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.

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SAINT JOSEPH'S HOUSE

EMMITSBURG, MARYLAND

U. S. N. AMERICA.
THE GENERAL ASSEMBLY.

The General Assembly which, according to the Constitutions, was to be convoked this year, was held at Paris in the Mother-House of the Congregation of the Mission, from July twenty-seventh to August third.

The Assembly was characterized by sentiments of the utmost deference towards the Superior General and great cordiality among the members.

At the last session when the prayers closing the Assembly had been recited, Father Arnaiz, Visitor of the Spanish Province, who for the time of the Assembly had been appointed Assistant, addressed the Superior as follows:1

"The fourth of the coming September will complete the twenty-fifth year since the election of Our Most Honored Father, Anthony Fiat. It seems opportune that, on the occasion of so important an event, we, the members of this twenty-sixth General Assembly which is now closing, should offer to our Superior General, who bears us so tender an affection, our heartfelt congratulations, while we

1 Cum vigesimus quintus anniversarius electionis in Sup. gen. Rdmi Patris nostri Antonii Fiat die quarta septembris proximi adimpleatur videtur mihi peropportunum, quod omnia hujus finiendi Conventus XXVI membra, tam magni eventus occasione, amantissimo nostro Superiori gen., omnia bona ominemur, atque illud precipue, ut per longissimum tempus duplicemfamiliam ipsi carissimam, prosperam in omnibus ac multiplicantam videat adhuc in terris.

Accipe, optime Pater, cum his votis omnium hic adstantium absentiumque tuorum filiorum sacerdotum amplissima corda. Accipe tuorum scho- lasticorum ad diversas nationes pertinentium, tenerum amorem intimamque gratitudinem ob domum internationalem quam Rome eisdem sapienter preparasti ad gradus suscipiendos academicos. Accipe etiam humilium fratum coadjuturum in tuam personam ardentissimam filialemque venerationem. Accipe tandem totius Congregationis a nobis representate ilam tecum tuaque persona, que inter vitem est et palmitem, arctissimam unionem, sub uno Domino Nostro Jesu-Christo.
pray that for many years to come, he may live to behold the increase and prosperity of the double Family he loves so well.

"Accept then, beloved Father, with our good wishes, the loving hearts of your sons, the priests: of those here present and of those who are absent. Accept from the students of divers nations the testimony of a sincere affection, and their profound gratitude for the international House of Studies so wisely established by you in Rome, that they may there receive their academic degrees. (Applause). Accept from our coadjutor brothers the humble expression of their deep and filial veneration. In fine, accept from the entire Congregation represented by us, the testimony of our intimate union with you,—a union like to that which exists between the vine and its branches under our Sovereign Master, our Lord Jesus Christ.” (Applause).

READINGS FOR FEASTS
(Continued).

SEPTEMBER 27TH.—DEATH OF SAINT VINCENT DE PAUL.

In Holy Writ we read: *Precious in the sight of the Lord is the death of His Saints* (Ps. 115).

This death is precious because it is the conclusion of a series of merits and good works upon earth; it is also precious for the dying saint, as it is the gate of heaven.

On September twenty-seventh 1660, Vincent de Paul after a life of more than eighty years, filled with the love of God and charity for men, gave up his soul into the hands of his Creator. From one of his historians we borrow the account of this holy death.

ST. VINCENT DE PAUL ESCORTED TO HEAVEN

BY FAITH, HOPE AND CHARITY

After a painting by M. Crauk in the Church of St. Anne
at Amiens; saec. xix.

From *Saint Vincent de Paul et sa mission sociale*,
by A. Loth: published by Dumoulin.

Published by Via Sapientiae, 1902
I. — PRELIMINARIES OF THE DEATH OF THE SERVANT OF GOD.

In 1645, that is about fifteen years before God called Saint Vincent to Himself, the Company of the Mission was threatened with the loss of its holy Founder. Infirmities of long standing, to which later ones were added, incessant labors, the martyrdom of the Council of Conscience,—all this so exhausted his strength that he was reduced to the last extremity. The faith and charity of the holy priest however were not diminished; to nourish them he communicated daily and even in delirium, the ardor of these virtues was apparent.

Father Saint Jure found him in this condition when, like many other virtuous souls in Paris, on hearing of his illness, he hastened to visit him. Having asked the holy old man, who was delirious, what thoughts occupied him, he answered, without however recognizing the Father: "In spiritu humilitatis et in animo contrito suscipiamur a te, Domine!" A cry of humility, the echo of his entire life, rather than a reply to the question which probably he had not heard.

Meanwhile there was great sorrow among all good souls, immeasurably greater was that of his children. What prayers and tears! What supplications were poured forth to Our Lady of Chartres, and at other revered sanctuaries! A young missionary of Amiens, Anthony Dufour, went farther than this. He was ill when the news reached him that his Father was in danger, and he begged of God to accept his life which he considered useless, in exchange for one so necessary to the Church, to the State, and to the Company. God accepted the heroic offer, and at that very moment, Vincent de Paul seemed to return to life, while Dufour rapidly declined: at midnight he was no more.
At that hour three raps were heard on the Saint's door; one of the Brothers in waiting, hastened to open it, but found no one. "Brother," said Vincent to him, "I beg you to recite beside me the office of the dead." The next morning when the young cleric learned the death of Du-four, he was convinced that the holy old man had been supernaturally apprized of it.

