunday 132 were present, all over 15 years of age, and others will attend, for those of the neighboring hamlets are not afraid of a little walk. The Blessed Virgin well knows how to bring things about when she wishes, for I can say this is solely her work. Our good pastor co-operated with her, for he himself went through the village inviting the young girls to come to the sisters. I asked him to appoint a provisory Council; he has done so and we shall inaugurate it to-morrow. I have
written to Father Director relative to the canonical erection of the new Association. I feel that our Blessed Mother will now grant a twofold protection to her humble house of Susteren.

Permit your three Holland Daughters, almost four with the postulant, to assure you of their filial respect and submission; and believe me, even more than the others,

Most Honored Mother,

Your most humble and obedient child,

Sr. Wauters.
Les Missions Catholiques have published the following letter. It shows, says the Univers, April 18, 1902, in what esteem the venerable Bishop of Pekin is held by the imperial Chinese court. A few days previous, Mgr. Favier had received the title of mandarin of the first class, a dignity conferred only upon princes and very rarely upon Europeans.


I am sure you will be pleased to hear of the great honor conferred a few days ago on Bishop Jarlin, my coadjutor, and myself. On Feb. 23, at 10 o'clock a.m. we were received in solemn audience by their Majesties, the Empress Dowager and the Emperor of China. The French minister who approved of our petition had the goodness to place at our disposal the two green chairs of the Legation in which we were taken to the palace.

Escorted by several mandarins who had been sent to meet us, we entered the palace by the western gate, where we left our chairs. Twenty mandarins of the first class were awaiting us and ushered us into the apartment of Prince Ksing who was to introduce us to their Majesties.
Clothed in purple cassocks and robes, we followed the Prince into the throne room. One end of it, separated from the rest by draperies, is set apart for the meetings of the state councils; that is where we were received.

Their Majesties were seated on a throne covered with embroidered yellow silk, the Empress Dowager on the right, the Emperor on the left, a little table in front of them. Having made three bows we approached the throne, and at once I began to express our gratitude to the Empress and the Emperor for the great favor shown us by granting the audience. I congratulated them on their return to Pekin and thanked them for the decrees enacted in favor of the Christians. The Empress deploring the troubles of the last years, assured us repeatedly that these would not occur again. She added:

"I perceive that the doctrine you are teaching is excellent, that the Bishops and Missionaries are very good men and lead the people to do good. All the mandarins have told me that you are most just, having for so many years decided all questions with a perfect equity and love of peace which have won universal esteem. I have known you by reputation and for a long time have wished to see you; I am very much pleased at having the wish realized."

I answered:

"Your Majesty has already rewarded our good-will and humble efforts with high titles of mandarins for which we thank you most sincerely. We will continue to exhort the Christians to obey faithfully the laws of the empire and to live as brothers with their fellow-citizens; as they are members of that family to which the Emperor and Empress are father and mother they should venerate and pray for them."

The Empress continued:

"I know you are doing all this and am thankful for it; but in the Chinese as well as in the European nations some
are good, some are bad; how could it be otherwise considering the immense population of the empire? So also among the great number of Christians there might be some lax ones, in spite of your excellent doctrine, your perfect direction and vigilance, and your love for peace; be very careful how you choose them."

I replied:

"We take the greatest care, oftentimes detaining for two years those who wish to become Christians, examining whether they obey the laws and are of peaceful dispositions; once admitted, if they prove unfaithful to their promises, we expel them without pity."

The Empress interrupted me:

"I know this, you are doing very well. You may rely on my protection; peace will not be disturbed anew."

In the course of our conversation I had informed the Empress that Pope Leo XIII., ninety-two years old, had asked me about her, so her last words were: "I wish that the Pope may have many days to live full of peace and happiness."

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Out of respect for the Empress the Emperor did not speak at length, but both his words and looks were marked with the utmost kindness. The audience lasted about half an hour, the Empress addressing us with great simplicity in the mandarin language, with which we are sufficiently familiar. Her Majesty seems to be a person of great intelligence and possessed of a keen mind; although she is over sixty-six years old, she looks hardly fifty. The Emperor is intelligent, his eye is clear and penetrating and he seems to enjoy excellent health.

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Their Majesties have made the best impression on us and we cannot doubt the sincerity of the kind words of the
Empress. That audience gives us great confidence for the future.

I believe that on her side the Empress was well satisfied with my visit, since the following day she gave orders to Prince Ts’in to write us an official letter informing us that their Majesties had raised my coadjutor to the dignity of the red globule, and myself to the higher dignity of the peacock feathers.


Pekin, April 3, 1902.

Rev. very dear Confrere,

The grace of our Lord be ever with us!

With this letter I send you two important documents: an Imperial Decree, and the Sovereign Pontiff’s Brief.

You must have read in les Missions Catholiques an account of the audience granted by their imperial Majesties to my coadjutor and myself; 1 an audience which was followed by a testimony of their satisfaction; for, on the next day their Majesties elevated us both to the grade of mandarin. A few days later, the prince, the viceroy, and the grand treasurer presented to the Emperor and the Empress the petition which I send herewith, and which is, it seems to me, an unanswerable argument in defense of the Missionaries of Pekin, against whom many calumnies had been circulated. Indeed, the highest authorities of the Province have seen, heard, discussed, examined, and concluded all these matters with us, and they themselves drew up the petition, and they also decreed the imperial awards. I have received the red globule of the first class and of the first rank; no mandarin in China has been more honored;

1 This account is given above.
no greater privilege could be granted us. Mgr. Jarlin, Mgr. Bruguière, Father Giron shared these honors, and I beg you to note the motive that prompted these compensations; viz: for "having aided in promoting peace", and "for having impartially treated of religious matters"; thereunto have been added: the *indemnities* which have been agreed upon by the plenipotentiaries after the estimate made by the *same high authorities who drew up the petition*, the great treasurer, Tchoo-fou, at their head. I leave you to deduce your own conclusions.

The Brief of the Sovereign Pontiff has afforded me real pleasure, not so much for the honors as for the testimony rendered me by Our Holy Father. I send you the text.

I hope that the perusal of these two papers may be a consolation to our Most Honored Father, the Superior General, amid the pressure of his occupations. I beg you to offer him, as well as the Assistants, the assurance of my filial affection, and for yourself accept, etc.

†Alphonse Favier.

**BRIEF OF HIS HOLINESS LEO XIII**

*(Translation)*

**TO OUR VENERATED BROTHER ALPHONSE**

**TITULAR OF PENTACOMIA**

**VICA R APOSTOLIC OF PEKIN**

**LEO XIII., POPE**

*Venerable Brother, Health and Apostolic Benediction.*

If we render the sincere testimony of Our benevolence to the efficient sacred ministers, whom the ardent desire of increasing the glory of God and of being useful to souls bears to distant regions, separated by a vast extent of sea and land, it is certainly most just that We should
also direct Our mind and Our heart to the bishops who, in the said places, enduring the same labors and devoting themselves earnestly to the propagation of the Christian name, strive to promote a good understanding relative to the affairs of the Church with those of the State.

It appears to Us evident that this testimony of commendation may well be applied to you, venerable Brother, who are equally as remarkable for your piety as for your wisdom. In your apostolic career in the Empire of China, a career made admirable by the number of neophytes, and above all by their fervor, you have so distinguished yourself as to have acquired the good-will and favor not only of the mandarins, but also of the imperial family, and you have done all in your power that the affairs of the Church, as well as the name and the authority of the Roman Pontiff might increase in power with due honor and respect.

Indeed, you have already obtained the recompense of your assiduous labors, seeing that Catholics not only enjoyed liberty, but that they were even placed in the higher grades and endowed with honors to which formerly they were not even permitted to aspire, and that the vicars apostolic themselves were granted special privileges and dignities even of the civic order.

And now, although by an inscrutable judgment of God, a terrible tempest has burst forth,—a tempest excited to arrest the steady development of the Church, and which agitates both chiefs and people of this Empire, We cherish the almost assured hope that, very soon the dangers and discord of civil strife and of the external war being removed, it will be evident to all, notwithstanding hatred and policy, that the Church of our Lord Jesus Christ is truly the arbiter of peace and the guardian of human progress, and that, in trying circumstances the Roman Pontiff, occupying himself with the entire universe, devises with success and honor means proper for the welfare of nations.
Reviewing this in Our mind, We have thought that you, venerable Brother, whose counsels and efforts have so great weight, and who, in the Empire of China, have acquired so many and so great merits, should be honored by a special mark of Our benevolence, that you may have at the same time the recompense of your uprightness and a new incentive urging you to undertake works still more perfect, for the faith of Jesus Christ.

Such being the case, as if you were always present in Our mother city, not only do We inscribe you among Our household bishops, but We, moreover, most gladly and with Our whole heart, bestow upon you the privileges and honors of the assistant-bishop to the pontifical throne. Therefore do We decree to you the title and create you noble, and We rank you in the number of those nobles who through their parents are descended from a race of counts.

Consequently, not only do We honor you with their titles and their insignia, but, in order that you may enjoy all the rights and privileges which they themselves can or may be able to use, We concede them fully to you for the future.

Moreover, to add still some favor that may be to you a subject of joy and spiritual consolation, We grant you also the power...etc, etc. (Here follows a list of personal privileges.)

Given at Rome, near St. Peter's, under the Ring of the Fisherman, the thirtieth of January, 1902, of Our Pontificate the twenty-fourth year.

Place of Seal.
(Ring of the Fisherman) (Signature.)
PROPOSITION PETITION

Presented to the Emperor and to the Empress the 16th of the 2nd Moon of the 28th Year of Koang-Su. (March 25, 1902), Approved and Published in the Official Journal.

I, Yuen-che-Kae imperial tutor, minister of the North Sea, viceroy of the province of Tche-ly, kneeling, pray your Majesty to lend an ear to this petition relative to the recom­ penses to be made to all the mandarins, lettered men, European or native Missionaries for affairs appertaining to the tribunal of the great Judge, in order that the most worthy may be chosen and rewarded according to their merit.

Their names will be found on the three lists subjoined to this petition. The great Judge having interrogated me by letter as to whether recompense should be made to the mandarins, and others who, in treating of religious matters labored in an extraordinary manner and are therefore most deserving; requesting me to present to the Emperor the principal names, I have drawn up this petition on the 18th of the first moon of this year, for your Majesty who returned it to me furnished with the approbation of the red pencil, with these words: We grant according to the demand. Obeying your Majesty I wrote to the great Judge Tchoo-fou to treat of this matter. Now here is the testimon of Tchoo-fou:

Many mandarins and lettered men have quelled sedi­ tions and protected the Christians even at the cost of difficulties and perils; they have defended the good whilst reproving the wicked, thus exposing themselves to the ven­ geance of malcontents. They have, besides, restored har­ mony, reconciled enmities between the rebels and the Chris­ tians, promoted peace throughout the region, and, finally, labored with all their strength for the affair of the indem­ nities, that the exchequer might not be overburdened. Now that peace is consolidated and that perils are changed
into security, the mandarins, civilians, military and lettered men should be recompensed according to their real merit. To choose them we must investigate carefully that there may be no abuse. Moreover, besides these mandarins, there are Missionaries and mandarins, Europeo Chinese, to whom must be awarded: buttons, peacock feathers, or honorary crosses to indicate the reward due to foreigners. The great Judge besought me to refer the matter to their Majesties; and I, considering that during the year 26 (1900-1901), the entire province was crushed by the seditious Boxers, and that scarcely a place can be found that has escaped this oppression; considering that when the allied armies arrived the troubles had not diminished, and that nevertheless, the mandarins named to treat of the affairs of religion, despite perils, difficulties, and responsibilities, succeeded in restoring order, and that at length and finally peace has been concluded, truly they are deserving of recompense. As to the mandarins and Europeo-Chinese and the Missionaries who, without making any distinction between the Europeans and the Chinese, have entirely concurred in alleviating the calamities of that time, it is but just that those persons of the highest merit be chosen, and that as a stimulus to others, they be duly rewarded.

I therefore present to your Majesty the lists of the mandarins, praying that you have the goodness to approve these recompenses, although such approval depends solely upon your Majesty's benevolence. We have selected the mandarins worthy of awards; we have referred them to the ministers plenipotentiary (Chinese), but it is necessary also that we present this humble petition praying her Majesty, the Empress, and your Majesty to note this matter and to give me the requisite instructions.

I approve with the red pencil. Let the minister of war recognize, and let all respect this decree.
(After the list of mandarins and that of the lettered men comes the third):

Names of Missionaries, European and Europeo-Chinese, who so successfully transacted religious matters and the affairs of the indemnity, which we present to your Majesty that the list may be examined.

The true bishop (Vic. Apost. of Pekin), Favier, Frenchman, who has already the globule of 2nd class and peacock feathers, is elevated to the rank of the globule of 1st class.

The coadjutor-bishop, Jarlin, Frenchman, who has already the globule of 2nd class, receives besides peacock feathers.

The bishop of Tcheng-ting-fou, Bruguière, Frenchman, is endowed with the globule of 3rd class.

The missionary of Shien-shien, Becker, is endowed with the globule of 4th class.

The Missionary, Giron, of the sub-prefecture of Tsin-kuen-sien is endowed with the cross of honor of 1st class, 3rd degree. The mandarin, Europeo-Chinese, Splingaert, Belgian, who has already the globule of 3rd class with peacock feathers and the title of office, is raised to the globule of 2nd class.

The delegate of the tribunal of the great Judge Bourguignon, Frenchman, is endowed with the globule of 4th class, with peacock feathers.

The English Protestant Anglican pastor, Ngo-ouan-dje, is endowed with the cross of honor of 1st class, 3rd degree. 1

(The Emperor has approved with the red pencil.)

Seen and approved; let this edict be respected by all.

1. We have not been able to make out the name of an English officer decorated in the 2nd degree.
REPORT

BY REV. L. BOSCAT, VISITOR AND PROCURATOR OF THE LAZARISTS AT SHANG-HAI, ON THE WAR WITH THE BOXERS AND THE DISASTERS THAT BEFELL OUR MISSIONS IN CHINA IN 1900. (Continued). 1

TIENTSIN

In the district of Tientsin, it is no longer possible to estimate loss and ruin.

First of all there was the frightful siege of Tientsin, notably that of the French concession which is separated only by the Pe-ho from the faubourg to the east of the Chinese city.

The French concession and the entire European city of Tientsin were on the right bank of the river. The Chinese city extends as far as the eye can reach on both banks of the Pe-ho and of the Imperial Canal and almost incloses the European concessions. In 1900, at the time of the siege there were at Tientsin only three European concessions, the French, the English, and the German. All three extended along the right bank of the Pe-ho.

Other concessions have been installed since the deliverance; the American concession, a continuation of that of the English, extends along the right bank, and the Japanese concession between the walled Chinese city and the French concession. The Austrian, Italian, and Belgian concessions are on the left bank. In face of the French concession and despite many obstacles the Russians are clearing the way for their concession also.

From this it must follow that henceforward the left as well as the right bank of the Pe-ho will be in the hands of the Europeans. It must likewise result that in case of another outbreak of the Boxers, or of a new siege, the Euro-

1 See page 194.
pean city would be more vast in extent, the population, therefore, less condensed, and consequently it would be easier to resist the fury and the force of assailants.

The walled Chinese city and its forts are on the right bank of the Pe-ho and of the Imperial Canal, in the immense angle formed by the mouth of the Canal (right bank, in the Pe-ho.)

In the adjacent angle formed by the Imperial Canal (left bank) and the Pe-ho, is the Ouang-heou-lo (Notre Dame-des-Victoires.) This church, built by Father Chevrier, Lazarist Missionary, entirely destroyed by fire in 1870, had been rebuilt in 1897, through the untiring efforts of Mgr. Favier and the powerful concurrence of Mgr. Gérard, French minister to Pekin. The ceremony of the blessing of this church when rebuilt was performed with all possible solemnity, in presence of Mgr. Gérard and the Chinese authorities, June 21, 1897, despite the ill-will of many evil-minded persons.

This church was again entirely destroyed by the conflagration of the night of June 15, 1900.

The tower of the Ouang-heou-lo alone resisted the devouring element and the fury of those who strove to demolish the edifice as well in 1900, as in 1870. This steeple is admirably situated and seems to command a view of the forest formed at its base by the masts of the ships which cover the waters of the Pe-ho and the Imperial Canal. There it stands as if to defy the rage of the incendiaries of 1870 and the efforts of the Boxers of 1900, and, moreover, as an assured pledge of the future victory of Mary to whom the church was dedicated.

Last year at the time of the terrible siege of Tientsin, the left bank of the Pe-ho was encumbered with enormous heaps of salt mountain high, behind which the Boxers and the regulars with scarce any risk could shelter themselves.

1 The walls of the Chinese city were demolished by the allied conquerors,
almost entirely from danger, whilst they fired upon the European concessions already existing; The French concession in particular, and especially upon the church of St. Louis and St. Joseph's Hospital which were filled with the dying and wounded. Our procurator's office and the sisters' house were literally filled with the dead, the dying, the wounded, and the native Christians who came from the environs to seek refuge at Tientsin.

Under such circumstances, how was it possible that the European city of Tientsin so exposed, and its means of defense so insufficient could hold out until July 14th. And on that date how could the allies exhausted and almost without ammunition silence the Chinese forts quite near and behind Notre Dame-des-Victoires, and which for twenty days had vomited death upon the Europeans. This is a matter perhaps not easily accounted for.

If we are to credit public rumor, it was owing to the courage of the French soldiers that the railroad station did not fall into the hands of the Chinese, that all resistance in the Chinese City was annihilated, with the forts and the immense regular army of the Chinese.

The walled Chinese city of Tientsin was then taken, the forts were carried by assault and from that moment the concessions were safe.

But, throughout the rest of the prefecture, what had become of our priests, our Christians, our churches?... Two native priests one of whom, our confrère Rev. Peter Nie, the other of the native secular clergy, Rev. Thomas Pao, had been massacred, then burned by the Boxers in the Yen-Chan, the ancient field of the apostolic labors of Father Chevrier, the first apostle of the country.

With the two priests, three Sisters of St. Joseph, besides many other Christians had watered with their blood this land in which Fathers Chevrier and Ou had been the first sowers. Heaven grant these germs may fructify in the
Soil, thirty, sixty, even a hundredfold, according to the Gospel expression.

PAO-TING-FOU.

In the district of Pao-ting-fou the Boxers were stronger than elsewhere. Their leaders came thither from Chan-tong first for shelter and then to find recruits.

In March and April, 1900, they assembled in the pagodas and went through all sorts of gymnastic exercises. They wore a kind of red turban and long cincture of the same color.

The first alarm was given on the 20th of April. Ten thousand Boxers besieged Kian-kia-tchoang fifty lys south of Pao-ting-fou, but rather with loss than success.

They returned more furiously to the charge, and May 13th, says Father Dumond, Missionary, we learned with grief that in the village of Kao-lo, eighty lys north of Pao-ting, fifty or sixty Christians had been massacred or burned with shocking barbarity by the Boxers. Three Christian villages had been destroyed by fire.

Early in June, fifty other Christians were massacred in their respective villages, in the environs of Tong-lu. At certain intervals and from divers points there was one continued series of Christian villages burned and Christians massacred.

Feeling that their steps were tracked, our Christians could no longer feel secure and they wisely decided to unite in a body, the better to resist the Boxers, and for a more efficacious defense. Those north of Pao-ting hastened to Pekin. Others, from the south, shut themselves up at Tong-lu, a large Christian village, inclosed by mud walls. Those of Pao-ting-fou and its vicinity withdrew to Ngan-kia-tchoang. Unwilling to be separated from their Christians, the Missionaries accompanied them to the two aforementioned cities. No sooner was our church of
CHURCH OF OUR LADY OF VICTORIES AT TIEN TSIN
As it was before its destruction by fire.
Pao-ting-fou abandoned by the Missionaries who had followed their Christians, than the mandarins of the city caused the edifice to be razed to the ground, replacing it by a large Chinese house which they destined for a tribunal.