From that time, the infirmities of Vincent, the beginning of which dates back to the period of his abode in the house of de Gondi, or rather to the time of his slavery, were continual. He had always been very sensitive to changes of season, and subject to attacks of fever lasting three or four days, and sometimes more than two weeks. Even during these spells, as the infirmarian of St. Lazare affirms, he sought no relief, nor did he interrupt his labors or exercises. "It is nothing," said he; "it is only my little fever." The only remedy he employed—one more painful than the malady itself, was to induce perspiration several nights in succession, and this even in the heat of summer, thus rendering the short hours allotted to repose a kind of martyrdom.

What must have been the days succeeding such nights! Drowsiness from want of sleep, overpowered him in the midst of his occupations and visits, which he did not discontinue.

To his ordinary fever was added a quartan fever which attacked him at different times in the year. He dealt with this pretty much as with the former, and it was precisely at these times that he rendered the greatest services to God and to the poor.

When the Saint was about eighty years of age the malady exceeded his strength. He suffered for a long time from erysipelas which was followed by a fever causing inflammation in the legs. He was then forced to keep his bed for some time and his room for nearly two months; and
for the first time his children succeeded in making him take a room with a fireplace.

In 1658 he was attacked by a pain in the eye, from which he suffered for a long time without wishing to employ a remedy. The physician had ordered the warm blood of a pigeon to be applied, but when the Brother brought in the pigeon and prepared to kill it, Vincent exclaimed, “No, no, I will never consent! This innocent bird represents my Saviour to me, and God will cure me by other means.”

Vincent was indifferent in regard to life or death, to health or sickness, and equally so when there was question of remedies. If a medicine was ordered which he suspected would be injurious to him, he took it and was as well satisfied with the bad effect it produced as if it had proved successful.

II.—THOUGHTS OF THE SERVANT OF GOD ON SICKNESS.

Before describing the last days of Vincent de Paul, let us listen to the teachings of the Saint relative to the trial of suffering.

He blessed God for it, and from his own maladies he took occasion to exhort his children, in his letters and conferences, to patience in illness. “Sickness”, he wrote to one of them, “makes us know ourselves much better; but in suffering, impatience and melancholy assail the most resolute. However, as these injure only the weak, you have rather profited by them, so that they have not hurt you because our Lord has fortified you in the practice of seeking His good pleasure; this strength is evident in the resolution you have taken to courageously resist these enemies, and I hope it will be still more apparent in the victories you will gain by suffering henceforth for the love of God, not only with patience, but even with joy and pleasure.”

In speaking to his Community he said: “We must acknowledge that the state of sickness is painful and almost
insupportable to nature; yet, it is one of the most powerful means employed by God to bring us back to our duty, to detach our affections from sin, and to fill us with His gifts and graces. O my Saviour, who hast suffered so much, who hast died to redeem us, and to teach us how much this condition can glorify God and contribute to our sanctification, give us to understand the treasure concealed in sickness! By it, Gentlemen, souls are purified, and they who are destitute of virtue, have herein an efficacious means of acquiring it: no better condition could be found for the practice of it. Sickness opens a vast field for the exercise of faith; hope shines forth with greater lustre; resignation, love of God, and all other virtues find exercise herein. In sickness we learn to know what each one is: it is a gauge by which you can safely measure the virtue of each; whether he has much or little, or none at all. A man is never better known than in the infirmary: here we may justly estimate merit or demerit; hence we see how important it is to conduct ourselves properly in time of sickness. Oh! that we could imitate that good servant of God who, being confined to his bed made of it a throne of glory! He surrounded himself with the holy mysteries of our religion. Above the bed, he placed the picture of the Most Holy Trinity; at the head, that of the Incarnation; on one side, the Circumcision, on the other, the Blessed Sacrament; at the foot, the Crucifixion; and wherever he turned, whether to the right or to the left, whether he raised his eyes, or cast them down, he found himself environed by these divine mysteries, and as it were, plunged in God. Oh! the beautiful light, Gentlemen, the beautiful light! If God would grant us such a grace, how happy we should be! However, we have reason to praise God, because through His goodness and mercy, there are in the Company infirm and sick members who bear their sufferings with patience and give examples of every virtue. Let us thank God for having
given us such subjects; I have said many times, and cannot help repeating it, that we ought to consider the sick and suffering as the blessing of the Company.

"Look upon infirmities and afflictions as coming from God. Health, sickness, life, and death overtake us by the order of His providence, and in what manner soever these become our portion, it is always for the welfare and salvation of the soul.

"I knew a man," he continues, "who could neither read nor write; he was named Brother Anthony—his portrait is in our hall. He was filled with the spirit of God; he called every one brother, or if a woman, sister; even in speaking to the queen, he called her sister. Every one was anxious to see him. One day some one said to him: 'But, Brother, how do you comport yourself when sickness surprises you? What use do you make of it?'—'I accept it,' said he, 'as an exercise that God sends me. For example, if it is a fever I say: Well, Sister Fever, or Sickness, you come from God, you are welcome; and then I let God do His will in me.' Behold, Gentlemen, the use this good Brother made of his sufferings. Thus are the servants of Jesus Christ, lovers of the Cross, accustomed to act."