As to the residence contiguous to the church, it was not touched, and the Missionaries on their return, in October, found it as they had left it.

The defense of some of the Christian centres, especially that of Tong-lu, was such as later to elicit the admiration of General Bailloud, the hero of our expedition to China.

Thanks to the mud walls of Ngan-kia-tehoang, Tong-lu and Su-ko-tehoang, and thanks also to the valor of the Christians there intrenched, all the priests of the district and about ten thousand Christians escaped the wholesale massacre.

In the district of Pao-ting-fou there were scarce any but new Christians and yet there were very few apostasies among them; the enthusiasm of the catechumens is far from subsiding. This year, in my second journey to Tao-ting-fou, 25th of last May, Fathers Giron and Paul Ouang baptized more than one hundred and fifty catechumens. Meanwhile, the small Christian settlements were ravaged by fire and sword; the few Christians who had been unable to flee were inhumanly massacred.

Of our beautiful mission of North Tche ly, of our large establishments there remain to us—in a state of half preservation—only the Pe-tang and the Jen-tseu-tang, at Pekin; at Tientsin, our procurator’s office, the church of St. Louis and St. Joseph’s Hospital.

The fervent Community of St. Joseph (known as the Josephines), so laboriously founded by Mgr. Delaplace, and which five or six years ago had celebrated its Silver Jubilee, shed everywhere the good odor of edification and true piety.
Often have I admired the modesty, the simplicity, and the courage of these good Daughters of St. Joseph. Eleven of them poured out their blood for Jesus Christ last year. May this blood insure the resurrection of the martyred Mission of Pekin.

Missionaries have also shed their blood and, like the Good Pastor, some have laid down their lives for their sheep. Such were the venerable Father Addosio, at Nantang; Father Garrigues—the Nathanael of the Mission—at Tong-tang; Father Doré, a native of Paris, at the Sitang; the good and amiable Father Chavanne at the Petang; Fathers Peter Nie and Thomas Pao, at Yen-chan.

The Marist Brothers have also given to God the first fruits of their saints in China. We have noted the death of the director of Cha-la, Brother Joseph, by the explosion of a mine July 18th, at the Jen-tseu-tang.

The heroism of the venerable Visitor, Brother Jules André, could not be surpassed. On August 12th, at six in the morning, another explosion of a mine resulted in the death of one hundred persons among whom were more than fifty orphan girls; heartrending cries issued from the fatal spot.

When the smoke had disappeared the people perceived a woman, three fourths of whose body was buried under the ruins; she cried out for help. No one dared venture to go to her; it is said that even her husband hesitated to risk the danger. Brother Jules André, however, from the Pe-tang where he was making his thanksgiving after holy Communion, heard the detonation and rushed to the scene of the disaster: he perceived the poor woman who was still crying out as she vainly strove to free herself from the ruins which were crushing her. Casting himself prone upon the ground he crawled along towards the unfortunate creature who was still uttering cries of distress; at the very moment that he reached her, a ball struck the heroic savior, passing
from the breast out at the left armpit. The lungs were perforated, perhaps the heart was also injured... The meek victim of charity was heard pronounce and articulate with difficulty the first five or six words of the act of contrition; then suddenly, as if this act were superfluous, the voice died away and the body became motionless. The people surrounded the brother, and carried him to the Pe-tang whence he came; his soul ascended to Heaven to resume the thanksgiving which had scarcely been interrupted and which henceforth is to be eternal. Thus died, a martyr to his faith and charity, dear Brother Jules André, Visitor of the Marist Brothers in the Province of China. "May such a death be vouchsafed to me!" simply concludes the humble Brother who gave us these details.

The protection of the Sisters of Charity was truly marvelous. Nevertheless, Almighty God was pleased to choose among them a voluntary victim, and one of agreeable odor, a model of meekness, patience, and gentleness, who expired on the day after the deliverance, Sister Hélène Marguerite de Jaurias.

Whilst blessing God for His manifest protection over the sisters, were it asked why, in this instance, our Lord did not will them to shed their blood? perhaps the answer of Pope St. Sixtus to his deacon Lawrence will come to the mind: Non ego te desero, fili, neque derelinguo; sed majora tibi debentur pro Christi Fide certamina. I do not abandon thee, my son, but thou art reserved for greater combats. We have but to say: Fiat voluntas tua!

To this phalanx of martyrs must be added Ensign Paul Henry, who is above praise, Lieutenant Oliveri and all those other valiant marines and soldiers who met death so heroically.

In conclusion, should some one ask me even the proximate number of the victims of the persecution of North
Tche-ly, I would not venture to answer as yet. For accurate information we must wait until the Missionaries can revisit each of their stations to administer the sacraments there. Then, from the annual confessions that they will have heard they will be able to calculate the number of the missing.

THE OTHER VICARIATES.

What shall we say now of our Mission of Tchen-ting-fou? As may be seen, even after the ravages of the Boxers it is in good condition: its churches are large and well built and the Christians are most eager to aid in the construction of churches and orphanages.

Although our principal establishments are safe there was much to suffer and there are ruins enough to repair. All the isolated Christian settlements have been pillaged and burned. A large number of Christians and not always the most fervent (a hundred and more), were massacred in hatred of the faith.

At the orphanage of Tcheng-ting-fou, they showed me a young woman of about twenty, formerly a member of the Holy Infancy, whose head and neck were covered with horrible wounds. Several times attempts were made to force her to apostatize and each new refusal added another incision with the knife. My look of sympathy caused the poor child first to smile and then to weep. Of the Mission of Yong-ping-fou, it may be said that it was born and baptized in the ordeal of persecution and in the blood of its neophytes. However, as there are very few Christians (about 3,000 or 4,000), and not many establishments there was less suffering there than in other places.

Among all our Missions, Tche-Kiang and North Kiang-Si have suffered the least. This was owing, I believe, to their proximity to Shang-hai or to the facility of its relations with that city through the steamers. Yet,
REV. JULIUS GARRIGUES
Lazarist Missionary, native of the diocese of Albi, massacred at Pekin,
June 14, 1900.
there, as elsewhere, the Christians were persecuted, pillaged, maltreated, even massacred. Several secondary churches and residences were destroyed by fire.

East Kiang Si, which had just passed through a trying ordeal, saw its principal establishments in ruins. Despite the apparent benevolence of the mandarins, nothing was spared. The Sisters of Charity could barely escape with their lives. Their orphanages, asylums, hospitals, dispensaries, no longer exist. The Mission is utterly without resources, and it will require all the good-will of Father Dauverchain to begin again without hesitation and with confidence in what the future may bring.

Finally South Kiang-Si. Its prospects were good, but the waves of persecution reached even there and all our establishments of Ki-ngan, of Kan-techeou, of Nan-kan and of Nan-ngan must be entirely rebuilt.

In Ki-ngan alone, our two churches and residences (Notre-Dame-des-Victoires and St. Joseph's), our two orphanages (girls at Ki-ngan, boys at Pi-shia), our two seminaries preparatory and ecclesiastical, our catechumenates (for men and women), our pharmacies and our intern college—all in ruins.

It is true that mandarins have promised indemnities for these losses; but notwithstanding the repairs what an immense labor must be involved in the resuscitation of our works in East and South Kiang-Si.

"The Church is a perpetual renovator" it has been said. Well with the grace of God this is what we are about to do in all our Missions. We shall begin over again all our works without discouragement and full of confidence in God. We know that His arm is not shortened and that to Him the final victory is assured...We are still to combat, to suffer...We know what awaits us. *Euntes ibant et—341—*
flebant mittentes semina sua; venientes anteum venient cum exultatione portantes manipulos suos! L. Boscat.

August 22, 1901.


Tientsin, December 17, 1901.

My very dear sister,

The grace of our Lord be ever with us!

I shall not speak to you of Pekin nor of the Pe-tang; details have already been published on these subjects. As for myself, I have not been in so critical a situation. You are aware that the Boxer disturbances began early in 1900. At the end of April, Mgr. Jarlin was appointed coadjutor to Mgr. Favier.

I had then charge of a small Christian settlement of from 1500 to 1600 of the faithful, at two days’ journey from Pekin in the mountains; my assistant was an excellent Chinese priest. I was invited to Mgr. Jarlin’s consecration, and as there had not yet been any trouble in our locality and but few rumors, I was anxious to go to Pekin. The ceremony took place April 29th, Feast of the Translation of the Relics of our Blessed Father; this was indeed a family feast. But already were the gravest rumors being circulated at Pekin; the Boxers, in great numbers, had begun to exercise their incantations; they, moreover, brought against the Europeans the most incredible charges. A few days after the consecration, I set out for Youngning where I had been stationed, but I was only to take it in my way, for I had just been notified of my transfer to Yu-tcheou, six days’ travel to the west of Pekin. On my return journey, the Christian who accompanied me
called my attention to the hostile appearance of the people; I heard several maledictions directed to me, but I took no notice. At the residence, the Chinese priest remarked to me that there was cause for alarm. I thought that his fears were exaggerated, and I strove to console him with the hope that calm would soon be restored. Meanwhile, I prepared quietly to go to my new post: I must travel at least six days on horseback before I could reach it.

Having rested a few days, I started very early in the morning, going first to Chouang-chou-tze, thence to Suen-hoa-fou, with a confrère, my Director. I remained some days in the latter city where we had a large residence; besides, Father Vanhersecke who had charge of the entire district north of Pekin, requested me to wait for him that we might start together for Yu-tcheou.

But suddenly, rumors seemed frightfully to increase in the city of Suen-hoa-fou. Thousands of Boxers were raised up as if by enchantment. They threatened to massacre all the Europeans and the Christians. These threats excited the people; matters were becoming daily more serious and the danger more alarming. I could not think of going further; behold me, therefore, halting between the settlement that I had left fifteen days ago, and the new destination which I was unable to reach.

From June 10th there was no communication by mail with Pekin. About the 15th, some Christians from that city brought us news that fire and sword ruled the day. On the night of the 19th, another fugitive from Pekin brought us the sad tidings that all the churches had been burned down, all the priests and Christians massacred, and the Pe-tang destroyed. Monseigneur and all the Missionaries are martyrs, said he. What he told us was true of all the other churches, but, providentially, by an evident miracle the Pe-tang, although besieged for two months, made a brave resistance. But we poor Missionaries could
not know the true state of affairs, and we were in the greatest peril ourselves—only two Europeans in a large city—the few Christians fleeing from the danger—certain death seemed our fate.

In the afternoon of June 20th, a report was spread that on that very night we were all to be massacred, for the chief Boxers were expected, and all the mandarins of the city had gone to meet them. The terrified Christians say to us: "Fathers, do not remain here, there is yet time, fly to Mongolia." After concerting together, Father Vanhersecke and myself decided to leave the city, for there was little probability that the Boxers, in their fury, would spare us. It was not in our power to protect our poor Christians who were preparing to flee also to some place of safety: to remain to defend the four walls of a house did not appear to us a sufficient motive. We started about ten o'clock in the evening. I was ill; judge then of my fatigue after riding on horseback across the mountains a whole night and half of the next day. Our arrival produced a profound impression. Mgr. Van Aertselaer and his good Belgian missionaries received us with open arms at Si-ouan-tze, where the Christians of Mongolia and the surrounding villages have considerably increased the population. There were five or six thousand Christians well armed, several hundred muskets, fifteen missionaries with European muskets, then a Belgian officer commanding the artillery; chancing to pass through he had undertaken the defense of the city. Our Christians had nearly all followed us.

Father Vanhersecke remained only two or three days; saying: "I have Christians dwelling in the villages not far from Suen-hoa-fou, I must be in their midst to sustain them, to defend them, and, if need be, to die with them, this is my duty as their pastor." I was grieved to see this dear confrère set out. I wished to accompany him but he
REV. MAURICE DORÉ

Lazarist Missionary, native of the diocese of Paris, massacred at Pekin, June 15, 1900.
insisted that I should not. "It is impossible, you are sick, you could not keep up with me, nor endure such fatigue; besides, you have not, like me, the charge of souls. You belong not to your old mission since you had been changed, nor to the new post of duty which you could not reach, and there are two Chinese priests there, stay where you are." I was obliged to submit to the order of my Superior, but I have always regretted not to have been in the vicariate during this terrible persecution, for I would surely have won the palm of martyrdom. The Chinese priest at Young-ning made his escape, it is true; but I, a sick man, and a European, therefore easily recognized, would not have succeeded; alas! I was not worthy of martyrdom. A miracle alone saved Father Vanhersecke. After several weeks he met Father Planchet at Chouang-chou-tze, there they were attacked by the soldiers and the Boxers, but they resisted victoriously; at that very time typhoid fever brought Father Vanhersecke to the verge of the grave. What tribulations and sufferings for this dear confrère! I was compelled to remain at Si-ouan-tze for three long months, without any communication with Pekin; meanwhile, rumors false or true reached us, but nothing upon which we could rely.

During those days of painful suspense I kept a sort of journal.

A Chinese confrère, Father Peter Toung, who remained at Yu-tcheou during the troubles, recorded in Latin the principal events that occurred in that Christian settlement. Here is a personal fact which our dear confrère did not mention: In a moment of great peril, Father Toung carried the Blessed Sacrament to the public square where all the Christians were assembled, and blessed them; exhausted by fatigue and almost disheartened, the faithful immediately felt their courage reanimated and their fortitude did not again forsake them.
I have related what took place in the settlement to which I came in November, 1900. Things are gradually returning to the old order: indemnities have been received by our Christians and peace has been restored almost everywhere. Having been very ill, I am now at Tientsin to recruit, whilst giving a little assistance to a confrère who is much pressed.

Be pleased to accept, etc.

E. Catheline.

Letter from Rev. J. M. Planchet, Priest of the Mission, to Rev. E. Catheline, Priest of the same Congregation.
Chouang-chou-tze, August 6, 1900.

Rev. very dear Confrère,

The grace of our Lord be ever with us!

Your letter of July 23rd, received yesterday, brought us great joy. We had asked ourselves, over and over, what had become of Mongolia and more especially Siouan-tze with all its guests? You are safe. God be praised! Affairs have progressed rapidly in Suen-hoa-fou, since you wrote to Father Vanherseeke. Nay-t'ouen is no more. At first, Father Heou successfully resisted two hundred cavaliers and multitudes of Boxers. Then he went away with all his people. From his departure date massacres and conflagrations of every description. The pagans had reported to him that the mandarin of Chong-king had said: We shall call in new troops until Nay-t'ouen is annihilated.

Father Tchang who cannot manage a horse of any kind fled into the mountains, making his way afterwards to a poor settlement.

Next came the turn of Chouang-cheu-tze. On the morning of July 22nd, although no alarm had been given we were surprised by the arrival of a body of cavalry two hundred and fifty strong, one hundred infantry, and crowds
of Boxers, all displaying their flags. One brief quarter of
an hour for our preparations. The invaders penetrate into
the village on the northeast and for several hours fire on
the church, so that it was unsafe to venture out; even our
walls were riddled by the balls; one Christian was killed in­
stantly by a ball sent through the large door of the Church.
But gradually our Christians took heart again. Whilst
rallying, they came upon a mandarin in a garden who was
trying to reload his musket. They killed him, taking pos­
session of his arms. After this, the soldiers seemed to
have learned prudence; they ceased to advance and even
began to look to their own safety. Seeing that several of
their number were killed or wounded they finally with­
drew into the next village.

We had several skirmishes with our tormentors and
were grateful to God that on some of these sad occasions
there were no wounded on our side. The new military
mandarin sent us a letter filled with hypocritical condo­
lences mingled with threats of extermination if we raised a
finger in self-defense. I sent him in reply a card saying “I
shall answer later when peace has been restored.” Such
is our situation, dear Father Catheline, things grow worse
from day to day. To complete our misfortune, Father
Vanhersecke has been very ill from the outset of our
troubles. He is out of danger now.

Salute Father Martin Tchou for me. Present my respects
to his Lordship and all the Fathers of Si-ouan-tse.

J. M. Planchet.
EAST TCHE-LY

AN EPISODE OF THE WAR WITH THE BOXERS

Torture inflicted upon Ouang-ly-teo, catechist at Pan-kia-yng

July 25, 1901.

Ouang-ly-teo (Matthew), head of a family of six martyrs was the third of fifteen Christians of his village slain by the Boxers for refusing to renounce Christianity. Although he had spent the night of June 29th, in the oratory exhorting the Christians, after the example of the martyrs, not to fear to sacrifice their lives and their possessions for the faith, this model catechist did not, however, rashly expose himself to the danger, and he had taken precautions for the safety of his family, when, July 11th, he was informed by two fugitives of the pillage of the central residence at Young-ping; he advised his two sons to try to effect their escape to Mongolia with seven other Christians of the village; the second was not willing to leave his father, who decided to remain to protect the women and the other Christians who could not get away. On the alarm given July 16th, he took three families, first cousins, twenty-four persons in all, 6 lys to the north, where they found shelter in an isolated house owned by an honest pagan. They were not to remain here long in peace for, three days later, fifteen men armed with sabres and lances came from the neighboring village to give them this warning: "It is not safe for you to stay longer here."

—Consider, I beg you, replied the catechist, the state to which we are now reduced, and there are perhaps still more trying times in store for us.

—At a word from us answered the pagan, Tchao-lao-yao, you are dead." The aged guardian Ly-king then intervened to entreat the armed band to withdraw, and these men went their way without doing any harm. Next
REV. PASCAL D'ADDOSIO

Lazarist Missionary, native of the diocese of Bari, massacred at Pekin, August 15, 1900.
day, Matthew was told that they would return for pillage, whereupon the refugees preferred, under cover of the night, to return whence they came. Matthew took his oxen to the pasture, but seeing the danger increase he trusted them to one of the pagans. On the morning of July 25th, the catechist concealed himself in the dry bed of the river Lan-ho, 500 metres west of his dwelling; there, denounced to the chief Boxers, he was captured, bound, and brought to the Pae-tehouang. They tied him to a willow-tree in front of a little pagoda in ruins, and leaving him they went without any concern to their breakfast. A distant relative, Tchoou-yu-shi, according to the Chinese idea, was uncle to the prisoner; he sought out the leader of the Boxers to whom he said: “My nephew is an honest man, will you allow me to go his security?” The pleader, about forty years of age, had come to that locality only a few years previously. Profiting by this pretext, the Boxer replied: “As you are not originally of this place your security would be worth nothing.” The pagan going in haste soon returned with three persons whom he had brought from Pan-kia-yug to give bail for the old catechist. “Your security could not avail here,” said the chief Boxer, “you must go to Yu-houang-miao.”

After their breakfast, the Boxers and the chiefs of the village led Matthew in chains to the pagoda of Yu-houang, six miles away.

The three friends with Tchoou-yu-shi, presented themselves before the grand master, Kang-ho-chan, still offering security. The latter speaking of the Christians in general, replied: “Their crime is too great, their time has come, they must die.” As the friends still pleaded in favor of the catechist, the chiefs said: “Let him renounce his religion, enjoy comedies, let him give either lands or money, and he will be set at liberty.”

On hearing this Ouang-ly-teo replied: “Go home, my
friends, your generosity can do no more.” Tchoou-yu-shi urged: “My nephew, pronounce only one word of apostasy; make some little concession to all these people, and you can return home no less a Christian.”

Matthew then gave this memorable answer, testified to by witnesses: “I have already lived more than sixty years. For five generations my ancestors have been Christians; I see the gates above, wide open, one step more and I ascend to heaven. Were my own father to come forth from his grave (to tempt me to apostatize) I would never renounce my faith.”

Still the uncle persisted: “My dear nephew, death is before your eyes, if your mouth will not utter the one word of apostasy, your whole family, young and old, all your possessions, lands, houses, animals, etc., all will pass into other hands.”

The aged Christian only answered: “In vain do you urge me; I cannot renounce my religion.”