Then reflecting on himself, the Saint exclaimed: "Oh! miserable that I am, what ill use I have made of sickness and the little inconveniences God has been pleased to send me! Help me, my Brothers, to obtain from God the grace to make a better use of those which His divine Majesty may send me in my advanced age and in the short time I have still to remain on earth."1

The best sermon of Vincent de Paul was his example, especially in the prolonged and cruel infirmities of his old age, borne with peace and sweet resignation. Biographers have enumerated and he himself has revealed his many ailments; but all this is nothing in comparison with what

1 Conference, June 28, 1658.
he had to endure from 1656 by the swelling and ulceration of his legs. He felt the first symptoms of this infirmity forty-five years before, that is from the time of his captivity in Tunis. During this long period he had moments of such weakness and pain from his swollen limbs, that he could neither walk nor stand.

The evil made frightful progress; and from the beginning of 1659, it was no longer possible for Vincent to leave the house. However, he continued for some time to go to the chapel for meditation and Mass, and to the conference hall to preside at the assemblies of his children; at the Tuesday Conferences of the ecclesiastics; or at those of the Ladies of Charity, who preferred to go to the extremity of Paris rather than be deprived of the happiness of seeing and hearing him.

Towards the close of the year 1659, he was deprived of the consolation of celebrating Holy Mass in the assembly of the faithful, and was obliged to say it in the infirmary chapel; a few months later he could no longer stand, but at the cost of intense suffering he continued to assist at the august Sacrifice every day, even to that of his death. He dragged himself on crutches from his room to the chapel, and although this motion reopened and irritated his sores, his countenance indicated nothing of the torture which his unsteady efforts to walk betrayed.

His nights were even more painful than his days. He would have only a hard straw mattress on which he passed five or six hours, not indeed in repose, but in continued suffering and in excruciating pain. He himself admitted this, first in a letter, then in conversation with one of his priests. "I have concealed my condition from you as long as I could", he wrote to an intimate friend; "I did not wish to tell you of my sufferings, for fear of grieving you. But, O good God, how long shall we be so tender of ourselves as not dare to speak of our happiness in being visited by
Thee! May our Lord vouchsafe to strengthen us and give us grace to find our pleasure in His will!” And one of our missionaries having said to him: “It seems to me that your sufferings daily increase,” the Saint replied: “True, from the sole of my foot to the crown of my head, I feel them increasing. But alas! what an account I shall have to render at God’s tribunal before which I must shortly appear, if I do not make a good use of them!”

But the Saint did not wish to be pitied, above all, if the compassion expressed savored of murmuring against Providence. The same Missionary having entered his room while his ulcerated legs were being dressed, and seeing him in great pain, said: “O! Sir, how distressing are your sufferings!”—“What,” interrupted the holy old man “do you say that the work of God and what He ordains in making a miserable man like me suffer, is distressing? May God forgive you, Sir, for what you have said, for such is not the language of Jesus Christ! Is it not just that the guilty should suffer, and do we not belong to God more than to ourselves?”

III.—THE LAST DAYS: UNINTERRUPTED LABORS, AND PREPARATION FOR DEATH.

Meanwhile, Vincent de Paul who was daily declining, continued to treat his body with extreme rigor, ingeniously discarding even in his greatest necessity, all the comforts with which his friends, especially Madame d’Aiguillon and other Ladies of Charity, wished to provide him.

His mind always clear, his soul ever strong and active in a body weakened by age and infirmity, he continued to direct his Congregation and its works. In his armchair, to which his condition condemned him, he was present and presided over all. He received visits of every kind from without and within; always cheerful, always serene,
mild and affable in tone, words, and manner. If questioned concerning his malady he would answer: “It is nothing” or “What is it in comparison with the sufferings of our Lord and the chastisements I have deserved?” then he would adroitly change the conversation, and from his own afflictions, which he wished others to forget, he passed to those of his visitor, to compassionate and console him. Although it was difficult for him to speak, he prolonged the conversation, discoursing for more than half an hour with as much grace, vigor, order, and unction as in his best days.

He applied himself to all the functions of his charge; often assembling the officers of the house and his Assistants, speaking to them conjointly, or to each in particular as circumstances required; asking an account of the state of their affairs, deliberating with them, and giving his orders. He regulated the missions, appointing for them the best qualified subjects, whom he called to him that he might trace out for them their plan of conduct.

Not less zealous for other Communities of which he had charge, than for his own Congregation, he sent some of his priests to take the place which he could no longer occupy; but, beforehand, particularly in important matters, he instructed them so fully and in such details, that they had only to repeat and follow what he had told them: thus it was always he who spoke and acted in their person.

By his correspondence, continued to even one or two days before his death, he governed the distant missions as well as those that were near. The clearness and wisdom of his replies gave the provinces no suspicion of his physical condition, and letters to him became daily more numerous. He read them all, replied to all. He often took the initiative either to impart tidings concerning the Community, or useful regulations for the good of the Church and the poor.

He took advantage of an enforced rest to pay a last trib-
ute of gratitude to his two illustrious benefactors, Cardinal de Retz and Rev. Father de Gondi. These two touching letters are still in our possession.

It is needless to add that amidst these occupations so overwhelming for an aged man in a dying condition, his exercises of piety were never omitted. He even multiplied them in his last days, to prepare more immediately for death. For many years, however, he had been making this preparation, not only by his admirable deeds of charity, but by special acts. Each day after Mass, he recited the prayers of the agonizing and of the recommendation of the soul; and in the evening he placed himself in the state to render an account of himself should God call him during the night.

All these practices became known by chance, or rather by permission of Providence. Shortly before the death of Vincent, a priest of St. Lazare writing to a confrère, spoke of the suffering condition of the Saint and the apprehensions of the Company; and, without reflecting, he went according to custom, to give the letter to his Superior that he might read it, which he did. At these words of the letter: “Mr. Vincent is visibly declining, and according to all appearances, we shall soon lose him”, he was moved, and paused. Far from accusing the Missionary of imprudence, he said to himself: “This good priest wishes to give me a salutary counsel and a warning to be ready”. A moment after in his humility he asked himself: “Have I not had the misfortune of causing some pain or scandal to this priest?” Sending for him at once, he said; “Sir, I most humbly thank you for the good advice you have given me; you have caused me pleasure I assure you; and I beg you to complete this act of charity, by telling me what other defects you have observed in me”. “O Sir,” replied the poor Missionary confused and disconcerted, “I assure you in my turn, that I had not the remotest thought of giving you a lesson,
and my fault was through inadvertence”. — “Be tranquil”, said the holy old man, “I shall love and honor you all the more. With regard to the warning that I thought you wished to give me, I will tell you simply, that God has given me the grace to avoid speaking on the subject; but that you may not be scandalized in seeing that I make no extraordinary preparation I say to you that for eighteen years I have not retired to rest without having placed myself in the disposition to die the same night”.

For a long time this thought and practice had been familiar to the Saint, for we find this note written by him more than twenty-five years before: “I was dangerously ill for two or three days; this made me think of death. By the grace of God I adore His will and consent to it with all my heart; and examining myself on what would cause me trouble, I find nothing, except that we have not yet drawn up our Rules”.

Long before, then, this faithful servant, like the servant of the Gospel, had his loins girt and his lamp burning to meet his Master and to open the door for Him when He should knock. This last moment was always present to his mind and to it he often called the attention of his children. “One of these days,” he would say to them, “the wretched body of this old sinner will be put in the ground; it will be reduced to ashes, and you will trample it under foot”. And when asked his age he would say: “For so many years I have abused the grace of God. Heu mihi quia incolatus meus prolongatus est! Alas! O Lord, I am living too long, because there is no amendment in my life, and my sins have multiplied with my years!” When announcing the death of one of his missionaries he would add: “Thou dost leave me, my God, and take Thy servants to Thyself. I am the cockle ever uselessly encumbering the ground and spoiling the good grain which Thou
Meanwhile the rumor of the illness and approaching death of the holy priest spread throughout France and reached Italy. Alexander VII, knowing how useful he was to the Church, immediately sent a brief dispensing him from the divine office which he piously persisted in reciting. Cardinal Durazzo, Archbishop of Genoa, Cardinal Ludovisi, Grand Penitentiary of Rome, and Cardinal Bagni, formerly Nuncio in France, each wrote him, begging him to do all in his power to preserve his precious life for the glory of God and the good of the people.

At the time in which these letters were written, the ordinary weakness of the Saint, which was ever on the increase, and his sleepless nights, brought on him a drowsiness which he could not overcome. He saw in this a forerunner of approaching death: "It is the brother," said he, smiling, "coming a little before the sister." Still, the week before his death, he rallied somewhat; he communicated every day at Mass in the chapel. During that week he had been much occupied, on account of the departure of missionaries and sisters for Poland, and the election of a Superioress for the Sisters of Charity. But, on September twenty-fifth, towards noon, the stupor became heavier than usual: this time it was indeed the messenger of death, for the Saint had only one more day to live.

IV.—THE LAST DAY.

A priest of the Mission has left us an account of this last day. Sunday, September twenty-sixth, Vincent rose and dressed; although a little drowsy he was carried to Mass, at which he communicated; after this the heaviness so increased that the physician, on his return, considered him in danger. About half-past six that evening, it was thought prudent to administer Extreme Unction. Father D'Horgny who
was to discharge this sorrowful ministry, first interrogated
the venerable patient, according to custom: "Sir, do you
not wish to receive the last Sacraments?"—"Yes."—"Do
you believe all that the Church believes?"—"Yes."—And
so on.

The usual questions finished, Father D'Horgny contin­
ued: "Do you ask pardon of all?"—"With all my heart."—
"Do you pardon all?"—"No one ever..." He stopped here,
but the conclusion evidently was: "has offended me."
The Saint listened attentively and at each unction an­
swered: "Amen." At the last one, he opened his eyes and
looked upon those around him with a joyful smile. The
assistants profiting by this moment, asked his blessing for
all his children. "It is not for me...;" he was not able to
finish the humble acknowledgement which he had so many
times made: "It is not for me, unworthy and miserable,
to bless you."

About nine o'clock in the evening, the older members of
the Company came to make their last visit; as a parting
word, each one addressed him in the language of Holy
Scripture: Paratumcor meum, etc.; and, as at the voice of
the angel of the resurrection, he was aroused from his
sleep for a moment, and repeated: Paratum... Fathers
D'Horgny and Berthe renewed the request that he would
bless all his children, friends and benefactors; and this
time, raising his eyes and meeting those of his kneeling
sons, he replied distinctly: "God bless you!" The Fathers
thus comforted retired, bearing away with them this bless­
ing as a precious legacy from their Father. Those who
remained through the night suggested from time to time
some little ejaculations: Mater gratiae, Mater misericordiae!
and he answered: Mater gratiae...; again: Mater Dei, me­
mento mei! which aspiration he repeated entirely. But he
loved most the invocation; Deus in adjutorium.

Later, when asked again to bless his family, he said:
“May God bless it!” and gathering all his strength, he raised his hand and added; “Qui coepit, opus, ipse perficiet”.