Then addressing himself to the grand master and the others he said: “If you release my nephew, I will sell you forty mous (240 ares) of land, for the comedies of this pagoda.” But Matthew immediately interrupted him: “Uncle it is you who say this, I cannot approve your words. Even though I should give the land, I could never renounce my religion.”

The Boxers then said to the uncle: “Do you still go his security? It is clear that you indeed wish to share his fate.” As Tchoou-yu-shi withdrew he could not help adding: “My nephew, will you not say this word?”

Once more the catechist replied: “Unto death, never could I deny my religion.”

There was now nothing to delay the sacrifice of the victim. It was one o’clock; the executioners poured petroleum over the perfumed wood that they burn before the idols in the pagodas. The small sticks of scented wood
which they use in these temples are as slender as knitting needles; they are sold by thirties in bundles about one foot long. Matthew was tightly bound to one of the two trees to the west, behind the principal pagoda, his mouth held wide open by means of a piece of wood forced between his teeth, he was to endure the first torture in that indomitable mouth which, like the Roman martyrs of the primitive Church, had just confessed the faith.

Another Boxer took the sufferer by the plait of hair, pressing his thumb on the nape of the neck to keep the head bent down. They then placed the bundle of burning sticks below the martyr's mouth, whilst another pagan with a fan increased the combustion, forcing the flame and smoke into the mouth and nostrils of the victim, drops of hot oil falling from the face upon the already burnt breast. This frightful torture lasted until, the lips being consumed, the jawbones were laid bare. The head had become enormously swollen; there was no longer sight in the eyes nor speech on the tongue. A friend, an eye-witness, tells us, "As Matthew was not yet dead, they detached him from the tree, laid him upon his back on the ground and still burned his breast with lighted sticks of incense, until they thought he had ceased to breathe. He was then dragged outside of the inclosure of the pagoda, about twenty paces to the southeast, to the banks of the San-ly-ho, near the bridge." Some of his tormentors thought that he was not dead yet and that he gave signs of consciousness, but on this point of minor importance they were not agreed. Dead or alive they brought him to the edge of the stream, when three or four of the Boxers, using their sabres, cut off first, his hands, then his feet, and lastly, his head.

Afterwards the body underwent the ordinary superstitious cremation with shavings and black beans. By order of the chief the ashes were sifted and the half calcined bones were burned a second time. The grand master
feared that these bones might be changed into a phantom, relates a Boxer, because the martyr had said: "Only one step more and I ascend to heaven." Finally, for greater precaution, about sunset the ashes and all the bits of bone were carefully gathered up and thrown into the middle of the river.

Ten days later, August 3rd, after having seen his sister put to death, the youthful son of the martyr, thirteen years of age, ran to the same place of torture to offer his head to those very executioners, joyfully crying out: "I am going to meet my father in heaven."

Blessed family, pray for us!

N. B. The foregoing details were received from the relatives of the fifteen victims of the same Christian settlement; these persons had them from the lips of eye-witnesses.

WEST TCHE-LY

Letter from REV. THOMAS CESKA, Priest of the Mission, to the dear Students and Seminarians at Gratz.

(TRANSLATED FROM THE GERMAN.)

Teheng-ting-fou, August 22, 1901.

One year has elapsed since the sad events of China. August 14th was the anniversary of the entrance of the allies into Pekin and of the deliverance of our mission in that city. But this circumstance did not restore calm throughout the Province. The Boxers used our vicariate very roughly during the whole month of September. On the third Sunday of that month, I set out with an expedition that was advancing against the Boxers. In October, the European troops marched upon Pao-ting-fou, capital of Tchi-li, besieged it and condemned to death the agents and provincial accomplices of the Boxers. Upon new information, it was decided that expeditions should be
REV. CLAUDIUS CHAVANNE

Lazarist Missionary, native of the diocese of Lyon, wounded during the siege of Pekin, died in that city, July 26, 1900.
formed for the suppression of these disturbances. French soldiers also came to Teheng-ting fou, Hœlu. This latter place was part of my district, for in autumn I was appointed to take charge of the district of Loan-Tcheng. Then the French commander General Bailloud at the head of a thousand soldiers, at Teheng-ting-fou, organized a march to the southeast, in the direction of the vicariate of the Jesuit Fathers. During this march two villages wished to intercept the General’s march; but a few bombs caused them to desist in their efforts. Afterwards, a halt was ordered, in front of a small city. When they were informed of the arrival of the European troops, the inhabitants closed the gates (for the city was surrounded by a strong wall), then they began to fire on the soldiers. The General gave orders for the bombardment and assault of the city and his orders were executed. The streets were literally strewn with the dead bodies of the Chinese; the city was pillaged and set on fire. Here mildness produces no effect. In Europe it is altogether different; hence in China, the laws exercise terrible vengeance against transgressors.

Now the European troops have been withdrawn, only a few were left at Pekin and in the ports. The soldiers of the Austrian marine went to Tien-tsin for their Paschal duties, as Mgr. Scarella, vicar of Honan, and now just from Tien-tsin, tells me.

China is once more in peace; the people and the mandarins respect us—through fear. The presence of the Emperor at Pekin will, doubtless, insure still greater tranquility. I can truly say that I have been witness of a persecution. When I came to China, I met at Tien-tsin Mgr. Fogolla, of Chan-si. Before the war he was on the point of going to Europe with some seminarians. He was to have been consecrated there. He taught me the
elements of the Chinese language and now he is a martyr. He was condemned to death by the governor of Chang-si, Yu-hiem. I regard it as an honor to have known him.

As I have already said, I am this year at the head of a district, comprising more than three thousand Christians. I have, as usual, been able to give missions. This has been a year of misery. All my Chinese are poor, almost mendicants; there are scarce twenty families in comfortable circumstances. Last year, on account of the persecution they could not cultivate their fields; hence they now come to me begging for help, the women with their little ones in their arms. I have distributed among them 800 florins; sed quid inter tantos. They still come, and I have no more money to buy provisions; besides, the drought has ruined the harvest. If only a few wealthy families in Austria would hear my prayer and send us alms.

We have something new in our Cathedral now: European music with brass instruments. It is delightful. Perhaps you have the national Austrian hymn arranged for such instruments. I beg you to send it to me, for our seminarians wish to play it. They already succeed wonderfully with the French national hymn and the Marche des Zouaves.

The prospects for our vicariate are very encouraging. The losses sustained during the persecution elsewhere, in Tchi-li, make our Christians compare very favorably with them. The annual visitation of each Christian settlement entails much labor.

Thomas Ceska, C. M.

Tcheng-ting-fou, January 27, 1902.

Most Honored Father,

Your blessing, if you please.

...The Emperor returning to Pekin, entered Tcheng-ting-fou, December 31st; he rested three days and then started for Pekin by the railroad. During his stay the treasurer of the province of Tchen-li, (Fan-tai,) a personage who comes immediately after the viceroy and who generally represents him, came to see the bishop. The viceroy himself (Yuen-che-Kai), sent his card, excusing himself on the plea of being too busy to come in person, and this was true... Other noted personages wished also to see his Lordship, among them the governor of Chan-si; he resides at Tai-yuen-fou, where two bishops were massacred.

This governor seems very well disposed.

The presence of the Emperor produced the greatest calm. Our prefect who was honored by his Majesty with an audience, hastened after the departure of his master to visit us and describe his interview with the “son of heaven”; the prefect remained kneeling before him for a full half hour and all that time the Emperor uttered only two words; the aged Empress kept up the conversation. Finally, we ate some oranges which were a present from the prefect; should we not say that they were good!

For the present we are enjoying great tranquillity which I hope will continue at least on our shores where the inhabitants appear more calm and less fond of roving about. Indeed, there were not many Boxers in our territory; they came to us from other parts of the country.

H. Hercouet.

Kiou-Kiang, February 7, 1902.

Most Honored Father,

Your blessing, if you please!

At the present time, and for several months past, more than 600 catechumens in our different establishments, all belonging to the same district, are preparing for the sacrament of baptism.

As far as the religious history of Kiang-si dates back, we find no record of a similar event. This is a wonderful success, equally novel and consoling.

To instruct and fully prepare so large a number, we divided these catechumens into classes, taking into consideration the time of probation and degree of instruction.

To what may be attributed this change in the district of Kiou-kiang which for so many years had manifested for the preaching of the Gospel extreme indifference if not hostility? Strictly speaking, these conversions are not recent; they date from two or three years past.

The necessity of field labor prevented our catechumens from coming to our establishments to be instructed and prepared for baptism. Moreover, our resources did not authorize us to receive a great number of converts. But last year an unfortunate but providential circumstance compelled us to admit into our catechumenates many who desired to become Christians, and who at the same time were forced to seek shelter with us.

In July, an extraordinary rise in the Yang-tse caused this river to overflow its banks; the dikes were broken in twenty different places; the waters rushed through the plain destroying habitations, the harvest already gathered in, and
the crops of rice not yet ripe. In two days a country of greater extent than the department of the Seine, was transformed into an immense lake.

Boats were sailing for two entire months above fields which a short time ago were covered with a harvest destined to support a million of people, among them 2,000 Catholics. All was lost! The only refuge afforded them were the dikes which had resisted the violence of the water. As we apprehended, pestilence soon broke out among these compact masses, destitute of food, clothing, and shelter, in the midst of a summer of intense heat.

Our dear Sisters of Charity had soon a vast field of labor. In a short time, the children of pagans baptized at the moment of death, amounted to over a thousand. How indeed could those destitute mothers have nursed their children when they themselves were without food? The local authorities concerned themselves very little about relieving these wretched people; and yet, how was it possible to succor so many victims of this terrible inundation,—so many dying from starvation!

Some of these unfortunate creatures took the pilgrim's staff and went great distances begging from village to village, from door to door. The pagodas of Kiou-kiang, since July, are crowded with refugees who barely exist on the alms gathered in the city. Many of these people have food only every two days and they lie down through the day to support with less pain the gnawings of hunger.

In presence of so deplorable a calamity, the children of Saint Vincent could not be indifferent to so many misfortunes and insensible to the sufferings of the poor.

The mission received into its various establishments of Kiou kiang over 600 persons chosen from among the most needy families of our catechumens. For several months our house has supported more than 600 of these ruined people,
adding to spiritual alms the daily rice; but such an expense exceeds our resources.

In order to continue this benevolent work which will contribute so largely to increase the number of our Christians, we have restricted our personal expenditure to the lowest figure. And yet, how can we sustain so heavy a charge?

We desire at least to keep these catechumens in our establishment of Kiou-kiang until after Easter thus to secure their baptism.

Please accept, etc.

L. FATIGUET.

SOUTH KIANG-SI.


Ki-ngan, March 27, 1902.

Our ruins are repaired; we have to be refurnished; this will be slow work for many of the articles are to come from France. The sisters will soon be at Ki-ngan, they are on the way. After Mass on Easter Sunday they will continue their route to Nantchang. Fearing to lose Mass on Easter day their boat will halt at the capital of Kiang-si. Sr. Visitatrix is coming to install the four sisters of this foundation; I hope this will take place within the octave of Easter. The house was to have been opened in September 1900; everything was in readiness when the persecution burst upon us.

† A. COQSET.
Letter from Sr. Boste, Visitatrix, Sister of Charity,
to Very Rev. A. Fiat, Superior General,

On the Blue River, April 7, 8, 1902.

Most Honored Father,

Your blessing, if you please!

I have just left Ki-ngan, mid-day; I am on the mission boat which I am to occupy for an indefinite time; we sail on with a favorable wind, hoping to reach Yao-tcheou by Sunday; I am in company with a good Chinese sister.

For the first time, your Daughters made their holy vows in this vicariate. Mgr. Coqset was most happy to receive our sisters; and you, Most Honored Father, would have been proud and happy to behold the harvest now ready, and the works offered to your dear Daughters, in so prosperous a condition. The bishop has taken every precaution to secure success.

These poor Chinese received us as if we were the Messiah; an incalculable number in groups came in turns to present the koto—the Chinese salutation, bidding us welcome.

The dispensary was commenced before my departure, and in the Holy Childhood there were fifty orphans under the care of the virgins who are most happy to serve our sisters. The Chinese hospital is also ready, and in a short time, Most Honored Father, you will have the consolation of another nursery of Christians at Ki-ngan. The area of the property destined for our sisters is extensive; there is a foundation for the sisters, another for the hospital, and for the exercise of our works.

The cathedral is rebuilt on a larger scale, on the ruins of that which was destroyed; the mission residence is also well advanced; we ask how is it possible in so short a time to repair so many ruins.
I wish, Most Honored Father, that you could see for yourself all the good which the Missionaries do and the painful life they are obliged to lead in preparing this portion of our Lord’s vineyard intrusted to their care; this sight would indemnify you for all your anxiety.

It may be asked: is the security lasting! For the present, there is nothing to fear; moreover, Ki-ngan is on the river; and if a storm be descried at the horizon, flight would be easy. In a word, Most Honored Father, we have no right to doubt the protection of our Immaculate Mother.

If the wind continues favorable we shall soon reach Nan-tchanga; sisters are desired for this place and if we had them there I could stop; some day you will give us this foundation which I consider indispensable in connection with our two new stations of Ki-ngan and Yao-tcheou.

Please accept, etc.

Sr. Boste.

Letter from Sr. Boste, Sister of Charity, Visitatrix in China, to Most Honored Mother Kieffer.

Yaou-tcheou, House of the Miraculous Medal,
April 11, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

I have long desired to tell you about our journey into Kiang-si, but having been prostrate for several days from high fever, I was unable to write. Now I am happy to inform you that our sisters everywhere have been most cordially received: You would be comforted to hear these poor Chinese saying to us on our return: “Oh! be blessed! Since you went away, misfortune has overtaken us; the inundation and famine were a punishment from Heaven.”
Each one recounts his troubles, begging us to forget what “the wicked” have made us suffer. In truth, Most Honored Mother, it is not the Chinese people who massacred and drove away the inhabitants, it is the Boxers—anarchists and revolutionists—without faith or law.

But our Lord draws good from evil. The House of the Miraculous Medal will arise all the more beautiful and flourishing from the struggle; the orphans who have survived these misfortunes are fifty in number, awaiting joyfully to resume their place in the abode of charity. Since the dispersion, two young virgins and two widows have taken the greatest care of these children, placing them with nurses and going from time to time to look after them. Then after the troubles, when the Missionaries returned, they procured a habitation for them and the children are there, with these virgins.

One hundred and twenty of the children died from want and neglect. Rice failed and famine threatened; the Missionaries had not yet returned, when one of the virgins determined to go to Kiou-kiang, a journey of four days, to plead the cause of these poor children at the Mission. She set out, but during the journey was discouraged; she was even on the point of returning to her mother when, during the night, Saint Vincent appeared to her, saying: “Return to the children; go, you will not be alone, you will have a companion, and together you will save the souls of these poor little creatures.” On awaking, she was comforted and thought only of following the counsel of the venerable old man. At the same time another virgin arrived, saying that Saint Vincent had told her to save the children. From that hour they wrought marvels: going in search of those who had not been found, seeking information everywhere and even exposing their lives to save them.

I should never end, Most Honored Mother, were I to
relate all I hear. Our Immaculate Mother reigns supreme here; her Medal is everywhere; our good and virtuous Father Dauverchain so wills it.

I wish you could visit our sisters at Ki-ngan and Yao-tcheou; you would be perfectly satisfied about them; they are in a centre of magnificent works, surrounded by zealous and fervent Missionaries.

SR. BOSTE.

PERSIA


Ourmiah, November 27, 1901.

REV. AND VERY DEAR CONFREERE,

The grace of our Lord be ever with us!

Some months ago, relying on certain promises of assistance made to me, I commissioned Father Malaval, Superior of Tauris, to negotiate for the purchase of some land in view of the future establishment of the sisters at Tauris. Last week our confrère wrote me that the bargain was concluded. Here also two thirds of our residence are finished, I hope by next year the whole will be completed. With this letter I send you a photograph of the part completed that you may rejoice with us in the result obtained. We can now comfortably install our students, our printing office and all our little works which hereafter will be united, and with the help of GOD and the protection of His holy Mother, who is also ours, they will prosper.

Last Saturday we had a visit from the Prince presumptive who had come to see the country. We received him with all the honors due to his dignity. He wished to visit our schools; the children received him in a hall prepared
for the occasion and charmed him with songs in his honor. Then two addresses were read one in Persian the other in French; a copy of each printed on parchment was handed to him. We then conducted him to the printing office in which he seemed much interested. Finally, we brought him to the church which also much impressed him; although not elaborate it is an ornament to the city. We then accompanied him to the great port with the same ceremonial as displayed on his arrival.

From our house he went to visit the schools of the Sisters of Charity with which he was much pleased.

On that same evening he sent one of his attendants to assure us of his gratification; and two days after he sent 500 francs to be divided among the sisters' pupils and ours.

This princely visit caused quite an excitement in the country both among the Christians and Mussulmans, especially when his Highness expressed in public that of all his visits those of our two houses had afforded him the greatest pleasure. This cannot but make a favorable impression which will be useful to our works.

† F. LèSNE,
Apostolic Delegate.

SYRIA

Letter from Sr. Vincent Sion, Sister of Charity.

Sacred Heart Hospital, Caïffa (Palestine),
March 12, 1902.

Caïffa is a small city comprising ten to twelve thousand inhabitants, and promising ere long to become very important on account of its commercial and friendly port. But what, above all, renders it celebrated and dear to Christian hearts, is the venerable sanctuary of Our Lady of Mount Carmel which overlooks the city, covering it with
her shadow as with a protecting mantle. It is so encom­
passed and hidden by the holy mountain that the traveler
perceives it only when entering the port.

All rites and sects are gathered here: Latin, Maronites,
Greek Catholics—the most numerous of all—Jews, Turks,
Greek schismatics, Protestants. These last daily acquire
a preponderance which we do our best to prevent but not
so successfully as we desire, for our means are very slender
compared with theirs. The Turks and Mussulmans are
not bigoted; they have great esteem for us and unbounded
confidence in our remedies and nursing. Since the passage
of the sisters through Caïffa on their way to Nazareth, the
people have been anxious for the establishment of a hospi­
tal, and for this purpose we were sent here more than two
years ago.

Man proposes, but God disposes. A more pressing need
claimed our attention: the Protestants had here several
schools and they intended to open an asylum for little
children, from two to seven years of age, hitherto aban­
doned to ignorance. We could not remain insensible to
the danger that threatened these little souls.

October 17, 1899, we commenced this interesting and
useful work: does not everything depend upon early
education? Any sister employed in hospitals could furnish
many examples showing that the recollections of childhood
are never effaced: sometimes it is an old man, a soldier,
who owes his salvation to a prayer learned at the asylum,
and which was never forgotten.

For ourselves, should we live a hundred years, the recol­
lection of our memorable opening would never be effaced.
These poor little children never having seen the cornette
were terrified when we approached them; they repulsed
our caresses, rejected our bonbons, they would not be
coaxed; the tears of the first comers ceased only to make
the cries of the newly-arrived the better heard. From
seven o’clock the tumult continued; about ten the gates were closed, and we found that the number of 60 little ones inscribed was sufficient for the first day. The mothers of the children admitted blessed the Lord, not knowing how to express their gratitude; and we had all the trouble in the world to avoid their enthusiastic demonstrations. Some sought to kiss our hands and even our feet, while other mothers who found the gates closed, made an uproar outside; we could quiet them only by promising to take their children the next day. The number of little ones constantly increased, so that before one month the house was filled.

At present more than 300 are inscribed; we keep them from seven in the morning until five in the evening. Each one brings her little dinner generally of dry bread, with the addition, for some, of a cucumber, olives, or a raw tomato. We were distressed on witnessing this meagre pittance, so we prepared soup and rice which make these poor little innocents so happy; this we do principally during the rainy season when they come for the most part barefoot, in tatters, scarcely covered, chilled through, shivering with cold and half starved; the good soup smoking, warms their benumbed little members: they are sadly to be pitied!

At one time, a certain number of these dear babies left us to go to the Protestants; we had no rest until we knew the reason of this. In our visits to the poor, it was easy to surmise that want was the cause. The bait of clothing promised by the Protestants on the occasion of the new year was the sole motive for the change of school. To remedy this evil we were obliged to seek means of procuring the same advantage for our children; but with our limited resources how could we find money enough to furnish more than three hundred garments?

The good pastor of the parish, wishing to assist us, gave
us twenty francs, but what was that in proportion to our needs! However, we set to work, and some of the children were provided for; and a promise for the future consoled the others for a time. We rely upon the succor of charity for the next year; this will not fail us, it will surely come to our aid when our distress has been made known.

By degrees our children returned bringing others with them. What a consolation to snatch so many little souls from the power of the demon! The sufferings endured above all, in the hot season, in our crowded rooms are soon forgotten; nay, we bless them!

Unfortunately, we are compelled to refuse those who still daily apply, for we cannot press these poor little ones more closely. 350 in a hall which according to the rules of hygiene, should contain far less; but what is to be done!

The children in general are intelligent and docile. Hence marvelous results have been obtained within the two last scholastic years.

Our little pupils formerly were vagrants; the streets were encumbered by them from morning till night; passers-by, particularly strangers, had reason to complain of these undisciplined children. To-day they go and come quietly, respectfully kissing the hand, saying in good French, *bonjour*. Sometimes they afford a little amusement: to show that they learn French which they do not yet understand, they say *bonsoir*, in the morning, and *bonjour*, in the evening. We were much amused on one occasion while out walking, one of our little girls approached me, and proudly displayed all her learning: *Bonjour, ma mère; comment allez vous? Bien, merci*, etc. (Good morning Mother, how do you do? Well I thank you). I had no response to make. Another time a little boy saluted a sister, saying: *Bonsoir, mes enfants*. (Good evening, my children.) However, they are able to recite little pieces in
French and sing little rhymes as in our infant asylums in France.

Such beginnings were encouraging. Hence, shortly after, on the 27th of November, we opened a dispensary. Patients came in great numbers seeking help, asking for remedies; we were not well provided with medicines, but God proved that He was pleased with the work, by the numerous consolations He vouchsafed to accord us. He blessed our means and made our remedies so effectual that our reputation as skilful physicians spread in less than a year, not only throughout the city, but many leagues distant.

We received from 120 to 150 patients every morning between the hours of eight and eleven. All nations, rites, sects, indiscriminately came to us; three sisters scarcely sufficed for the duty. All the neighboring villages now know that at Caïffa there are doctors expressly for the poor, and these brave peasants will travel the whole night to come to us. This may give you some idea of the quantity of remedies necessary to be given; it is painful to be obliged to refuse so many unfortunate creatures whom we would be so happy to relieve. But, we feel that God will not abandon this work so glorious to His name after showing us that. He willed it.

Ah! if we could place under the eyes of charitable souls the moving spectacle which we daily behold in the pathway leading to our dispensary! Miseries of every description, physical and moral, the most painful, the most revolting to nature, exciting tears of compassion and pity for the poor destitute creatures.

After dinner the sisters of the dispensary visit the poor in their homes. Here also we would invite Christian charity. I cannot describe my impression on first entering one of these habitations if such they can be termed. They are nothing but stables. Crossing the sill, one recoils involuntarily on account of the infectious odor issuing from
these abodes; we ask ourselves how these poor unfortunate creatures can live; animals and human beings share the dwelling in common; this will give you an idea of the degree of cleanliness we found there.

Accompany me, for example, to the wretched cabin whither we were called to a poor man reduced by the prevailing fever.

After crossing a yard so filthy that we had to be exceedingly careful of our steps, we reached the door so low that we must stoop profoundly to enter. Having overcome this obstacle, others await us sometimes more insurmountable, before finding the patient who claims our care.

You will easily understand this when I tell you, there is only one apartment for the whole family: it is at once a poultry yard, a stable for the ass or goat, a pigeon house, kitchen, refectory and bed room for the household. People and animals live here pell-mell; some are on straw some on mats, for beds are unknown. After some emotions, easily to be conceived, we reach the poor man stretched on a mat, his family around him on the same mat. The little earthen furnace used for cooking the soup and rice, is at the sick man's head to warm him. A seat of honor awaits us. Scarcely have we saluted the family when a member of the household goes for a bundle of straw or cotton forming it into a sort of ottomon very low. When we fear to give offence by refusing, we accept it; but generally we thank them and remain standing. But in order to speak to the patient we have to sit on the ground or stoop very low; chairs are extremely rare among the poor. They stretch themselves dressed on the mat, never changing their clothing until it falls to pieces; no sheets, but a sort of coverlet serves to protect them from the cold and shelter them from the sight of their neighbors. At meals they use no spoons or forks; each one, big and little, dips into the pot of rice in the centre of the room—there are no plates. The little
ones of the family, until they are two or three years old have a bed somewhat softer than the ground: this is a sort of box filled with old rags and which is suspended by cords like a hammock.

Oh! how it saddens the heart to see poor creatures languishing thus for months in utter destitution, imploring us to admit them into our hospital where they would recover with good nursing. But what is to be done? What are fourteen beds for a population of 12,000! Besides, these beds are always engaged; therefore we are compelled to leave these poor people in their wretched condition or see them enter the Protestant hospital. We could prevent this misfortune had we the means of alleviating their miseries at home for the present, hoping that later they will find with us the attention their condition requires when a larger establishment would permit us to receive them. At present this is impossible for want of resources. Alas! how trifling is the good we can do compared with their necessities! The heartfelt gratitude which these poor creatures show for the smallest services we bestow upon them in their poverty, increases our sorrow at not being able to relieve them in proportion to their needs.

Even when we have nothing to give them they receive our visit with the greatest joy; shedding tears when they see us bending over them to dress a diseased member or at least, to say a few words of consolation! This proves how easy it would be to lead to God souls that are so susceptible of good impressions. Oh! that we could furnish them with the means of procuring some little comfort!

Sr. Vincent Sion.
AFRICA

ABYSSINIA

We have already mentioned in what manner the Missionaries, by order of the emperor Menelik have been re-established at Alitiena whence they had been driven by Dedjaz Hagos.

The students of the seminary have been gathered anew. They addressed to the Superior General at Paris, the following letter, written in the Ethiopian language and characters, accompanied, fortunately for us, with the translation:

MOST HONORED AND GOOD FATHER:

How do you do? Is your health good? As for us, thank God, the Immaculate Virgin, and your prayers, we are very well.

O most honored and tender Father, your children of Alitiena thank you with all their heart for having restored their Missionaries. Alas! we wept much at their departure; we shed many tears during the four months, the four years, the four ages they were absent from us: all this happily is changed; we rejoiced, on again seeing the face of our Fathers, to kiss their hands, and our hearts are full of happiness.

After God and Mary Immaculate, to whom should we return thanks? To you, O beloved Father; to you who have never forsaken your children of Alitiena; to you who so fondly cherish the Mission of Mgr. de Jacobis; to you who make so many sacrifices for poor Abyssinia. May our unhappy country soon pass from the darkness of heresy to the light of the Catholic faith and return to the bosom of our Mother, the Roman Church, who so tenderly calls it to truth, happiness and salvation. To obtain this grace we address most earnest supplications to God; we ask Him also to help us to discharge our debt of gratitude
towards you, by granting you health and all most precious graces.

We hope God will graciously hear us, for we pray with the fervor excited by the most tender affection and the deepest gratitude.

O most honored and good Father, please to give us your blessing that we may have the happiness of realizing your expectations.

Your little servant,                  Oldé Mikael.

Rev. Edward Gruson has given us a few items relative to the mission:

Alitiena, November 25, 1901.

We are on the point of returning to Haïga, an eagle's nest most difficult of access. The paths leading to it are bordered by frightful precipices into which a false step of the mule would cast us and thus launch us suddenly into eternity.

A beautiful little church dedicated to St. Michael is to be restored to Catholic worship. This church was stolen from us a year ago and given to heretics. The chief who persecuted us so cruelly has been compelled to submit to the orders of Menelik. He has given back the church of St. Michael to us and has promised henceforth not to disturb our peace.

I leave you to imagine the joy of our Irobs when admitted into the sanctuary adorned with hangings and oriflammes. According to the custom of the country, the road, in absence of flowers, was strewn with fresh grass. Abyssinian tambours, and tseenacels (a sort of bells) made a deafening noise. The women at intervals uttered cries of joy similar to the acclamations which formerly greeted the conqueror of Goliah. After solemn Mass and a panegyric in the Ethiopian tongue, there was a procession with tambours and canticles.

The praying and chanting were earnest and vigorous;
this was for the soul; the body must not be forgotten. Six sheep only were slaughtered in the twinkling of an eye, dismembered and roasted at once. The chief of the country provided an enormous vessel of hydromel, and we took our places at table;—that is, we sat on the ground and each one took his portion of the feast.

We thank our dear Lord and the Immaculate Virgin for having put an end to our sufferings and for restoring peace so essential to the prosperity of our work!

Your devoted,

E. GRUSON.

Alitiena, April 20, 1902.

The friendly disposition of the Agamean chief, Dedjaz, Deyta has permitted us to occupy Gouala as in the time of Father Coulbeaux. Father Picard is there with a native deacon and monk.

E. G.

SOUTH MADAGASCAR

Some months ago we received from Fort Dauphin a very large sheet of paper, of unusual but pleasing appearance; and judging from the few lines traced in large and beautiful characters upon it, we supposed it to be a specimen of calligraphy. We transcribe:

To Rev. A. MILON, Secretary of the Congregation of the Mission, at Paris.

Fort Dauphin, August 23, 1901.

REV. DEAR CONFRERE,

The grace of our Lord be ever with us!

Prepare for something extraordinary. I am writing you on paper manufactured at Ambohipeno, a valley of the Matatanas. I shall give you details in the lengthy letter which I send you by this mail. You will find in it items
regarding former confrères, that may prove of interest to you.

The object of these special lines is to give you a sample of the industry of our natives and to assure you of my devoted affection in our Lord.

† J. Crouzet, C. M.

Fort Dauphin, August 1, 1901.

Rev. dear confrère,

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

“The colony best adapted to the promotion of our religion is that of the Matatanes, in the centre of the island, where the climate is more favorable and where the natives are the most intelligent. The Ombiasies come from there...; in a spiritual point of view, here is the richest harvest to be gathered; the people are eager for instruction; a dozen priests would be required... It would be necessary for some one of us to be acquainted with Arabian; I intend to learn it....”

In these terms, February 9th of the year of grace 1650, Father Nacquart, Priest of the Mission, in a report, gave his impressions and made known his needs to Mr. Vincent. You understand at once, from the fact of asking for twelve confrères for a single district, why your humble servant commences his letter by this quotation. This is only a document, but it is one of importance proving that if we have established a mission in this country where the climate is more salubrious, the thought of this foundation is of ancient date. We but follow tradition by endeavoring to resume a work dear to our predecessors.

It is interesting to read on the very spot the writings of these good Missionaries; their remarks, their suggestions, their judgments and criticisms are as applicable in our days as at their epoch. A number of their letters with a recent...
date affixed thereto would exactly suit present circumstances. Here and there appreciations, somewhat premature perhaps from benevolence and enthusiasm, but no deviation from the reality.

Evidently, the hopes of our dear deceased confrères were not realized, but was the fault theirs? Why does the region in question speak thus to the heart and mind?

Beyond all doubt, this is one of the most interesting, the most picturesque, and remarkable points of Madagascar. Will you accompany me on a little tour? Let us start!

We set out from Farafangana precisely at mid-day, and according to custom intrust ourselves to the stalwart shoulders and sinewy legs of our porters. Before us is a continuous journey of six hours, that we may reach the halting place, lest we be surprised by night, or intense cold. Yes, intense cold! in this latitude the mercury is only ten degrees above zero; no wonder we are shivering.

The route is painfully monotonous; we travel along the borders of the sea from which we are separated only by a line of vegetation; some breaks in the thicket enable us to enjoy the sight of the waves dashing against the shore; mounting, chasing, multiplying their charming undulations as they send up their spray of rainbow hues.

A shout, a cry, arouses us from our contemplation—it is nothing, and yet it is a great deal. One of our men has struck his bare foot against a tree in his pathway. Blood flows from the wound, but the porter draws his finger across it and continues his journey with a noble contempt of pain. Is this strength of character or is it insensibility? I cannot answer.

From time to time we meet dilapidated cabins; the crowing of the cock or the barking of a dog gives notice of the vicinity of a village in the midst of the thicket. Our men call, speak, hail; voices respond and this conversation continues until sound is lost in the distance. The
men understand the secret of communicating tidings, and when all seems quiet, a gamin emerges from a bush or an unseen path, bringing to our men manioc to eat or tobacco to chew; for they do chew!!!

We enter a grove of shrubs laden with a sort of fruit named vontaky; this has the appearance and consistence of a beautiful orange. The rind is hard containing a kind of paste or sticky preserve, of an indefinable color, sharp to the taste, but somewhat refreshing.

A writer of the 17th century relates that eight Europeans who for three weeks were seeking to elude the Malagash, had only this fruit to sustain their strength and courage.

For our part, we longed to hold in our hands and plant our teeth in something more substantial.

We crossed Nosi-Kely (little islet) as if on board of a swift train; a short halt would have been desirable. The gardens around this small point abound in mandarins (a kind of orange), fair to the eye and of remarkable flavor: but we cannot stop: like people in great haste, we run, run, run.

Finally, precisely at sunset, our porters with a sigh of relief, gently deposit us on the sandy bank of a river, then give themselves up to unrestrained mirth: their daily task is finished, they have no thought but of the generous supply of rice which they prepare for their meal.

A canoe receives us and in the twinkling of an eye lands us on the opposite bank. We climb a hill and enter the village of Adriamany or, as marked on the chart, Andranambo... Do not suppose these names are without significance. The first means “House of the master’s repose;” the second, “Granary built on stakes.”

Did I tell you that the pronoun we which I use, represents, conscientiously, Father Lasne and your servant? This explanation repairs my oversight.

Then Andriamany or Andranambo is found on the line
of stations extending from Farafangana to Mananjary and Ultra; but do not look for Ultra on the map of the staff officer.

The French administration, all the more attentive to the welfare of travelers, as eight out of ten of these are officers, has erected a large convenient house for traveling Europeans. It is not a princely lodging, to be sure, but within it we are sheltered from the rain if not from the wind; and above all, the chief advantage is that we disturb no one.

On your arrival the chief, or mayor, if this title is more to your liking, adorned with a scarf, formerly white, advances with all dignity, salutes you, delivers the key of the house above mentioned, and retires, observing the same ceremonial. You need ask no questions, he knows nothing more.

Then take possession of your apartment; dine or fast, sleep or watch—do as you please, no one concerns himself about you.

Accustomed to the journey we are making, Father Lasne then conducts me, preceded by our scant baggage to the official palace. Alas! thrice alas! the place is taken and officially occupied. What are we to do? Shall we accept one half of the government house placed at our disposal? This would be inconvenient.

We pass rapidly in review the cabins around us. One seems more inviting, so we politely ask the proprietor to leave, and we take possession of it.

Be not astonished: our conduct is in accordance with the usages and customs of the place.

Our lucky star had guided us to the first magistrate of the district. In a trice the house was vacated; of the inmates and movables nothing remained but a hen, her little chickens, and one chair:—an indication of advanced civilization. Of course in the morning we were careful to indemnify our host.
At four o’clock we were afoot, and at five departed.

Under shade, for about ten kilometres we followed the sea shore and thus arrived at the mouth of the river Matitanana, the “Matatanes” of our confrères of the 17th century.

We now continue our journey on the left bank of this splendid stream which gives its name to the large and fertile valley which it waters.

A change of direction varies the picture! We no longer see before us those interminable plains covered with a uniform but useless vegetation, which must be traversed under the scorching rays of a pitiless sun. At our right, we behold, rising one above the other, vast rice fields in which at this season of the year, farmers knee deep in the mire, drive on before them herds of oxen that trample and knead this clay, preparing it to receive the grain.

Villages succeed one another, all having an air of comfort which the richness of the soil explains.

A dense and cheerful population, active and laborious, silent and agitated, go and come: frequently we meet long files of men and women on their way to work, or carrying steadily on their head baskets of bananas, eggs, bottles of milk; you might almost fancy yourself at the gates of a small city in Europe on market day.

The fishermen ply their pirogues over the waters of the river, and under the combined efforts of twenty rowers, an enormous decked barge glides silently along laden with cloth and also,—shall I say it? cases of strong and adulterated liquor to diffuse among these tranquil regions the benefits of civilization so grossly misnamed! Wormwood, bitters, and what not, disguised under the name of mild aniseed alcohol, do more harm than the most severe attacks of cholera.

Men complain of the sloth, indifference, and ignorance of the Malagash; what will be the condition of this poor
native when his defects and vices have been more strongly pampered and fostered? Will he be brought to better sentiments by means of alcohol? Is not this unfortunate creature already too much inclined to indulge in what they call fire water? A rapid glance at the river banks is sufficient to convince the observer of this.

At certain distances you see vast sheds sheltering something which it is difficult for you at first to perceive. Trunks of trees dug out, bamboo stalks, an iron pot, a heavy log of hard wood instead of a mill-stone, and heaps of sugar-cane; this is a distillery. Here is manufactured the toky-brandy—the indispensable element in all solemnities, births, marriage, burial, etc. The Malagash drinks until he is brutalized. He must be converted; but see: if he desists from drinking, the trader will find no more sale for his precious liquid, and then...

We met a train of engineers and workmen engaged in erecting telegraph wires. In two or three weeks the posts of Madagascar will be in close correspondence with one another and will communicate even with France.

And overhead, under the glorious azure vault, troops of herons, teals, diving birds, hover and disappear...

And the good people who meet us cease their chatter, stand still, lift their hand to the forehead and salute us with: "Bonjour, Monsieur," they say Bedjouz; but the most enlightened, those who have had more intercourse with Europeans prefer to say; "Bedjouz, Captain."

One old woman with a face like parchment, conformably to tradition; bowed almost double, placed her fingers on her lips, and in a tremulous voice uttered a series of cries: ah! ah! ah! in the descending chromatic scale.

Suddenly the valley widens and in the distance, very far off, an eminence attracts our attention; on this mountain is a log cabin constructed with great care, and on the cabin a sign which we fail not to recognize—a wooden Cross.
The church! here resides the Master, the Lord. In spirit we adore Him. Here, as from the richest throne, He rules and reigns; extending His arms and inviting us: Venite ad me omnes. Will His loving call be heeded? We hope firmly that it may be so, for we ardently desire it!...

After Father Lasne’s installation at Farafangana, he came to visit this district, at the earnest solicitation of a civil magistrate. Here he founded a school and placed it under the charge of a Hova family; but although this school was at first very flourishing, it did not respond to the hopes it had inspired. For reasons independent of his will, our confrère suspended the work he had commenced. It was not a failure, but a simple incident easily to be rectified...

When Father Lasne judged the moment opportune, he undertook the journey, installed himself in the district and remained there.

He first directed his attention to seek and secure sufficient ground in a healthful locality. Having obtained this, he was subjected to wearisome negotiations, endeavoring to satisfy the chiefs of the country, and to acquire citizenship.

Finally, not as by enchantment, as we read in fairy tales, but after hard work, he succeeded in overcoming all obstacles. The construction of the cabin was begun with great earnestness, and to-day we have there a residence, neither luxurious nor majestic, it is true, but comfortable and substantial.

Behold us at last, in our territory, but we must climb. The mountain, however, is neither so very rugged nor so high, but rather slippery, for the soil is of red clay; however let us not think about it.