At two o’clock in the morning his face became pallid and covered with the sweat of death. One of the priests commenced the Credo: “Credo in Deum Patrem;” he repeated: “Credo,” and kissed the Crucifix which he held in his hand;—“Credo in Jesum Christum;”—“Credo,” he repeated and kissed his Crucifix. “Spero,” continued the priest, “in te speravi; in Domino confido;”—“Confido,” responded the dying Saint, his countenance peaceful, and again he kissed his Crucifix the object of his faith, the pledge of his firm hope.

Towards four o’clock his face became of a ruddy hue which soon changed to a snowy white. Aspirations were made which the holy man tried to repeat. The moment of death had come, but there was no struggle, no convulsion: a slight gasp and his soul had returned to God.

This was a little after four o’clock—a sacred hour at which he had risen daily for more than fifty years. On this last day he was faithful to his Rule and at half past four he was in the presence of God, but this time to enjoy Him for ever.

He died in his chair, fully clothed: he remained seated in the position in which he had breathed his last, his countenance wearing an expression of venerable beauty, a reflex from his blessed soul, happy in heaven.

The body of the Saint was exposed on Tuesday, September twenty-eighth, and the Missionaries were powerless to ward off the crowds, who cut his vestments, so eager were they to have a relic of him. His funeral was honored by the presence of the Prince de Conti; of Piccolomini, Archbishop of Cæsarea, Papal Nuncio; of six bishops; of Presidents Mortiers, Nesmond, and Mesmes; of many parish priests of Paris; a large number of ecclesiastics and mem-
bers of divers religious orders. The Princess de Conti was also present, with the Duchess d’Aiguillon and a crowd of noble ladies, those particularly whom Mr. Vincent, for so long a time, had assembled on Wednesdays for the assistance of the sick at the Hotel Dieu and the poor of the provinces, desolated by public scourges.” This is what we learn from Bossuet, an eye witness, in his testimony of 1702, on the eminent virtues of Vincent de Paul; he had come, with almost all the ecclesiastics of the Tuesday Conferences, to render a last homage to the holy priest whose sacerdotal spirit he so much admired. Innumerable were the people, especially the poor, the privileged friends of the deceased.

In this funeral assembly the Sisters of Charity were in great numbers; they had been the special objects of the care and of the pure affection of Vincent de Paul, and consequently they felt more as orphans than the rest of his family—more disconsolate at his loss than all others.

About two months later, a large assembly met in the church of Saint Germain-l'Auxerrois. The priests of the Tuesday Conferences wished to celebrate there, at their own expense, a magnificent service in honor of their venerated Superior. Henri de Maupas du Tour, Bishop of Puy, who for many years was a frequent visitor of Vincent and a witness of his holy life, delivered the funeral oration.

He feared not to select for his text these words of Holy Writ: “His praise is in all the Churches: Cujus Ictus est per omnes ecclesias.” We quote a page of this discourse, a résumé of the life and works of Vincent: “Gentlemen”, exclaimed the Bishop of Puy, “we must say frankly and without exaggeration: It is Vincent de Paul whom the hand of God has chosen to carry to His people the tables of the law; it is he, who by his admirable zeal and that of his worthy children, has sanctified millions of souls in the
Missions; who provided spiritual and temporal succor for entire provinces ruined by the evils of war; who has rescued thousands of creatures from the gates of death; who has saved from shipwreck unfortunate souls who by a fatal and almost necessary alliance, had joined to a profound ignorance of our sacred mysteries and of the Christian virtues essential for salvation, a shameful prostitution to crime and licentiousness; and who, in a word, seemed to know God only by the rigor of His vengeance and the eternity of His punishments. Yes, Gentlemen, we must acknowledge that it is Vincent de Paul who has almost changed the face of the Church by his conferences and instructions, as also by the establishment of so many seminaries; he it is who has restored the former glory of the clergy by the ordination exercises, by spiritual retreats, by opening his heart and his hand, to extend a welcome to all, lovingly admitting all who wished to profit by this holy school of true ecclesiastical discipline; he it is who has withdrawn from irregularity so many ministers of the altar who, regardless of the rules of a legitimate vocation, had rashly engaged in the awful functions of the sacred ministry through motives of sordid interest; he it is who formed those noble subjects now filling many of our dioceses, thus furnishing France with eminent prelates; he has been the instrument and organ of the greatest designs and the most important undertakings both for the glory of God, the advantage of religion, and for the happiness of the state. Nevertheless, we behold this great man who was entitled to so many crowns of glory, hidden in his humility, lost in the consideration of his nothingness, ardently desiring to be treated as an object of contempt. This perfect humility, Gentlemen, elicits the praise of men and the esteem of Angels.

1 Funeral Oration in memory of the late Mr. Vincent de Paul, etc., in 4, Paris, 1661, p. 8--10.
At this epoch, 1660, only two months after the death of the Saint, we see almost as clearly as to-day, all the grandeur of his works; the importance of the services he rendered to France and to the Church.

The Servant of God was beatified in 1729 by Pope Benedict XIII, and canonized in 1737 by Pope Clement XII.

In union with the Church, let us conclude with the prayer of the office consecrated in the liturgy to Saint Vincent de Paul: “O God, who by Blessed Saint Vincent didst found a new family in Thy Church, to labor therein for the salvation of the poor and for the maintenance of discipline among the clergy; grant we beseech Thee, that being animated by the same spirit with which he was filled, we may love what he loved, and practise what he taught: Through our Lord Jesus Christ, Thy Son, who being God, livest and reigneth with Thee, for ever and ever. Amen.”