Fathers Bertrand and Fabia with their pupils meet and conduct us to the Mission. Here you have under your eyes a mountain extending listlessly along until lost in the rice fields; a church, not elaborate, it is true, but fitting and
spacious; under its shadow our confrères’ dwelling, study halls for pupils, a carpenter’s shop, rooms for storage. Flowers and verdure all around; giant trees with their spreading branches, reaching even to the clouds; superb mango trees contemporary, perhaps, with the first efforts of our predecessors to preach the Gospel. Afar off through the vista, we behold the sea; the foam of the waves blending with the azure of the heavens. The village of Vate-Masy ranges in the north, presenting to the eye the monotony of its roofs of dried leaves, its tent stakes and one magnificent house—seat of the governor and of the administration.

The river winds westward as far as the eye can reach; and then the plain and the rice fields.

As I have already said, the population is dense, active, far outstripping neighboring races. The Ant’aimours or Antemoory, as they style themselves, are of Arabic descent coming from the Asiatic coast. Mr. de Flacourt in his narration of events occurring in the Isle of Dauphiny, or St. Lawrence, or of Madagascar, states that at the time he was governor, from 1650 to 1660, they had existed in the colony a hundred years. The primitive type is quite discernible in them. They have observed many of the Mussulman customs, and by tradition they preserve with tolerable fidelity the prescriptions of the Koran.

This book is held in honor among them; they have many copies of it written by themselves in Arabic characters, on paper which they manufacture and with ink they make themselves, similar to the thick black ink used in Syria.

The best educated among them read with facility but I do not know that they understand a language of which they have lost the use, for in conversation the most common words are not correctly employed.

Like all the tribes of the Great Island, they speak the
Hova, slightly modified; but strange to say, they use Arabic characters in writing it.

Their minds are clear and intelligent; they know who they are, from whom they are descended and what their ancestors have achieved. Their history written on old parchment is jealously guarded. They have wonderful memories and can tell you what took place 250 years ago, with as much ease as we relate events of yesterday.

Here is an example which will interest you all the more deeply, as it relates to what we hold so dear—our family archives.

In the ninth volume of the Memoirs of our Congregation, we read that our confrère, Father Manié, returned to the Matatanes in August 1666, and died there in February 1667.

Souchu de Rennefort, in his Histoire des Indes orientales, printed in 1688, relates very simply an episode in the voyage of our dear Missionary to Fort Dauphin. I copy these few lines for your perusal, they are an epitome of the chapter:

“Arrival at Fort Dauphin of a canoe coming from the Matatanes, and of a Missionary by land.” (ch. v.)

“On August 14th they descried from the Fort a small vessel which they took for a long boat doubling Cape Itapere from the north; this excited the suspicion that the vessel that had left the cape of Good Hope, had arrived, and they sent to investigate.

“The admiral sent out his ensign accompanied by his secretary and a pilot. Sire Chamargou had warned the president who, fearing to expose his government to censure, ordered a cannon to be attached to the admiral’s boat, to be used effectually.”

This gives an exalted idea of the mild discipline of this region at the time; for not content with planting the piece of artillery, they were to fire effectually; this they did so
successfully, that the balls did no harm to the canoe, but set fire to the magazines of the Fort.

However, they finally recognized that the vessel which had caused the president so much anxiety was only “a simple canoe” mounted by twelve negroes, each with an oar six feet in length, rounded at the end like a palette.

Sire Manié, the Missionary who was at Matatanas, having heard of the arrival of a vessel, went in this canoe to meet it; but after a day’s sail the boat overturned and the Father would have perished had he not been rescued by one of the negroes.

The Father then proceeded on foot, and arrived the next day with six negroes.”

What do you think of Missionaries who would embark on a frail canoe to cross an open sea about 160 marine miles, and that on a coast which even at the present day is not well known and, above all, is considered dangerous?

Father Manié ended his days, and was buried at Matatanas. Now I have been told by a reliable person, that his memory still lives among the people I have come to visit. I am also informed that the place of his abode and his tomb can still be shown.

You may imagine how much I was perplexed as well as interested. Have they been honest with me? So far we have discovered nothing in reference to our ancient Missionaries; is it in fact, in this little corner through which they merely passed, that we shall hear something about them? I was impatient but I was forced to wait. I expressed my feelings to Fathers Lasne and Bertrand. But first, we must do honor to the breakfast which this latter good Father had prepared for us; nothing was more desirable; for after a journey of five hours on a single cup of coffee, we were ready to make any concession. Our dear confrère wished to show us what culinary skill united with extreme benevolence could effect.—A capital point.
Visits followed. Oh! these visits, always the same, interminable, with an accompaniment of chickens, ducks, eggs, and rice, which must be accepted, and as they say in my country, “acknowledged”. I accepted, I acknowledged, and I played the amiable. Father Lasne succeeded in escaping the ordeal. He had gone to investigate... He returned in the evening almost discouraged. “I have not been able”, said he, “to draw a single word from them; not only do I bring you no information, but I dare not give you the hope of obtaining any; no one seems to have the least idea, the least recollection of the case; your documents must be erroneous, if not fictitious.”

What a check to my enthusiasm!

No time to lose... While we were discussing the method of loosening the tongues of these people, a native chief was announced. Admit him at once! Perhaps he has brought us the key to the problem... Alas! thrice alas! no. In the most extravagant terms he tells me first, that I am a great personage, and as such I must conform to the usage and customs of the country under the penalty of forfeiting my prestige and that of the Mission... This is serious—but what is he going to propose! He states the case:

“To-morrow”, he continues, “the entire population will come to dance before you! I ask, will you agree to this: I await your answer.”

Mercy! the entire population! Can you, without a smile, imagine us presiding at the dancing exercises of a thousand persons? And yet, what would you have done in a similar circumstance? We could not offend, and Father Bertrand assured me that it was only a simple presentation, under an original and harmless form. — My reply therefore, was affirmative.

The next day we examined a very old manuscript of which, through the influence of Father Lasne, I am in possession. We were endeavoring to penetrate the secrets
which this Malagassy language written in Arabian characters concealed from our intelligence, when our ears heard distinctly the first measures of a quickstep, executed by a dozen instruments.

It was a solemn moment—What were we about to behold? The famous population...and, two files, in perfect order, young girls, women, youths, defiled before us, balancing in cadence, and respectfully saluting us with the head. The chiefs closed the ranks. At a given signal, all was silent: a brief address well conceived—and another deposit of geese, ducks, and eggs...I said to these good people that I was much pleased with their kind sympathy, and I was as generous towards them as my slender purse permitted. I profited by the occasion to tell them how much we love them, how eager we are to be useful to them, and, above all, the importance we attach to the education and training of all these children who spend their days in the woods.

The response was friendly but indistinct; the instruments clanged, and the long file winding over the hill continued its evolutions in harmonious undulations—It was over.

It is evident that our confrères are in the centre of a vast field to be cultivated; it is equally certain that considering only the surface, the task would be easy;—yet, they will meet with many obstacles.

In the first place, the distrust of families aroused by an unfortunate circumstance previous to our establishment among them; and then tradition, that unfortunate tradition which has its good side, but which is a barrier to the development of evangelical civilization. Mahometanism has impressed a character of resistance.

A certain number of children attend our school; they have good minds and learn readily: some are sufficiently instructed to be admitted to the sacraments when they re-
quest it. I have confirmed fifteen of them—yet, the majority resist.

Father Bertrand who is acquainted with their character, is not discouraged, and he is right. To draw the people he shows them views with the magic lantern. More than 500 persons then attend. And while he places before their wondering gaze pictures of the Saints, our confrère in a familiar conversation gives a lesson in sacred history and in catechism; they listen with religious attention to his instructions. This is the seed, later we shall have the flowers, and in time the ripe and luscious fruits will be the desired recompense of a life of labor, generosity, and religious devotedness.

Time passes rapidly in this country where, as our ancient confrères said, it is so pleasant to live. I must now prepare for departure. I think of this with regret, yet I shall foster my illusions regarding intelligence of Father Manié: we have not given him up.

Before taking leave of Ambohipeno or Ivohipeno, I intend to create a new centre of evangelization by the children. Father Bertrand will build a schoolhouse at Ivato, a populous district five miles from the residence; and our young confrère, Father Brunel, will be commissioned to carry thither the glad tidings. His zeal will there find exercise and he will have the consolation of presenting regenerated souls to our Lord.

So far, I have said nothing of Farafangana. Under the prudent direction of Father Lasne, this post has become of considerable importance. The installation is completed, the church superb; it is a marvel. More than 200 extern children of quick parts, attend daily with commendable regularity.

A large number of these children approach the sacraments; and this spiritual success amply compensates for
the crowd of little miseries inherent in the life of all, especially in ours.

Father Fabia who arrived but recently, has already courageously begun his work. He understands that to penetrate these young souls with a ray of faith, he must teach $b, a, ba$. He will follow the example of Father Lasne to whom he will be of invaluable service. I bear away with me the most consoling impressions of Farafangana.

Returning to Fort Dauphin, I immediately called on the gentleman who had given me some hints regarding the history of Father Manié... “Well,” said he, “have you succeeded?”—Not at all, I answered.

I have obtained nothing—absolutely nothing... It is not possible, said he... Not only possible, but of rigid accuracy.... Ah! is that so!—Now listen to me...

“Two years ago being at Ambohipeno, I saw an old manuscript containing notices of the Antémours. Now, in this manuscript, I read that when the French first came to South Madagascar, four white men went to the Matatanas. These men were named Manié, Diore, Delisle, and one unknown. Manié who was regarded as the chief among them, died in this place and was buried near Ivato.

“Observe that this narration agrees perfectly with what we find in all the works of this period.

—To whom among the natives, said I, shall I address myself to verify these details?—To whom? This is very easy—Ask Rahamastokarivo, this man is the best informed regarding his nation’s history.”

I hastened to write this kilometric name, for I never could retain it in my memory, then thanked my benevolent informer.

I immediately despatched letters to Father’s Lasne and Bertrand requesting them to recommence their investigations: to interrogate, to insist, and above all not to neglect
the distinguished personage, the famous and indispensable Rahamastokarivo.

I transcribe the answer I recently received from Ambohipeno:

"YOUR LORDSHIP:

"Your blessing, if you please!"

"The letter you addressed to me containing the new points you have gathered reached me in due time. I set out immediately for the country furnished with the arms you provided. I boldly put my questions, and I am informed of the very spot where the tomb of Father Manié is to be found.

"I then learned something very extraordinary. Would you believe it? Our natives imagined that the research you undertook and which I continued, was for the purpose of discovering the assassins of Father Manié and of wreaking vengeance for this crime on their descendants. Yes, thus were they impressed;—that is, they were convinced that they would be held responsible for the death of our confrère who in reality had perished, not at the hands of men, but—a victim of fever.

I dispelled their fears showing the absurdity of them; tongues were then loosened and here is what they told me:

"A great Vusaha, say the Antémours, was called Menie (Manié). He came to the Matatanas and lived there some time. He gave to the people pearls and bracelets which still exist, for I have seen them, in exchange for chickens and provisions which they gave him.

"Father Manié had built his house on a little hill, separating the two villages of Voasary and Ivato and overlooking them.

"The people pointed out to me the locality of this house and declared that the Father was buried quite near it. Ac-
cording to the custom of the country, a stone as large as
two fists, was placed over his tomb. The ancients, and
among them Rahamastokarivo, say they well remember
when they were young, often hearing their grand-parents
forbidding them to play on the great white man's tomb.

"The land formerly occupied by the Mission, is at pres-
ent planted with sugar-cane.

"The civil administrator who is much interested in the
matter—he has written an article on the Antemours—earn-
estly desired to accompany me. For a trifling compensation
which I offered, the natives consented, at his request, to
remove the crop. I shall then return there in a few days.

"Before leaving we had a friendly conversation with the
persons around us. Let us see, said we to them: since
you are so well informed concerning these events, you
must also know what became of the objects belonging to
the Missionary.

"We certainly do, they replied: some time after his
death, his brother came with a ship and took them all away.
This brother was named Equiche (Augustus).

"I think we shall act wisely by placing an interrogation
point after this statement......... In the end you will find
that we shall discover something.

"It is remarkable that these good people have no recol-
lection whatever of the passage in these same regions, of
the other white men whose names you mention. However,
in pressing them a little, they acknowledged that Diore
was not altogether unknown to them.

"I hope in a short time to furnish your Lordship with a
more complete and satisfactory report. In any case I
shall keep you posted with regard to my proceedings.

God grant that I may be able to add—of my success...

"I am, etc.

With your consent we shall await letters and report
from Father Bertrand to continue our little correspondence. Pray for us personally, for our works, and believe me Yours devotedly in our Lord, 

† J. CROUZET, C. M.

SOUTH AMERICA

The following notes, in turn consoling, or exciting serious inquietude, refer to those States comprising what is called Latin America. The mind is sometimes perplexed witnessing on the one hand such strong faith and religious enthusiasm, and on the other grievous disturbances and civil wars.— We shall give briefly a general view and an epitome of the history of this Latin America, that in stating its origin, the intelligent reader will be able more easily to understand the current notices.

LATIN AMERICA

Was not so named on account of the language there spoken,—here the Spanish, there the Portuguese. It is readily perceived that two Latin nations have had great influence over these various tribes of America.

Two great nations, in fact, two languages have divided the New World, according to the arbitration of Alexander II. This Pope issued three Bulls to settle the difference that arose between John II., King of Portugal, and Ferdinand V., King of Castile, concerning the possession of these vast regions; the most celebrated, the one that put an end to the difficulty, is the Bull: Inter Caetera, dated May 4, 1493. In virtue of this Bull, the Pope traced upon a chart still existing in the Borgia museum of the Propaganda, a dividing line at the west of the Azores and of Cape Verd. The king of Castile was to hold possession of the lands, islands, or continents that might be discovered to the west of this
line; and the king of Portugal, those that might hereafter be discovered to the east of this same line: according to a former concession Pope Eugenius IV., granted to the latter sovereign the countries yet to be discovered in Africa and Ethiopia. The boundary line traced by the Pope is 55 degrees west longitude from Paris, cutting a portion of South America. For this reason we find that Brazil is Portuguese, whereas other portions of this same continent west of this line, are Spanish.

The object of the conquest of these new territories was clearly stated in the pontifical bull.

The history of the evangelization of Latin America is easily compiled. Julius II., in 1512, sent two bishops to the islands of San Domingo and Porto Rico. Seven years after, in 1519, Leo X. sent Julien Garces to Yucatan where he founded the city of Angelopolis near Tlascala. He appointed Alesandro Giraldini bishop of San Domingo with a legate’s powers a latere, and commissioned him to establish religion in these new countries. Adrian IV., 1552, gave the Island of Cuba its first bishop. In 1527 Clement VII., granted to Mexico its first prelate in the person of John de Zumawaga, of the order of St. Francis; and three years later he named a bishop for Venezuela. Under Paul III., the Sees of Guatemala, Lima, and Quito were established. We have now reached the middle of the xvi. century, 50 years after the discovery of America: Brazil and Chili have their bishops and the entire new continent has an ecclesiastical hierarchy. The successors of this Pope will only have to develop and enlarge it according to the needs of the faithful. This they continued to do until the close of the xviii. century, encouraging the zealous efforts of the American clergy. "At this period, religion and civilization were in a flourishing condition throughout Latin America; while the Revolution was rampant in Europe, overturning altars, demolishing thrones, the American Church, unconscious of
these disturbances, was serving God, amid the blessings of peace. This country was no longer the world unknown to the ancients, and sullied by human sacrifices. From sea to sea, from the north to the south, arose cities and fortresses which in regard to the number of the inhabitants, of the splendor of their palaces, rivalled the cities of Spain, France, and Italy. Within the walls of churches resplendent with gold and silver, resounded the adorable name of the true God. Magnificent sanctuaries dedicated to the Queen of Heaven proclaimed everywhere the piety of the faithful. Numerous colleges, academies, schools, hospitals, and monasteries gave testimony of the liberality of pastors and people. Roads opened at immense cost among the high mountains are a proof of the vigilance of State governors, many of whom were bishops. But a work far more glorious was achieved: Christ reigned, Christ governed. Heresy had been banished, idolatry was almost completely abolished. Among so many hundreds of thousands of inhabitants scarcely any were found who did not lay claim to the title of Christian and Catholic.” These words uttered at the Plenary Council of Latin America held in Rome in 1899, depict the condition of this flourishing portion of Christianity embracing more than one half the New World.

But at the beginning of the xix. century, the Revolution which had convulsed Europe crossed the seas and severed the bonds that united the diverse sections of Latin America with their mother country. It was easy to form a republic; but ere long under this form of government the public powers sought to oppress the Catholic religion and the Church, and there also God counted His martyrs.¹

¹ Dictionnaire de théologie, par Vacant. V. Amerique latine.
A letter addressed to a Missionary gives the following information:

February 8, 1902.

The sad loss we have sustained in the death of Fathers Arias and Blanché furnishes an opportunity of estimating the affection and respect in which we have always been held in Colombia. Several funeral services were celebrated for our dear deceased by the secular clergy: at Popayan, Cali, Buya, Sainte-Rose, etc., and this motu proprio.

At Sainte-Rose and at Tunja a conference was held on the virtues and good example of our dear departed. I trust that from the height of heaven they will continue to interest themselves in their cherished province.

The civil war desolates constantly this republic, worthy of a better fate.

The departments at present most disturbed, are Cauca and Panama where we have Missionaries and Sisters of Charity.

Many officers have succeeded in making their escape from the prisons of Bogota, and the war is more furious than ever. In December 1901, a great battle was fought: heavy loss on both sides without any appreciable advantage.

In January of this year there was another battle at Facatativa, more than 200 of the insurgents were left dead on the field. You are acquainted with the struggles of the Isthmus (Panama and Colon, where the Sisters of Charity have establishments) and the triumphs of General Alban. Alas! he has fallen, struck in the breast by a bullet while standing on the deck of the ship he commanded; the ship itself sank shortly after, ere the body of the General could be secured. Hence his sepulchre is the Bay of Panama which he so valiantly defended. On
the eve of his death he made his confession and received holy Communion; this was always his practice on the eve of all the battles in which he engaged. The state of affairs is more disheartening, perhaps, than ever on account of the feuds existing among the contending parties—fervent prayers are needed.

BRAZIL


Bahia, January 15, 1902.

Most Honored Father,

Your blessing, if you please!

I have the honor of presenting to you an account of the missions given during the course of the year 1901, by the two laborers in the Mission of Bahia: Father Vaessen and him who pens these lines.

During the year 1901, we gave fifteen missions.

The following is the order of our day:

4 o'clock: Rising.
4:10: Meditation.
4:45: First Mass followed by an instruction and catechism.

From 6:30 to 11:30: Confessions (women).
11:30: Little Hours.
Noon: Particular examen, dinner, and recreation.
1:45: Recitation of Vespers, compline, matins, and lauds, in common.

From 2:30: to 6:30: Confessions (men).
6:30: Sermon, preceded by the rosary chanted by the people.
7:45: Benediction of the Blessed Sacrament.
8 o'clock: Particular examen and supper.
9 o'clock: Evening prayers.

All the days, from the beginning to the were close the same. When we arrive in a parish we find there already three or four thousand persons who have come from a distance to assist at the holy exercises: and this number daily increases, reaching to 10,000.

All the people have their repose under the beautiful canopy of heaven, or in the cabins erected for the occasion. At early morn the crowd assembles to chant the little office of the Blessed Virgin. Morning and evening a sermon is preached in the open air—the churches everywhere being too small.

A stage is erected serving the double purpose of pulpit and altar for the Holy Sacrifice. Over the altar is a canopy of cotton cloth fringed and covered with tiles to shelter the priest from the sun and rain.

To avoid idleness, we employ the people during the day in various works.

The director of the mission becomes necessarily, an architect, builder, foreman, etc.; and with these thousands of workmen, he repairs churches, constructs chapels, opens roads, erects calvaries, lays out or closes cemeteries.

Therefore, in places where we give missions, the people derive great advantages from our passage, on account of these various works of public utility. Our first mission was held at Itabaiana in the province of Sergipe, diocese of Bahia.