CAUSES OF BEATIFICATION AND OF CANONIZATION.

The Analecta Ecclesiastica published in Rome, contains in the August number of 1901, a list of all the Causes of beatification then in progress.

Four of these concern the Congregation of the Mission and the Company of the Sisters of Charity:


2. Venerable Louise de Marillac, Widow Le Gras, Co-foundress of the Sisters of Charity († 1659); Cause of the
diocese of Paris, June tenth, 1895. The apostolic process on the virtues and miracles in particular, to be examined His Eminence, Cardinal Aloisi Masella, Reporter; Mgr. Raphael Virili, Postulator.


4. The Servant of God, Catherine Labouré, of the Sisters of Charity, († 1876); Cause of the diocese of Paris. Decree opening the process of the Ordinary, July ninth, 1900. His Eminence, Cardinal Aloisi Masella, Reporter; Mgr. Raphael Virili, Postulator of the Cause.

Later, in letters from the United States, information will be given of the Cause of Rev. Father de Andreis.
FRANCE

CLOSING OF ESTABLISHMENTS

Our readers are aware that, in virtue of a decree of August first, 1902, all schools conducted by religious Congregations in France have been closed. Among these establishments were fifteen free schools under the charge of the Sisters of Charity. The Lazarists have been forced to relinquish the five preparatory seminaries that were under their direction at Evreux, Montpellier, Saint Pons, Marseilles and Nice.

Under such circumstances it is the duty of all to remember that we should be ready to share the destiny of the Church, which is to suffer here below. How long must this period of trial endure for France? No one can say. Thirty years ago, Germany and Italy passed through the same ordeal and the effects are still felt in those countries. Spain also was severely tried, but the readjustment was not so long delayed.

We know that, in any case, we should have recourse to prayer which is all-powerful with Almighty God.

PARIS

DEDICATION OF THE CHAPEL IN ST. JOSEPH'S HOSPITAL:
SERMON BY THE BISHOP OF ORLEANS

A few months ago (March 1902,) at St. Joseph's Hospital in Paris, served by the Sisters of Charity, the annual meeting of the benefactors was held in the new chapel, Mgr. Touchet, Bishop of Orleans, presiding. His Eminence Cardinal Richard, Archbishop of Paris, prevented by illness from attending, sent his regrets at not being able to accept the invita-

tion to be present in this chapel, whose cornerstone he had blessed some three years ago. Count Peter de Kergorlay presented the financial report, Viscount Melchior de Vogue, of the French Academy, the general report. His Lordship, Mgr. Touchet, delivered an eloquent address from which a few extracts are given here:

_In the Name of the Father, and of the Son, and of the Holy Ghost. Amen._

**Beloved Brethren,**

On the day following that whereon He had announced the institution of the Holy Eucharist, as if impelled by the tender love with which His Heart was overflowing, our Lord _Jesus Christ_ cried out: “Come to Me, all you that labor and are burdened and I will refresh you!”

Is there, think you, in the Gospel, a more astounding utterance than this?

Our own Lacordaire regarded as the most amazing of all the expressions of Scripture that order given by _Jesus_ to the Twelve, to convert the whole world: “Go, teach all nations. Fear not: I have overcome the world!”

“I have overcome the world,” He repeated, “I have overcome the world.” Has so startling an assertion ever been heard? Perchance at that moment the powerful orator thought not of the invitation: “Come to Me, all you that labor and are burdened and I will refresh you.”

There have been found those who pretended to conquer the world, and in that order of ideas and facts, certain names rise unbidden to the lips.

To repeat these names here would be strangely out of place, since long ago you were familiar with them from Alexander to Caesar, from Caesar to Attila, from Attila to Charlemagne, from Charlemagne to Bonaparte: but what has never been seen nor heard, is any other than _Jesus_, standing in the face of humanity to cry or to murmur (I know not which): “Humanity, crucified, bathed in sweat and blood; Humanity sinking beneath thy burden, come to
Me; I will support thy steps, and wipe away thy tears. I am,—dost thou hear, I am the infallible and unwearying Physician. Come to Me, come!

Now remark, that what Jesus promises, that, He accomplishes. Calmly does He soothe and refresh the suffering and the weary who approach Him with confidence. Hence, in any case, a hospital is incomplete—a hospital, the abode of suffering, of labor, of devotedness—when deprived of a chapel, that is to say of the place where Jesus gives audience and fulfils His venerable, sacred office of Consoler.

The Bishop of Orleans here explained what he termed "the grace of this chapel for the multiplied and varied household of St. Joseph's Hospital: benefactors, physicians." He then continued:

And you, my dear Sisters of Saint Vincent de Paul, with what eyes, with what hearts, do you regard your chapel?

Fear not, I shall not exceed in your praise. That illustrious teacher in the art of writing and of speaking, traced out for us, a moment ago, the rule we must observe towards you, declaring that he could not allow himself to subject your modesty to any trial whatsoever: we have not had time to forget this lesson, therefore you need not fear. I have the right, however, to recall to mind that you are beloved by the people, that you are up to the standard. This standard is very high. In 1848, the bayonets of the insurgents were lowered before your predecessors and along the battalions flew the celebrated password: "Give way, Charity goes there." I know not whether public opinion, so changeable on many points, has altered also in what concerns you. If not, it is probable that you have held faithfully to your traditions. Enough; we shall not dwell longer upon this.

Assuredly however I may be allowed to say what I

1 Viscount Melchior de Vogüé.
think of the hospital sister, in general. I am acquainted with her, having had, in former times, frequent intercourse with her. I am indebted to her for examples that I can never forget, and she has taught me some of the most valuable lessons of my life: therefore, is the hospital sister a marvel among the marvels that God has wrought. He has bestowed upon her a gift so high that it merits the admiration of all who are capable of admiring, and this gift is valor; another has been given her that would compel our adoration, if anything human could be adored,—and that is, tenderness.

She does not wear the long veil of the Carmelite; but holy modesty, carefully and religiously observed, envelops her with prudence and discretion. She is not shielded by the grate of the cloister, but her simple, mild gravity readily impresses all who approach her. She does not recite the divine office, but her thoughts, which habitually travel from the crucifix of the ward to the bed of the sick, are full of God.

In perpetual contact with physical, often with moral miseries, she sees all, understands all, compassionates all. That maternal instinct, which by nature belongs to every woman, generously and powerfully expands the heart of the hospital sister, and is poured out upon whomsoever Providence confides to her care. The stranger who suffers, once her threshold is crossed, is regarded by her as a brother, or a sister. Brave as a hero, she fears no contagion, nor does she shudder at the sight of hideous wounds. She assists the surgeon in his work; and is disturbed neither by the flow of blood, nor the fumes of chloroform.

The physician is encouraged in the discharge of his duty by her presence. Successful in the laboratory or the clinic, his students, his friends, appreciate him, are proud of him, and applaud him. Be that as it may, his duty accomplished, he returns home, to find there his wife and children,
his peace, his happiness. The hospital sister, remains always at the bedside of the sufferer. She will live, she will die, at her post: always devoted, always at her work, always going from the sick to the agonizing, always in obscurity.

But what sustains this valiant woman?

...Gentlemen, the chapel is the fireside of the hospital sister, the "generator" of her courage, according to the happy expression which a moment ago elicited your applause.

There, she finds comfort in her weariness, refreshment in her toil. There, she receives from Almighty God the pure inspirations of sacrifice, and the sweet recompense of duty fulfilled. Interrogate her: without the chapel she cannot accomplish much; with the chapel, almost like St. Paul, she can do all things.

In commencing I alluded to the common lot of humanity; in concluding allow me to emphasize the idea that man seems doomed to suffer.

The ancient Jewish sage said, that from the day whereon man comes forth from the womb of his mother, to that on which he returns to the bosom of the earth, the common mother of all men, he suffers. Admitting that, in this generalization, the poet or the orator may exaggerate, at least it remains true that sooner or later, some for a longer, others for a shorter period, all must make the acquaintance of sorrow. Without examining the exceptions to this rule, we must admit that if the palace does not shut out sorrow, still more keenly is it felt in the lowly habitation of the poor, since, with the misfortunes common to humanity in general, they must bear the trials entailed by poverty. What is to be said when to these, sickness is added?

It was natural that in the face of this situation, man should be ingenious in seeking how and wherewith consolation might be found. The Epicureans have told us: "Drown sorrow in pleasure, you will suffer no more." There is no wisdom in this suggestion. How indeed could one find...
amusement under the pressure of pain? The Stoics say: "You cannot amuse yourself; true, but you can deny the existence of pain. Maintain that it is but a word." Hereby they oppose the truth; for, verily, that which bites, which causes us to writhe, which crushes, which draws blood, which forces us to cry out, to die, — is certainly more than a word. The philosophers of every land have added: "Well, look around you, and seeing that there are many in greater misery than yourself, you will not have the courage to complain." Indeed! Although I no longer dare complain, shall I suffer less? When I shall have beheld the sorrows of others, shall I be healed of my own personal affliction?

St. Paul had suffered; he had experienced the treachery of friendship; the rage of persecutors; the tortures of thirst, of hunger, of imprisonment, of the bastinado; the horrors of temptation; the breath of the angel of darkness had passed over him. But not in the least had his courage diminished. In old age, feeling his end approach, he would leave to his disciples the secret of his energy, hence he wrote: "In eo enim in quo passus est et fuit tentatus, potens est et, eis qui tentantur auxiliari: For in that, wherein He Himself hath suffered and been tempted, He is able to succor them also that are tempted." Jesus has suffered: He knows how to aid those who confide their sorrows to Him. He is the depositary of a soothing balm. As if to confirm this testimony after a lapse of nineteen centuries, the author of La Bonne Souffrance,1 re-echoes the words of St. Paul.

When Jesus is near, the victim of misfortune no longer feels that he is alone. He understands that his trials will bring their recompense, and that the bitter present will be succeeded by a blessed future. The "Beati qui lugent:" "Blessed are they that mourn," is neither a scandal nor a word that he cannot comprehend. He ceases to be the slave, groaning under the odious lash; he becomes the

1. M. Francis Coppée, of the French Academy.
friend who cheerfully suffers for his friend. Thus may be explained the unalterable and supernatural joy of the saints amid the direst afflictions and the most cruel maladies.

Ah! close not the hospital chapels. Open them! Open them! Where churches useless elsewhere, they would be necessary there. Whoever could forget this would rob his bruised and broken-hearted brother of his only hope of peace, which is to be found in resignation. He would defraud his brother and be guilty of high treason against humanity.