January 26, 1901, we arrived by the English railway, at Timbo, the last railroad station; our mules were there in waiting. We had still over 54 miles to travel. Mounting our mules without delay, we were able to cover 12 miles; we crossed the river Itapicuru, not without danger for the river was high, the current strong and the bot-
tom smooth and slippery. It was Father Vaessen's, first experience and it was wonderfully successful except that, not being familiar with the tactics, his boots were filled with water. To avoid this inconvenience, the rider should throw his legs over the neck of the animal, or over his back; with the exception of this annoyance, I do not think the good Father received a single scratch from the briars on the wayside....In this locality seven thousand persons attended the mission.

For want of priests to assist us, more than half the number could not make their confession; and one half the marriages contemplated could not be celebrated. From Itabaiana we went to Bucacia.

The people of this district are good and hospitable but very poor. We found the church in a pitiable condition, the front threatening to fall at any moment.

Our lodging was also most uncomfortable: a dark room without any ventilation. From without the wind blew towards us a very fine dry dust which entered the nostrils and filled the mouth.

For want of habitations, the people spent the night singing the rosary and crying to God: "Pardon and mercy!"

After hearing confessions all day we needed some rest; but unable to sleep on account of this hubbub, we prescribed silence from nine o'clock in the evening until four in the morning, a stroke of the bell giving the signal. The obedience of these good people was most edifying. A deathlike stillness reigned during the night until the close of the mission; after nine we heard not a word until the next morning at four.

In our third mission at Picado, we planted our beautiful Mission Cross; this was of one piece measuring 60 feet in height.

The arrival of this giant of the forest was an event in
the village; it might have been compared to the triumphal entry of a king into a conquered city. Forty-four oxen with horns adorned with wreaths of flowers dragged the colossal tree, followed by a large number of horsemen and pedestrians forming a guard of honor. The bells of the chapel rang out their merry chimes; petards and fusees were there by thousands; the local band performed the choicest numbers in its repertory; and six thousand persons who assembled for the evening sermon, assisted at the erection of the sacred symbol of our Redemption—the Mission Cross.

Of the four missions that followed, I shall speak only of Maroim in which the power of grace was most striking.

Maroim is the commercial emporium of Sergipe. Independent of the immorality of the city, there are two lodges of freemasons; Protestant proselytizing is active; spiritism flourishes here, and the public library teems with the most demoralizing writings of modern authors.

A few years ago the Rev. Capuchin Fathers commenced a mission here but could not finish it, so hostile was the population. The pastor of Maroim did not expect us. We arrived there on Sunday. Although the city is large and populous, it seemed deserted and silent.

We inquired of a passer-by where the pastor’s dwelling was. He answered that the house was closed, that the pastor was in the neighboring parish of which he had charge.—What was to be done! We could not with propriety go to a tavern. Here and there were groups of people under the trees, but no one came forward to relieve our embarrassment. The church being near we entered to recite our office.

Going in we heard two men say: “These are the priests of Saint Vincent de Paul.” We afterwards learned that these men were nephews of a Sister of Charity in Bahia. They received us kindly giving us generous hospitality.
One of them even discharged the duty of infirmarian towards me, by attending to a wound, the consequence of a hasty operation I underwent previous to my departure for the missions. I wrote to the pastor, a zealous, kind, and intelligent priest.

Unfortunately the weather was unfavorable; the rainy season had set in, the rivers had overflowed and the country was one vast marsh; it was impossible for the people to assemble.

However, the pastor did not wish to lose the opportunity offered for the evangelization of his people, and the mission was decided upon. Our Lord came to our help; the rain ceased and the people came in crowds. Even the chief men of the city, government employees, merchants, came to confession. Here, as elsewhere, laborers were wanting; it was impossible to satisfy the earnest desire of the people for confession, although the pastor and two priests from the vicinity assisted us.

From Maroim we went to give the holy exercises to "Curral dos Bois." We traveled two days on horseback a distance of 45 miles which separate Maroim from Gararu, a seaport on the Sao Francisco.

The journey was very fatiguing. We celebrated holy Mass at four o'clock, and after taking a cup of coffee rode on till mid-day. We rested an hour and then journeyed on until night. I was obliged to change steeds three times, for if the mules are lean the burden is not. I have not the honor of being known to you, Most Honored Father, but I may tell you that the rider weighs heavy, and the heat of Brazil does not reduce him.

The first evening we arrived at a small dwelling; the proprietor welcomed us cordially, but having learned that he lived in concubinage, I told him we could not accept his hospitality unless he promised to be married. He said this was impossible, alleging vain pretexts. We
therefore remounted our mules although with the prospect of spending the night under the dome of heaven. Our Lord, however, befriended us, and guided us to a habitation of good Christians.

Scarcely had we alighted when one of us was called to hear the confession of a poor man at the point of death; thank God! we were in time to reconcile him.

The next day I had a terrible fall the just chastisement of my sins. Descending a steep hill, the mule lost his footing, but I held the bridle high and tight. Together we fell to the ground, the horse and rider stretched side by side. Without the aid of St. Raphael, the guide of travelers; without the efficacy of the prayer for travelers said in the morning, I must have been crushed, my legs and arms broken, so that I could not have finished my history.

Late in the evening we arrived at Gararu completely outdone; for the first time we omitted our night prayers, stretched ourselves in our hammock, scarcely murmuring a few invocations of the litany of the Blessed Virgin.

When harrassed with fatigue in these painful journeys, we call to mind the weariness of our Blessed Martyrs, Clet and Perboyre in their Chinese missions; and this thought gives us courage.

At Gararu, we took a steamer, then traveled by rail to Curral dos Bois. God rewarded our efforts, for the results of the mission were most consoling.

On leaving Curral dos Bois, we penetrated to the interior of the Province of Bahia, a real desert. Here for three months we were to bid adieu to all the conveniences of life, to all modern civilization: neither bread, wine, beer, nor fruits of any kind. The distances were enormous, the heat intense, the sun scorching. A fine dust enters the eyes, ears, and the organs of respiration, producing an incessant cough.
I do not intend to speak of the missions we gave in the desert; I shall mention only the parish of Monte Santo, because this parish has been several times evangelized by the Sons of Saint Vincent de Paul: in 1863, by Fathers Glaizes and Simon; in 1873 by Fathers Bareil and Saguet; in 1876, by Fathers Saguet and Braida; in 1881, by Fathers Azemar and Allard: in 1894, by Fathers Colombet and Tissandier, finally, in 1901, by Father Vaessen and your servant.

In order to give these fifteen missions we traveled nearly 800 miles on horseback; over 400 miles by rail; and I cannot tell how many knots along the coast and on the rivers of the interior. As a total result of our campaign, we had 21,917 confessions; 11,405 confirmations; 974 baptisms; 939 marriages, for which 423 dispensations were required, in consequence of impediments.

These figures would be doubled if the missions of Bahia had three or four priests.

In conclusion, Most Honored Father, permit me to recommend the missions of Brazil to your charity. Here, more than elsewhere, we can say: *Messis multa, operarii pauci*. For all that I have told you of the mission of Bahia, might be said of those of Caracas, Diamantina and Corytiba. Pray come to our aid and send us some good Missionaries.

In the love of our Lord and of Mary Immaculate,

I am, Most Honored Father,

Your obedient and respectful Son,

PIERRE ROCHA.
I trust you will be pleased to receive some little account of our labors.

A parish composed of five villages separated from one another at a distance of six or seven miles, with roads almost impassable, renders the work of the priest who attends it exceedingly fatiguing and burdensome. This is the parish we have just evangelized; the mission consumed three and a half months. The five groups are: San Antonio de los Ranchos, Las Flores, San Isidro, Can-casque, and Potonico. San Antonio is the principal village, in a spiritual point of view, because the pastor resides there among 6,600 inhabitants.

I need not speak of the fidelity of all these parishioners in attending the exercises of the mission, the Mass of each Missionary, the daily catechism, the evening sermons; on these points they have been most praiseworthy.

In regard to the catechism I repeat what I said to you on a former occasion: "It is the capital work in these countries in consequence of the extreme ignorance that prevails in them."

The number of confessions amounted to 5,025. With the exception of a minority of pious persons—for the pastor, although in weak health is exceedingly zealous—two thirds of these confessions were second ones.

Including Azacualpa and Guarita (Honduras) where Father Potier and myself went, the total number of confessions reached 6,650. This is the result of seven mis-
sessions from December 8th, to April 30, 1901. We heard confessions every day, habitually consecrating five hours to this duty.

The marriages of persons formerly living unlawfully, but which have been rectified, amounted at our departure to 70. The good pastor of San Antonio de los Ranchos, wrote to us a few days since that the number now exceeds 80.

Guarita is a village of Honduras on the frontiers of Salvador. While Father Vayasse returned to San Salvador to conduct a retreat for the clergy, we came here for a little rest.

Honduras! What a sad and desert country! Rugged and steep mountains, stony and barren plains, virgin forests furnishing abundant fir trees and excellent timber for building. Cattle are raised here; and tobacco and indigo cultivated; lime is also found here; these productions constitute the riches of the country.

Our entrance into Guarita, January 27th, was a real triumph. All seemed to have issued from their miserable abodes to bid us welcome.

But the next day at Mass only twenty persons were present. What a sudden falling off and what a disappointment for us! We understood that we should have to battle with religious indifference.

Without yielding to discouragement, however, we set to work. Gradually the people came to hear us; they attended catechism and began to study it; the "storms," that is our sermons, according to the expression of the pastor, burst upon them, and they came to confession.

The benevolence of Mgr. Velez— whose sudden and cruel loss is still deplored in Honduras (he died during his pastoral visitation), powerfully encouraged us. His Grace sent us in the most friendly terms a welcome greeting, a thousand congratulations, and all his powers.

The pastor in his turn was a strong support. During
the forty years he had been in this parish, never was he known to be so zealous. He hailed his parishioners wherever he met them, asking if they had attended the mission and urging them to do so.

When we left, February 21st, we found that an immense crowd had given up their cabins and fixed their tents at Guarita. A wealthy gentleman of the city, our friend and protector, a fervent Christian, as the pastor styled him, "because he had made presents to the church," but...had not approached the sacraments for thirty years, told us that never, even during the bishop's visitation, had there been such a gathering.

Hence, the labor was heavy! All vices here seemed to hold the place of honor, and against these we had to make a bold attack.

Protestantism had also cast its icy mantle around souls. Its most influential abettor was the governor of the place who, every Sunday stood at the entrance of his dwelling, Bible in hand, showing it to all who wished to see it, repeating continually: "All religion is here." We gained him over, not so much by dint of argument, as by kindness and meekness. My companion induced him to listen to sound reason; the people who said at first that the Missionary would lose his time with such a man, beheld the governor entirely changed; he made his confession and retracted all his errors.

In the village of Guarita the confessions of the men exceed in number those of the women: 563 men, 499 women.

I still seem to see the venerable pastor, seventy-four years of age, arranging his domestics around the table that they might give an attentive ear to the daily reading; this he himself interrupted occasionally to season it with a little commentary, which was not without effect.

Our feasts of Blessed Clet afforded us sweet refreshment in our oasis of San Jacinto—they were a reflex of heaven.
On May 16th, our Rev. Visitor, Father Bret, arrived; his sojourn in our midst was a benediction.

CHARLES HETUIN.

GUATEMALA

The following notes were given by a Missionary of Guatemala in 1899; since that date there has been scarcely any change in the situation:

"All the convents of men and of women having been secularized and confiscated by the government, there are in the Republic only Lazarists and Sisters of Charity. The ranks of the secular clergy are very thin, composed in part of priests from abroad; so far there is no seminary.

"Consequently, the people although Catholics, and above all the country people, are in deplorable ignorance of their religion.

"We are unable to remedy this evil, for our number is small and our duties in the capital urgent. We are only four. One of us is occupied with the sisters here and at Salvador, Nicaragua, and Costa Rica, being absent three months at a time. He has charge of the sisters' school of the Central-House where there are seven or eight hundred children, Ladies of Charity, many confessions of men, etc. The other Missionaries, one of whom is quite aged, are engrossed by the spiritual ministry of the hospital (six hundred patients) and the hospice for old people and orphan boys and girls (400 persons), besides the Children of Mary, etc. Therefore, it is impossible for us to give missions.

"We have been requested to establish a mission at Quezaltenango where the Sisters of Charity have charge of a hospital and where immense good might be effected, but there are many obstacles in the way.

"The condition of the poor people of Guatemala is cer-
tainly worse than that of many living in infidel countries, and yet they are Catholics! But they are extremely ignorant having no one to teach them. The pastors content themselves with baptizing the children and giving the sacraments to the dying, when this is possible; the parishes are as large as our dioceses in France, and only one priest and sometimes not even that. When I left there in February last, there were forty parishes without a pastor.

"If there is a country in the world worthy of the Work of Saint Vincent, and needy in the highest degree, we may say without fear of exaggeration, that land is the Republic of Guatemala.

‘F. P.’

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

Quezaltenango, April 20, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

With a trembling hand and amidst incessant shocks of earthquake which have continued since the 18th of the month—8:30 in the evening being the hour of ruin and death—I acquaint you with our misfortune.

We were in the chapel at evening prayers when a sudden and severe shock left us scarcely time to escape, running to avoid being crushed under the falling roof of our church; the habit of the last one leaving was grazed by a block of masonry. Of our poor patients, one only was buried under the ruins; this was a sick man whose limb had been amputated: to prepare himself for the operation, he made his confession the evening before. The other patients reached the yard in time to behold the destruction of the hospital. In our misfortune, however, we have reason
to thank God, since among 300 patients, there was but one poor victim. The city is totally demolished; day after day at each shock the crumbling walls fall. The Blessed Sacrament was carried from our chapel to the house of our chaplain; although this house is in danger, we hope to preserve our Lord for some time longer unless He disposes of us by the voice of our Superiors and that of the civil authorities on whom we depend.

Every one is reduced to the same condition as ourselves; there is not a habitable dwelling in the city; clothing and provisions are buried under the ruins; people are dying from starvation and the rainy season is at hand. The water pipes are broken and for four days we have been deprived of drinking water; the bake-houses are destroyed; we have no bread.

Soon after the terrible shock of Friday evening, the electric light was extinguished, and the wires in collision created a frightful conflagration which destroyed a large portion of the city. What an awful night! Was it not a manifestation of the justice of an angry God! A scapular of Mount Carmel turned away the flames; a good man cast it into the fire in the name of the Father and of the Son and of the Holy Ghost. Two days before the catastrophe, some irreligious professors and students had written horrible things against religion in view of the approaching visit of the Archbishop; and it was in the very place where these sarcasms and blasphemies were compiled that the fire broke out; the locality is utterly destroyed, but the blasphemers are still alive and they utter new imprecations against the prelate saying that all these misfortunes are his precursors.

I beg you, Most Honored Mother, to excuse bad writing; I cannot control my hand, but my heart is always affectionate and respectfully submissive to you, in our Lord.

Sr. Thouluc.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Brother Dominic Canepa, New Orleans, U. S., February 25, 1902; 91 years of age, 43 of vocation.
Rev. Firmin Paul Fontaine, Lujan, Argentine Republic, February 22, 1902; 25 years of age, 3 of vocation.
Brother Moses Issa, Ourmiah, Persia, March 2, 1902; 74 years of age, 45 of vocation.
Brother Francis Znidersic, Vienna, Austria, March 11, 1902; 53 years of age, 30 of vocation.
Brother Emile Demuynck, La Teppe, France, April 5, 1902; 43 years of age, 14 of vocation.
Rev. André Goyer, Mother-House, Paris, April 8, 1902; 57 years of age, 38 of vocation.
Brother André Matamoros, Tlalpam, Mexico, March 21, 1902; 63 years of age, 40 of vocation.
Rev. Louis Eusebione, Scarnafigi, Italy, April 11, 1902; 59 years of age, 38 of vocation.
Rev. Thomas Ryan, Los Angeles, U. S., March 31, 1902; 25 years of age, 10 of vocation.
Brother George Alvis, Chieri, Italy, April 20, 1902; 20 years of age, 4 of vocation.
Brother Francis Arens, Theux, Belgium, April 22, 1902; 36 years of age, 18 of vocation.
Brother Eugene Asseman, Mother-House, Paris, April 28, 1902; 60 years of age, 40 of vocation.
Rev. Anthony Aigueperse, Aurillac, France, April 30, 1902; 66 years of age, 42 of vocation.
Brother Denis Del Rio, cleric, Madrid, Spain, May 2, 1902; 22 years of age, 6 of vocation.
Rev. Manuel Casado, Madrid, Spain; 56 years of age, 39 of vocation.
Rev. Joseph Thoillier, Santorin, Greece, May 15, 1902; 42 years of age, 22 of vocation.
Rev. William Mungersdorf, Gratz, Austria, May 18, 1902; 80 years of age, 52 of vocation.
Rev. Charles M. Remillon, New Orleans, La., U. S., August 8, 1902; 53 years of age, 30 of vocation.
OUR SISTERS:

Sr. Anne Dosda, Limoges, France; 60, 34.
,, Julia Rottbach, Schernberg, Austria; 75, 45.
,, Anne Roll, Bonyhad, Hungary; 44, 22.
,, Marie Passerat, Lyons, France; 83, 57.
,, Genevieve Vivien, Bernay, France; 60, 33.
,, Marie Cazaledes, Montpellier; 35, 12.
,, Jane Versanne, Montolieu, 69, 42.
,, Aglaé Escande, Mother-House, Paris; 88, 62.
,, Maria Goni, Salamanca, Spain; 42, 19.
,, Manuela Argomaniz, Valdemoro, Spain; 27, 8.
,, Maria Diundina, Grenada; 31, 6.
,, Marie Roche, Chalon-sur-Saone, France; 36, 11.
,, Marie Nicolas, Metz; 31, 11.
,, Dominica Savio, Virle, Italy; 89, 67.
,, Frances Frérot, Stains, France; 80, 52.
,, Marie Letellier, Nancy, France; 41, 19.
,, Maria Braga, Rio, Brazil; 30, 6.
,, Virginia Dos Santos, Fortaleza, Brazil; 60, 32.
,, Frances Gaitet, Villeneuve-St-Georges, France; 72, 43.
,, Barbe Pesti, Hungary; 44, 26.
,, Eugenia Gombaud, Paris; 42, 19.
,, Marie Veneziani, Placentia, Italy; 29, 7.
,, Catherine Audoire, Rochefort, France; 28, 7.
,, Anne Zatopeck, Budapest, Hungary; 30, 8.
,, Josefa Moix, Vich, Spain; 72, 46.
,, Maria Lumbier, Madrid; 74, 49.
,, Gabriella Tanchon, Mauriac, France; 80, 60.
,, Francisca Echegaray, Spain; 77, 51.
,, Josefa Elizalde, Spain; 57, 34.
,, Maria Jacquelin, Paris; 76, 55.
,, Veronica Rondini, Sicily; 66, 30.
,, Aminta Medina, Colombia; 33, 6.
,, Theresa Bonteille, Naples; 71, 42.
,, Clara Dauri, Naples; 40, 16.
,, Angela Bolecsek, Budapest; 23, 4.
,, Marie Gérard, France; 72, 51.
,, Celina Tranchemer, Italy; 83, 61.
,, Louise Robigo, Caen, France; 65, 43.
,, Jane Gicquelais, Naples; 76, 56.
,, Marie Delmas, Barcelona; 48, 23.
,, Theresa Quercy, Beyroot, Syria; 75, 51.
,, Marie Chartier, France; 59, 38.
,, Marie Decourcelles, Paris; 34, 10.
Sr. Marguerite Bony, Rochefort; 81, 53.
,, Marie Stache, Poland; 74, 52.
,, Felipsa Amando, Antilles; 70, 46.
,, Candida Saenz, Spain; 54, 31.
,, Theresa Tor, Belearic Isles; 25, 5.
,, Marguerite Monier, Montolieu; 31, 8.
,, Marie Perret, Gex, France; 63, 36.
,, Marie Bignelat, Toulouse; 41, 15.
,, Alixe Legrand, Charleville, France; 67, 42.
,, Maria Zapata, Panama; 37, 7.
,, Marie Prat, Rouen, 40, 12.
,, Maria Correia, Brazil; 28, 2.
,, Trinidad Reig, Valdemoro, Spain; 60, 43.
,, Aurea Sanchez, Spain; 32, 12.
,, Joana Velaz, Spain; 76, 47.
,, Mathilde Marcilly, China; 30, 8.
,, Julia Chevalier, France; 71, 49.
,, Marie Guiguin, Ance; 54, 29.
,, Marie Gerbes, Valenciennes; 72, 50.
,, Marie Prado, France; 55, 30.
,, Marie Bijon, Paris; 82, 52.
,, Elizabeth Riffard, Bordeaux; 68, 43.
,, Gabriella Lebreton, Vannes; 26, 3.
,, Marie Weingraber, Budapest; 23, 4.
,, Marguerite Allier, Paris; 56, 35.
,, Alexandrine Payen, Marseilles; 90, 52.
,, Restituta Rizzo, Naples; 37, 16.
,, Julia de Ciutis, Naples; 50, 22.
,, Basilisa Caminos, Valdemoro; 35, 14.
,, Severina Osacar, Spain; 64, 38.
,, Josefa Mates, Valencia, Spain; 86, 71.
,, Maria Carceller, Valdemoro; 68, 40.
,, Marie Favand, Italy; 71, 41.
,, Alwine Dahl, Cologne; 56, 36.
,, Marie Wichy, France; 32, 8.
,, Ignatia Mena, Spain; 68, 47.
,, Marie Cokan, Laybach; 27, 5.
,, Anne Pierret, Vincennes; 58, 28.
,, Marie Cambiaso, Italy; 83, 58.
,, Marie Deguet, Amiens; 81, 56.
,, Margaret O'Connell, Manchester, England; 66, 32.
,, Madeleine Hoven, Cologne; 71, 40.
,, Josephine Napoli, Rome; 64, 45.
,, Fanny Anselme, Mother-House, Paris; 46, 19.
,, Anna da Cunha, Portugal; 30, 2.
Sr. Marie Vignal, France; 44, 20.
Ida Schacht, Cologne-Nippes; 33, 17.
Marie del Rio, Spain; 68, 50.
Francisca Miguel, Valdemoro; 65, 46.
Adelaide Lucas de Paredes, Philippine Isles; 53, 30.
Maria Arregui, Spain; 31, 8.
Eulalia Olive, Spain; 31, 8.
Maria Cabrera, Seville, Spain; 38, 16.
Marie Bordot, Beziers; 81, 62.
Theresa Veyries, Lafourguette; 75, 55.
Marie Clair, Champigny; 67, 48.
Amelia Brusaferri, Placencia, Italy; 48, 25.
Valentine Chabin, Algiers; 32, 12.
Marie Cardoso, Lima, Peru; 41, 11.
Marguerite Tessier, Buenos Ayres; 42, 22.
Marie Knappe, Cracow; 35, 15.
Marie Le Fichant, L'Hay; 36, 8.
Estelle Viard, Ivry; 61, 39.
Irma Alquier, Montolieu; 24, 5.
Camilla Pellissier, Narbonne; 71, 46.
Celestine Pozzi, Turin; 68, 41.
Anne Roux, Laon; 55, 27.
Catherine Blanchard, Paris; 51, 30.
Marie Caillard, Paris; 32, 6.
Agnes Pregl, Gratzi; 26, 9.
Catherine Sinnegger, Austria; 66, 45.
Marie Falcon, China; 37, 9.
Jennette Bricchet, Italy; 71, 46.
Marie Servoles, Paris; 69, 47.
Vicenta Monoz, Madrid; 71, 40.
Francisca Arocena, Spain; 58, 35.
Micaela Moureal, Spain; 26, 2.
Balbina Bolgemo, Italy; 78, 57.
Felisa Montehermoso, Colombia; 47, 15.
Eliza Luce, France; 81, 63.
Inez Gimenez, Madrid; 54, 30.
Mary Morgan, Drogheda, Ireland; 35, 17.
Marie Gillet, France; 65, 36.
Ursula Létévé, Lyon-Ainay; 77, 56.
Josephine Rouviere, Rennes, France; 66, 44.
Marie James, Montolieu; 71, 49.
Madeleine Bailly, Bossiere, France; 33, 8.
Anne Utens, Waterloo, Belgium; 75, 51.
Bernabela Castillo, Argentine Confederation; 22, 4.
Marguerite Bousset, Belgium; 70, 48.
Two weeks ago the mayor of the city died at X... He was a member of a secret society and moreover, ten years ago he married a divorced woman.

We often thought how sad would be the end of this unfortunate man; we dreaded the scandal his burial would cause and the consequences that might result. Many prayers were offered.

But a friend of the family was chosen by the Blessed Virgin to snatch this soul from hell. She first sent him a medal of the Immaculate Conception which was placed in the bed of the sick man. Four days previous to his death, the same lady was inspired to visit the patient and warn him of his danger. She forced an entrance in quality of an old friend of the family and approaching the sick man told him of his dangerous condition, conjuring him not to die in the state wherein he had lived. She engaged him to recite the prayer: "O MARY, conceived without sin, pray for us who have recourse to thee," and informed him that the medal was in his bed. At her suggestion, the patient agreed to see the priest, who was immediately notified.

The dying man made his confession and then in the presence of witnesses, declared "that he was perfectly satisfied
with what he had done." This was at ten o'clock in the morning. About two in the afternoon he received the Sacrament of Extreme Unction and died at midnight.

We thank our merciful God first, for the sick man; then for the consolation afforded his pious sister who attributes all to the intercession of Mary Immaculate.

Sr. N...

Beyroot, October 6, 1901.

A month ago one of our children returned to her parents; her father is employed on the railroad fifteen kilometres from Damascus. The family lived in a small Mussulman village the houses of which are constructed of clay and straw. In the evening of Sept. 12th, the members of the family had gone to rest; hearing loud shouts, they discovered a bright light: an immense barn filled with straw was in flames. (The child speaks thus):

"In a short time," said she, "the whole village would be on fire, for the houses are of straw mixed with clay.

"All the people began to cry and mourn fearing their houses and property would be destroyed. Seeing that no one made any attempt to subdue the flames, my father ran towards the fire, calling in vain for the people to bring water; fear seemed to have paralyzed them. My sister who had been reared by the Sisters of Charity and was now about seventeen years of age, had the sudden inspiration to take off the medals from her neck; that is, the Miraculous Medal, that of St. Anthony and of St. Benedict; handing these to a Mussulman woman she said: "Go; throw these into the fire." The woman consented and ran to throw them into the midst of the flames and immediately—Oh! marvelous! the fire was extinguished. As a measure of prudence, however, they continued to pour water." Such is the recital of the child; she adds: "Since that day, all are asking: "Give us the medal of the Christians which works
miracles.” But alas! we are obliged to refuse, for we have none. Behold, said she, a little seed sown in a Mussulman village. I hope it will soon bear fruit.”

I recommend these poor people to your prayers.

Sr. Gabriel.

Glass-Works of R..., April 14, 1902.

Thanksgiving of a Child of Mary for the cure of her father, three years ago, and for the recent cure of her mother.

Pilis Csaba, Austria, December 30, 1901.

Conversion of a sick man, attributed to the Miraculous Medal.

FAVOR

ATTRIBUTED TO THE WATER BLESSED WITH THE RELICS OF SAINT VINCENT.

House Denain (North), September 18, 1901.

A few days before the feast of our Blessed Father, when visiting the poor, a mother called me to see her little daughter six years of age who for seven or eight months had been suffering from sore eyes, unable to open them to the light without uttering the most pitiful cries. I engaged this woman to make a novena to Saint Vincent and to bathe the eyes of the child with the blessed water of Saint Vincent, making her promise to receive Holy Communion in thanksgiving. At the close of the novena the little girl was cured. May this good Father also open the eyes of all who are spiritually blind.

Sr. Maria.
WORK OF BLESSED JOHN GABRIEL PERBOYRE
IN FAVOR OF THE MOST NEEDY MISSIONS
OF THE DOUBLE FAMILY OF SAINT VINCENT.

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

TO THE GLORY OF OUR BLESSED MARTYRS

A young seminarian attacked by a disease of the lungs and having in vain employed every means of recovery, was obliged to return to his family.

In a few months the evil reached the climax and his parents and friends understood that the end was near. But a suggestion was made to the young man to begin a novena to Blessed John Gabriel Perboyre, with the promise of becoming a Missionary.

On the third day of the novena there was a decided improvement in the condition of the patient. On the ninth day he was cured.

It is not necessary to add that he gladly fulfilled his promise.

A Sister of Charity.

June 9, 1902.

I desire to-day to discharge a debt of gratitude I owe to Blessed Clet. My sister had been suffering for some time from violent pain in the head and ears. Several physicians had been consulted but all their remedies proved ineffectual. Seeing that science was powerless, I resolved to ask the aid of Blessed Clet in whom I have unbounded confidence. I then began a novena which was to end on
his feast, promising, if he granted my request, an offering for his loved mission of China; I also promised if he would obtain the favor, to have it published in the *Annals*. Towards the last days of the novena, my sister began to improve and soon was perfectly well.

At present she is in good health, the pain in the head and ears entirely gone.

My sister had also promised an offering, to Blessed John Gabriel. She unites with me in sending you this little sum.

T. L..., Child of Mary.

FAVORS

ATTRIBUTED TO BLESSED FRANCIS CLET.

January 26, 1902.

I have now to redeem a promise I made to Blessed Clet if he would cure a little girl belonging to our day-school who was stricken down with typhoid fever; and I request that you will insert the favor in the *Annals of the Congregation of the Mission*. The condition of this dear child was so alarming that her afflicted parents called for a consultation. The doctors pronounced the case hopeless. It then occurred to me to give her my relic of Blessed Clet; but when I wished to place it around her neck, the mother would not allow it, as the doctor said the least motion of the head would be fatal. Therefore I slipped the relic under the child's pillow. For several days she continued in the same state, so ill that every morning we expected to hear of her death. And yet, contrary to all expectations, the danger insensibly disappeared, and now the little one is quite well.

Some weeks before, I had experienced the power of our Blessed Martyr in the rapid recovery of one of my pupils, attacked by the same disease but in a lighter form. One
evening when I called to see her, according to custom, I was so distressed by the anguish of her parents, that, having neither reliquary nor medal of our Martyr, I simply placed his picture under the child’s pillow. The next day going to the house, the grand-mother cried out: “The little one slept last night for the first time.” And from that hour all trace of danger disappeared.

In consequence of these two favors I felt it a duty and a happiness to give all my pupils a medal of the Blessed Martyr, and my sister-servant is delighted to see this devotion spreading in the house intrusted to her care.

Sr. A...
BLESSED FRANCIS REGIS CLET,

PRIEST OF THE CONGREGATION OF THE MISSION.

Martyred in China, February 17, 1820.

Omne Vincenti genus implet ardens
Gaudium cordis quia frater alter
Splendet in caelo meritus cor
Sanguine rubram.

In via mortis sequitur Magistrum
Pressius quem jam puer audiebat,
"O veni post me" sibi dicitantem,
Nec mora jusso.

Nam patrem et fratres et agros relinquit
Ut voluntati pareat Vocantis:
Se facit totum Domini vovendo
Omnia Christo.

The heart of each child of St. Vincent beats high,
For another blest brother enthroned in the sky;
And how glorious the crown,
With his martyr-blood red,
That encircles his head.

In the pathway of death close he followed our Lord,
Who into his ear in his boyhood had poured
The sweetest of pleadings: "O follow thou me,"
As in old Galilee.

And his father and brothers,
His fortune, all, all,
He cast far behind him to answer the call,
And he vowed himself over a holocaust sure
Unto God and the poor.

And in France he was light to his dear brothers' feet,
Up the height these he led with an urgency sweet;
And had never a thought save to climb higher still—
Save of God and His will.

"Vivere est Christus mihi," saepe decit
"Et mori lucrum," neque verba Pauli
Quodlibet actum.

"Unto me life is Christ, and to die is a gain,"
Was the thought of St. Paul that seemed e'er to remain
In his heart, for it came to his lips every day,
And he lived it alway.
Lustra sex divam fidei lucernam
Ferre Sinarum populis ubique
Gaudet et pro nil opus omne ducit
Atque dolorem.

Et procul vivit patrii ab oris
Martyr ut coelis animas lucetur
Plurimas emptas pretio cruoris
E cruce fusi.

Martyr et vivit moriturque martyr
Et mori lucrum facit illa vita,
Martyris sed mors magis est beata
Janua coeli.

Audias nos, te petimus; datoque
Nos sequi te qui sequeris Magistrum;
Ut tibi coelo sociemur almo Cum patre nostro.

Sit Deo Patri decus atque virtus
Filio compar sit honos, et alme Spiritus, laus par tibi sit,
Deus qui Trinus es unus.

For thirty long years he diffused the blest light
Of the faith 'mong Chinese in idolatry's night;
And the sufferings he met with he welcomed with joy,
In this Christ-like employ.

As a martyr he lived far away from his home
In his dear sunny France, the bleak mountains to roam,
Seeking after the souls that were utterly lost,
Though Christ's blood they had cost.

As a Martyr he lived, as a martyr he died,
Such a life makes death gain;
but how often he sighed
For the joy of a martyr's swift pathway to God,—
And that pathway he trod.

O teach us, we pray, thus to walk after thee,
Who hast followed our Master up steep Calvary,
That in heaven above, with Saint Vincent de Paul
Thou may'st welcome us all.

To the Father Almighty, may glory be given,
And unto the Son, on His right hand in heaven,
And unto the Spirit all Holy, be praise,
Through eternity's days.
BLESSED JOHN GABRIEL PERBOYRE,
PRIEST OF THE CONGREGATION OF THE MISSION.

Martyred in China, September 11, 1840.

We greet the Martyr of our Lord,
Blest scion of Saint Vincent’s race,
Who next our Father in reward
In heaven hath found his favored place.

Full gladly from the world he turned,
In boyhood but to live for God;
For martyrdom his spirit burned
And China’s pagan shore he trod.

‘Io God, beneath love’s ardent sway,
Himself, his life, he gave entire;
His flesh with fasting wore away
And prayer his spirit set on fire.

His highest praise is that he bore
The cross’s agonizing stress,
And sought God’s glory more and more
And all his brethren’s happiness.

Than love of mother fond more deep
His love, as the Chinese he led
Unto Christ’s fold; those straying sheep
With his heart’s blood he eager fed.

No earthly diadem were prize
For virtue so sublimely rare;
But the bright crown of Paradise
His blood encrimsoned shall he wear.

O hero brave, John Gabriel,
Who, caught in traitor Judas’ snare,
Hast in the conflict proven well,
Thy right to palm the martyrs bear.

Help us thy lesson well to learn,
And strengthen us for victory;
Thy crown bids us for combat yearn,
Let not the dangers make us flee.
BOOK NOTICES

175.—SECOND LETTER FROM A LIBRARIAN.

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

The object of the present letter, Rev. Dear Colleague, is to compare ideas that we may decide upon a general plan for the libraries of the Congregation, so that in a change of mission, one may not be too much disconcerted on entering upon his labors in the establishment to which he has been transferred.

My part will be to acquaint you with the thoughts that guided me in the arrangement of our library, and to describe that of our Mother-House in Paris.

It is very certain that light cannot be dispensed with in a library: that a well-lighted apartment facilitates one's work. But then one is also reminded of Horace who says: *Lucidus ordo*; besides fine windows which spare the eye fatigue, there is, moreover, that beautiful "method" which furnishes "its light", so that in a well-ordered library the mind sustains less fatigue than where everything is in confusion.

* * *

In the beginning of an old book which I regret that Barbier does not mention in his *Dictionnaire des anonymes*, and which bears the title of *Table des principaux ouvrages, des auteurs ecclesiastiques disposés par ordre des matières* (in-8), we find this just remark: "Nothing is more convenient nor more useful when one has to treat upon a certain subject than to find at hand works which have been composed upon that subject. Frequently, for want of knowing where to find these, a young author laboriously undertakes what another has accomplished before him, he consumes much time in collecting what he might have found already gathered.

You will say that from the outset I touch on a question to be answered; viz: is it better to class the books simply under the name of the author (when we know him), relying upon the Catalogue for information relative to the place of each volume, or whether it may not rather be preferable to class together the books that treat of theology, those on the natural sciences, history, etc.— You are right.

I admit that the first system secures an arrangement that is more pleasing to the eye. But in the adjustment of libraries, of establishments or of Communities, ranging from ten to twenty thousand volumes and which are veritable workshops, interest and convenience must finally prevail over other considerations. Now let us acknowledge that, when one comes to the library to seek information on some question and to know, for instance, what Ballerini says to-day, what Lugo and Suarez formerly have said on
that point, it is very inconvenient to find Ballerini at one end of the apartment, Lugo in the centre, and Suarez at the other end; or when, for some historical question, he desires to compare Baronius and Rohrbacher, to be obliged to seek one at the entrance, and the other at the extremity of the library, mixed in with works on chemistry and literature. You say, moreover, that in this system one relies much on the catalogue; is the catalogue always up to date? Is it not sometimes a thing merely in contemplation?

The tradesman, whether carpenter or goldsmith, would have the instruments proper for his work always at hand; one who follows an intellectual profession, the exegete, canonist, historian, needs, likewise, to have gathered before him the tools necessary for his work, and if he be engaged in exegesis, he does not wish to look for hermeneutical books among works on chemistry; or if he is "studying the sciences", as they say, would he like to hunt up his mathematics among works on canon law?

Let us add another reason, which is that he who scrutinizes a question, either theological or philosophical, seeks in his own mind the elements or the form to give to the solution. Often this comes to him as to the poet:

Who finds in some nook the word which had fled him. (Boileau).

Whilst with a dreamy look the exegetist wanders through the books of the scriptural commentators, all ranged before him; or, when the theologian, whose plan is not yet well defined, is glancing over the section allotted to theology, he notices, on the corner of a shelf, a work of which until now he had not thought, this work stimulates his ideas; he carries off his prize, and within its pages he can find information which may prove most useful for the labor he contemplates. It is not likely that he would have been favored with similar good fortune if the books connected with the studies in which he is engaged had been scattered through the library.

***

This principle being admitted, what method should be followed in the classification of the library?

I presume there is a collection of at least some thousands of volumes. Here, we have about 27,000 volumes, all of rare merit; for, lest space be wanting, we limit our choice to books of unquestionable value. Our students have also an excellent library for their own use.

As to the material arrangement we must adapt ourselves to place and circumstances; a door, a window, a lobby, may interfere with the shelving: What is to be done? To adjust one's premises to the best advantage. The advisability of such a plan is evident. Here are some general rules that apply to a library that is somewhat encyclopedic, possessing moreover the usual characteristics of collections in our ecclesiastical establishments. It is nearly the same order followed by Brunet, in his great work, *Manuel du libraire* (edition of 1864, Vol. VI.); as I have remarked, this order is also found in the catalogue of the large libraries of Paris. All are in-
eluded in four or five extensive divisions: I. Theology, which comprises Holy Scripture, etc.; II. Jurisprudence; III. Philosophy and Science; IV. History; V. Literature.

In the library of our Mother-House Paris, the series of divers works are indicated by letters, according to the generally received custom. The following is our arrangement:

I.

A. Holy Scripture. In the order of dignity the Bible transcends all other books, and, in every library, even partially complete, it ranks first, whether under the general head of Theology, of which it is the basis, and constitutes the first division; or under the title of Holy Scripture. In an ecclesiastical library, the Bible, the written word of God, is considered the primary source of religious science.

B. The other source of revealed doctrine, is the Word of God handed down by Tradition, under its various forms. First comes the Liturgy which is, with the Bible, one of the sources of faith according to the canon of Pope St Celestine: *Le, em credendi statuat lex supplicandi* (Epistol 21, apud D. Coustant). And we are reminded of the example of Bossuet, who having to prove the divinity of Jesus Christ, chose as his argument the liturgical prayer of the Epiphany—an authorized monument of tradition: as if this prayer had been a text from the written Word, the Bible. (Edit. Lebel, vol. iv. p. 415.)

C. The infallible interpretation of this Word of God is found in the official teaching of the Sovereign Pontiffs and in the decrees of the Councils; hence next follow the Bullaries and Councils.

D. And this religious teaching, the Word of God, over which the Councils and the Pontiffs watch with infallible solicitude is spread throughout the ages by the Fathers of the Church and ecclesiastical writers. First come the Fathers of the Church. As such we regard ecclesiastical authors, to St. Bernard inclusive. This epoch likewise interrupts Migne's Patrologie.

Then follow the ecclesiastical Writers. Where have you put St. Thomas Aquinas? Among the theologians? Yes, if there is merely question of a copy of the Summa; but his works contain studies on the Bible, commentaries on the Metaphysics of Aristotle; no one would seek these writings in theology. Another example. Let us take Bossuet. Where do you place his books? Among the sacred orators? His sermons and panegyrics belong there; but his Commentaire sur les Psaumes? and his Politique tiree de l'Ecriture sainte? and his Logique? these will not be sought for among works on preaching. The same may be said of Mgr. Freppel and his studies on Patrologie, episcopal Mandates, discourses on Questions political colonial, etc. The conclusion is that these eminent writers, Albert the
Great, St. Thomas, Scot, Bossuet, Fenelon, Gerdil, Freppel—whose works are somewhat encyclopedic—are the continuation of those other great men who are the Fathers of the Church, to whose homilies are joined writings scriptural, philosophical, historical, etc. They form the series posterior to St. Bernard, and, as we have indicated, have been designated as ecclesiastical Writers.

**E. Didactic Theology.** This is the scientific organization made by the masters of teaching, of the doctrinal elements contained in the aforementioned sources and channels of religious truth. These statements, whether taken in a theoretical point of view, or practically, for the pastors of souls (pastoral theology), may be republished under the form of a Summa or General Institutions, or even as Special Treatises.

**F.** These religious doctrines must be defended against the objections of adversaries, and their proofs made clear, whilst they harmonize with the sciences and discoveries of each epoch. This is the object of a apologetical Theology.

**G.** This same doctrine must be adapted to the weakness of beginners and children in the faith: *Sapientibus et insipientibus debitor sum* says St. Paul. Again: "I gave you the milk," of doctrine. Works on theology under this elementary form—and at our Mother-House we have a specially interesting collection, composed mostly by our confreres for the faithful in their distant missions—constitute the series of catechetical Theology.

**H.** Souls that aim at Christian perfection will find rules for their guidance in ascetic Theology, comprehending likewise, what relates to extraordinary ways, mystic Theology. If the number of works which one possesses will allow the division, among the writings of ordinary utility, place together 1. those having some special object; 2. on the religious life; and 3. on the ecclesiastical life.

**I.** Lastly, this religious doctrine, apart from the scientific form which it assumes under the pen of theological writers, may be clothed in the more persuasive form of discourse. The ancients termed this in Greek *parainesis* or, "praise," or "celebration" because the orator eulogizes the virtues or the heroes concerning whom he entertains his audience. Thence comes Parenetic Theology or the series of books on Preaching: 1. collections, of discourses, and 2. precepts of sacred rhetoric.

**II.** As the divine law is contained in theology, so also has human law its sources and its commentaries. The whole may be collected and studied in the works on Law and Jurisprudence, which naturally come next in order: 1. canon law, and 2. civil law, according as they are imposed by ecclesiastical society, or by civil society.
III.

After this it remains for us to class among the objects of scientific knowledge, only philosophy and the sciences properly so called. Philosophy has for its object general principles and the most elevated causes of things. Philosophical works are either general treatises or special studies. We have added thereunto, on account of the importance which in our epoch has been attached to them, the writings on Social Science which have many points of connection with general moral philosophy and works on Education of which we have a large and interesting collection; by education is meant, especially, the perfecting of the will.

The Sciences, in the knowledge of things, are in point of dignity of a degree inferior to philosophy, since the latter considers them in their most elevated causes. According to the number of scientific books to be classed, one may form categories more or less distinct: mathematical sciences, physical sciences, natural science. These latter refer to the world revolving overhead: this is Astronomy, or that, upon which, or in which we live, and therein we have Geology, Botany, Zoology. With the sciences are connected industry and the various Arts.

IV.

Things and ideas, objects revealed or natural sciences, which we have just enumerated may no longer be considered, only in themselves, but in their development and in the form of their manifestation. Their successive development in time and place, is the object of History and Geography. How are historical books to be classed? Sometimes two divisions are made: sacred history and profane history. This distribution appears to us imperfect and too indefinite to be accepted; historical books, especially general history, cannot be silent concerning the religious movement, and works on religious history cannot turn aside from the matter of politics and civilization; the choice would sometimes be very embarrassing. We have found the plan more consolidated and more convenient to combine the works that relate to general history.

Next come books on Special History, comprising these two groups: 1. religious Orders with their rules, their historical memoirs, etc., 2. the divers Nations.

Much historical matter claims a special place among these histories of the divers peoples; as to national history, our own is the History of France.

And after general history and the special history of the several groupings, rank individual histories or Biographies. We have given the first place in these to collections or dictionaries, next come special biographies. Here again we have thought it neither convenient nor advantageous, to
separate the biographies of the saints from other biographies. I find it as
natural to place St. Louis King of France with Louis XIII and Louis XIV.,
as to have him beside St. Aloysius Gonzaga or St. Louis Bertrand. The
biographies are in alphabetical order; should there even be no catalogue,
there would be no inconvenience in finding them.

R. Things and ideas considered in the category of time, as Aristotle
says, should be also in the category of place and space. Hence, we have
Geography; general geography, voyages, etc.

V.

S. Finally, things which the mind grasps, things divine, of faith, things
created in the order of nature, the mind contemplates not only in them­
selves or in their evolutions of time and space, but it seeks to reproduce
them, and to give external expression to this knowledge. The intellect
seeks to formulate what it takes cognizance of, as St. Augustine says in his
De Magistro, and if the thought be beautiful he sings it in verse, as Father
Gratry tells us in his book, des Sources. For this purpose language has
been given to us, this is also the origin of Letters, Belles-lettres as they
are termed, and of the Fine-arts, as well. In this sense, at least, we under­
stand it, hence we place here the collection of works on Literature:
Oriental Literature, Greek Literature, Latin Literature, French Literature
for ourselves—and France is richly dowered—lastly, Foreign Literature.

T. We end by classifying books having a special object. Under the head
of Polygraphy or Reviews, we collect articles and studies, sometimes
greatly diversified and yet possessing a certain utility. We are overrun
with Reviews and they certainly are incumbering. I do not dispute their
value. These are the sheaves which are gathered into barns, is it only
the chaff that accumulates? it is not always easy to distinguish. Let us
admit that they are necessary; they save time by frequently dispensing us
from reading many books; therefore, they must not be completely ignored.
But we could not dream of reserving space for them all.

U. Some books of general Bibliography, Brunet, Barbier, Quérard, etc.
divers special works, of Backer on the authors of the Company of Jesus,
Rosset on the writers of the Congregation of the Mission, etc.; lastly, the
Catalogue of the Index completes the collection of books in this library.
These constitute Bibliography.

X. At Paris—because the number is considerable—we have placed
together those books, a portion of which would naturally come under the
series consecrated to religious Orders; we have taken pleasure in forming a
Library of the Congregation of the Mission. This library com­
prises: 1. books written by the priests of our Congregation: and many
of which Father Rosset has described in his Notices bibliographiques des
Ecrivains de la Congregation de la Mission; 2. works of the Congregation:
annals, memoirs, circulars of the Superiors General, etc.; 3. Works on
the Congregation of the Mission, history of our establishments, ancient
and present, written either by members of the family, or others. We
have a very fine catalogue for this special library.—We have added there­
unto books which refer to the Company of the Sisters of Charity.

Z. **Prohibited Books** should be kept together and apart from the
rest. Natural prudence and the laws of the Church make this a duty.

We have outlined the library, might I say, much after the style of giv­
ing the outlines of a monument. Let me add one reflection which has
been suggested to me by this comparison. In a monument the architect
places with order—and with art if he has the artist’s gift—his stones;
but if he possess a precious stone, a diamond, or a pearl, evidently he does
not set them in the walls: he deposits them in a casket. Hence, if we have
a pearl in the library, an Elzevir, which has now become very rare, editions
that date from the infancy of printing, some valuable work on local his­
tory, or manuscripts on parchment—we have two such at Saint-Lazare,
marvels of beauty—it behooved us to find a suitable place for them and
to preserve them in a sort of Museum.

I regret to have been so lengthy in my explanation, Rev. Dear Colleague,
but I wished to comply accurately with your request for information
regarding the classification of a library, and my answer could not be
otherwise than somewhat extended. I have finished.

Cicero once wrote to Atticus: “Come to see me; you will find a won­
derful arrangement in my library; the books that were spared (*Cicero’s
library had been pillaged during his exile as ours was during the Revolution*),
are in better condition than I expected. In fact, now that my books have
been put in order, I regard my library as the soul of my house”.

1 Are not these admirable words, Rev. Dear Colleague, and do you not say that
we librarians are favored that we can thus apply them?—A. M.

176. *Un Martyr abyssin, Ghebra-Michael de la Congre­
gation de la Mission (Lazariste)*, by Rev. E. Coulbeaux,
of the same Congregation. Paris Ponssielgue, 1902. 1 vol.
in-12 of 232 pp.—

Converted by the vicar apostolic of Abyssinia, Mgr de Jacobis, Abba
Ghebra-Michael, a native, learned and of noble character, confessed the

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1 *Perbelle feceris si ad nos veneris: offendes designationem mirificam in
librorum meorum bibliotheca, quorum reliquiæ multò meliores sunt quam
putaram* (Lib. iv, Ep. 4). *Postea vero quam (amicus) mihi libros dispositit,
mens addita videtur mei ædibus* (Ep. 8).
Catholic faith under the reign of the celebrated Emperor Theodoro and expired under torments, in July 1855. He had been received into the Congregation of the Lazarists by the vicar apostolic, Mgr. de Jacobis, himself.

This dramatic life has a framework of very precious information upon Ethiopian manners. These notices are given by one of those best acquainted with Abyssinia, Father Coulbeaux, who lived there for more than thirty years. Details precise and picturesque captivate the attention, whilst anecdotes like the following which we read in the introduction (p. 12), reveal the religious sentiments of the Abyssinians:

"Have you not confidence in our arms, asked Baratieri (the commander-in-chief of the Italian army) of one of the native auxiliary soldiers.

"— God alone disposes of the victory, replied the African.

"Seizing a cartouche the General replied:

"— Here is the god of war.

The black was horrified at these words, and raised his eyes to heaven, as if the officer had uttered a blasphemy.

"The defeat of the Italians at Adoua was the answer to the General, and the Abyssinian soldiers, still recall this disaster."

One of the most touching pages of religious persecution is found among the scenes unfolded at Angers. In a narration giving historical facts hitherto unpublished, Abbé Uzureau revives these memories. His pamphlet les Filles de la Charité d'Angers; martyr des sœurs Marie-Anne et Odile (in-8, Angers, Sirodeaux, publisher, 1902) has appeared with the approbation and commendation of the Bishop of Angers and of Very Rev. A. Fiat, Superior General of the religious Family of Saint Vincent de Paul.

The Sisters of Charity shot, with other faithful Catholics, on the Champ des Martyrs, at Angers, February 1, 1794, for having refused the oath which they regarded as against their conscience, are:

Sr. Odile Baumgarten, born at Saint-Luc-de-Gondrexange, in Lorraine, November 16, 1750; she entered the Company, August 4, 1775, after having postulated at Metz. Her missions were successively Brest and Angers.

Sr. Marie-Anne Vaillot, born at Saint-Louis-de-Fontainebleau, diocese of Sens, May 13, 1734, entered the Community, September 25, 1761; she was placed successively at Fontenay-le-Comte, Saint Louis-en-l'île (Paris), Longué, Saint Pierre Montlimart and, finally, at Angers.

What has been said concerning those of preceding years, may be repeated for the Comptes rendus des Conferences au grand séminaire de Saint-Flour, in the year 1901—1902, 1st and 2nd series. 28 pp. each.

180. An officer of the French marine who in China, was staff-officer to Admiral Poltier, and who is likewise a member of the French Academy, Mr. Pierre Soti, in his recent work: *Les Derniers Jours de Pekin*, (in-12, Calman-Levy), has some pages very interesting to the learned and others most valuable to the historian.

181. *Cantional; grand séminaire de Montpellier*. Bar-le-Duc, Publishing house of Saint Paul, 36, Rue de la Banque, 1902.

For the use of the *ditettanti*, in the Middle Ages, there were, in connection with the Missals, Antiphonals and Processionals, other collections, often marvelously colored: they were styled *Cantionals*. This recalls the Advertisement placed at the opening of the work to which we refer and which is now in the hands of the students of the Seminary of Montpellier. The preface of this volume, dated Montpellier, March 1901, is signed by Rev. R. Flament, C. M., and by Abbé J. Lacroix.

The *Cantional* contains 1. the Gregorian chant; 2. Latin hymns; 3. Canticles: 4. Hymns to Patron Saints. A thoroughly religious character pervades the whole; the picturesque side of some of the dialect of Provence is also very interesting.

As to the French hymns some very beautiful ones have been borrowed from ancient authors, such as the canticle *Silentium tibi laus* of Bossuet (p. 83) and the air from Dom Parisot (p. 97). The most of them are of modern date; thus for example we are indebted to Father Desnoyelles and Comire, S. J., for the notes of several canticles, and we owe some fine musical compositions to Abbé Boddaert of Cambrai. We notice among the authors the names of Fathers R. Flament and J. Lacroix, who present us with the *Cantional*. Probably Father Réne Flament himself is designated by the initials placed over the text of several beautiful canticles. Among those who have set the words to music are Fathers Dellerba Joseph Praneuf and C. Vidal, members of the Congregation of the Mission.


After the rules on Preaching drawn up by the Council of Trent, a magnificent series of precepts have been unfolded; we hear St. Augustine and St. Jerome; we read the rules given by St. Francis Borgia, St. Francis de Sales and Saint Vincent de Paul. The official letter on Christian preaching published in the name of Leo XIII., by the Sacred Congr. of Bishops and Regulars in 1894, crowns this collection of precepts; can anything grander,
more apostolic be desired? Such is the matter treated by this admirable book.

A list which concludes the volume indicates the principal didactic works on preaching: for Spain, Louis of Grenada and his *Retorica Sagrada*; in France, Mgr. Dupanloup, Father Hamon, pastor of Saint Sulpice, Father Monsabre, who have traced out maxims which they had already illustrated in their own example; in Ireland Rev. T. J. Potter: *Sacred Eloquence* (Dublin, 1883), and Father McNamara, C. M.: *Sacred Rhetoric* (Dublin, 1881), etc.

Thus the reader has before him the technical part of preaching: Father Boyle's work is in itself a furnace whence the Christian orator may draw an increase of the sacred fire that should inflame the apostolic man.
CONTENTS: 3.

Jubilee of the Pontificate of His Holiness Leo XIII. .......... 291
Elections at the Community of the Sisters of Charity. .......... 292
Feast of the Translation of the Relics of Saint Vincent de Paul, at
the International House of Studies at Rome: Sermon by
Mgr. Laperrine d'Hautpoul. .... 292, 294

EUROPE

FRANCE

La Rochelle.—The Holy Father Commends the Organization of
Studies in the Ecclesiastical Seminary. ................. 304
Cambrai.—Letter from Cardinal Rampolla to the Superior of the
Ecclesiastical Seminary. ...................... Ibid
Cause of the Sisters of Arras. ................. 305

GERMANY

Cologne.—Origin and Development of the Works of the Sisters of
Charity in this Province: Celebration of the Fiftieth
Anniversary at Nippes. ................. 306, 311

AUSTRIA

Death of Rev. William Mungersdorf, Visitor (May 18, 1902). .. 314

HOLLAND

Susteren—Establishment of the Sisters of Charity in the Diocese
of Ruremonde: Rev. V. Meuffels, C. M. ......... 317
— Cordial Welcome Extended to the Sisters: Progress of
the Work. Sr. Wauters. .......... 319, 321

ASIA

CHINA

PEKIN and NORTH TCHÉ-LY.

Solemn Audience Granted to the Bishop of Pekin and his Coadjutor
by the Emperor and Empress: Results of the Audience.
Mgr. Favier. ....... 323, 236
CONTENTS

Brief of His Holiness Leo XIII. ......................................................... 327
Imperial Decree. ........................................................................ 330

Report by Rev. L. Boscat, Visitor and Procurator of the Lazarists
in China, on the War with the Boxers (Concluded). ................ 333

At Youn-ning and Yu-tcheou in 1900. Rev. E. Catheline, C. M. 342

Events in Suen-hoa-fou, in 1900. Rev. J. M. Planchet, C. M. 346

EAST and WEST TCHE-LY:

Episode in the War with the Boxers: Torture inflicted on a Christian
Catechist. ........................................................................ 348

Tchen-Ting-Fou.— Sad Events of the War. Rev. T. Ceska, C. M. 353
— Passage of the Emperor. Rev. H. Hercouet, C. M. .............. 355

NORTH and SOUTH KIANG-SI:

Kiou-Kiang.—Inundations: Conversions. Rev. L. Fatiguet, C. M. 356

— Establishment of the Sisters: Yao-tcheou. Sr. Boste. .... 359, 360

PERSIA

Tauris and Ourmiah—Progress of the Works. Mgr Lesne. .... 362

SYRIA

Caiffa.—Description of the City: Interesting Work of the Creche
and School. Sr. Vincent Sion. ........................................ 363

AFRICA

ABYSSINIA

Alitiena.—Students of the Seminary to the Superior General. 370
— Items Relative to the Mission. Rev. E. Gruson, C. M. 371

SOUTH MADAGASCAR

Fort-Dauphin.—Industry of the Natives: Journey to the Valley of
the Matatanas. Mgr. Crouzet, C. M. .................. 372, 373

SOUTH AMERICA

Latin America. ................................................................. 389

COLOMBIA

Letter to a Missionary on the Condition of the Country in 1902. 392
CONTENTS

BRAZIL
Bahia.—Missions Here and Elsewhere. Rev. P. Rocha, C. M. 393

CENTRAL AMERICA

SALVADOR
San Salvador.—Missions: Catechism, the Capital Work in these Countries. Rev. C. Hetuin, C. M. 400

GUATEMALA
Guatemala.—Religious Prospects. 403
Quezaltenango.—Earthquake: Ruin and Desolation. Sr. Thouluc. 404

OUR DEPARTED: Our Missionaries: Our Sisters. 406, 407
Favors attributed to the Miraculous Medal. 410, 411
— — Water Blessed with the Relic of Saint Vincent. 412
— — Blessed Perboyre and Clet. 413, 414

Hymns (Latin and English) to our Blessed Martyrs:
Francis Regis Clet, and John Gabriel Perboyre. 416, 418

BOOK NOTICES. 419

ILLUSTRATIONS: Translation of the Relics of Saint Vincent de Paul, at Paris in 1830. 297
Central-House of the Sisters of Charity at Nippes near Cologne. 316
Church of Our Lady of Victory at Tien-tsin. 336
Portraits of Fathers Louis Garrigues, 340; Maurice Doré, 344; Pascal d'Addosio, 348; Claude Chavanne 352.