Ladies and Gentlemen,
From my heart I thank you.
Thanks, in the name of the poor: you treat them nobly. Thanks, in the name of Paris: for your sake much will be forgiven Paris. Every true Frenchman may express his gratitude for this pardon that you have merited for her.
Finally, thanks, in the name of the Lord Jesus, of our common faith, and of our Mother, the Holy Church; for your works praise Jesus Christ, honor our faith, preach and exalt the Church.

SAINT-SENRIN DE GOURGOY
(Dioceze of Albi)

DEDICATION OF A MONUMENT TO THE MEMORY OF REV. JULES GARRIGUES, LAZARIST, MASSACRED AT PEKIN, IN 1900.—ADDRESS OF ABBE TEYSSEYRE.

A journal of this section gives the following account of the dedication of the monument erected to the memory of Rev. Jules Garrigues, in the church of his native parish, for which we are principally indebted to the zeal of the pastor, Abbé Aussaresses.1 We have also received from Abbé Aussaresses, a precious collection of letters written by Father Garrigues, which have been placed in our archives, and a cast of the bust of the vener­ated Missionary; this bust may be seen in our Hall of Relics, at Paris.

1 La Croix du Tarn, October 6, 1901.
On Monday, September thirtieth, 1901, in the church of Saint Sernin de Gourgoy, a double feast was celebrated: perpetual Adoration, and the erection of a monument to the memory of a martyr.1 Everything, the decorations of the church, the succession of the two ceremonies of the morning, the masterly discourse of the evening, which blended both so harmoniously, the great number of the clergy, and the select attendance from the parish, recalled those mysterious hours wherein, under the vaults of the catacombs, the first Christians assigned a place of honor to the sacred remains of their brethren, near the altar that had formed them to martyrdom.

From the sanctuary arrayed in purple and radiant with the Eucharistic lights, the eye rests upon the monument with its graceful drapery; while at its base one reads, in letters of gold, the name, apostolate, and date of death of Father Garrigues: the whole is surmounted by a superb white marble bust of the martyr. Nothing could be more impressive.

After the solemn Mass of Adoration, the ostensorium was placed within the tabernacle whilst, surrounded by thirty priests—canons, pastors, friends of the Missionary—Father Coitoux, official representative of the Sons of Saint Vincent de Paul, in mourning vestments offered the Holy Sacrifice, gave the final absolution, and then, while Abbé Périllé presided with master touch at the organ, proceeded to bless the cross which honors the memory of the Lazarist martyr. Two brother priests, sons of the parish, the Abbés Pastré, to whom Father Garrigues taught the catechism, assisted the celebrant, as deacon and subdeacon.

In the evening, Father Teysseyrê, pastor of St. Francis of Graulhet, in an eloquent discourse full of sound doc-

1 In using here and further on the word martyr, it is well understood that we do so with all the reserve required by the prescriptions of the Church.—Note of the Annals
trine revealed, the mysterious connection between the double ceremony of the morning.

From the first part we give several extracts; the second part of this beautiful address we present to our readers entire.

_Ubi sum, ego illie et minister meus erit._

Where I am, there also shall my minister be. (John xii., 26.)

The feast which has called us together, my Brethren, irresistibly bears us in thought to the time of the primitive Christians, to those hours wherein, having fallen in the arena, under the teeth of ferocious beasts, by the sword of the gladiator; or having been burned alive in the gardens of the Caesars, our first brethren in the faith, were brought to the catacombs to receive there a place of honor near the altar which had prepared them for martyrdom. From that distant epoch to the present, the Eucharist has not failed in its noble mission of raising up martyrs to God, nor has Christianity ceased to preserve the beautiful custom of erecting monuments to the privileged victims whom the God of the altar assigns for sacrifice. This evening it is the glory of the humble parish of Saint Sernin, after having watered with the blood of one of her most devoted sons the ungrateful soil of China, to honor that son with a place so well befitting his memory, near the altar of sacrifice, in the temple of the God of the Eucharist.

I glance from the altar sparkling with lights, and fragrant with flowers, to the exquisite monument intended to perpetuate, in this church, the memory of the martyr, and fain would my heart know what sacred bonds unite them. This answer will constitute the burden of my discourse.

In the Church, the Eucharist is the school of martyrdom. It is in this school that Rev. Jules Garrigues, our glorious martyr, was formed.—It appears to me that were I able to set forth this twofold thesis, I should have realized your pious and legitimate expectation, as well as that of the venerable pastor by whose invitation I am here.
I.

The Eucharist is, by a double title the school of martyrdom, perpetuating in the Church, by sacrifice, the great tradition of immolation. By Communion the Eucharist bestows on the Christian the most exalted of all graces, that of giving one's self for the love of Christ,—a grace which constitutes the essence of martyrdom. This doctrine is epitomized in a remarkable conference by an illustrious orator of Notre Dame de Paris: "The words of which the Saviour makes use to verify His sacramental presence among us," he says, "are the sacrificial words by which the priest immolates Him mystically. He gives Himself, but by immolation, separating His body from His blood; offering His body and His blood as victim and in the state of victim, His body delivered to death: "quod pro vobis tradetur", His blood shed for us: "qui pro vobis effundetur." Here is the perpetual sacrifice that must remain in the Church as a memorial of the holy Oblation that was consummated upon the cross, the Oblation which is the ceaseless and supreme appeal made to Christianity by the King of martyrs.

On the altar, my Brethren, I see indeed what constitutes the true, the most august sacrifice: the host, the sacrificing priest, the real or equivalent destruction of the victim Faith assures me that the Sacrifice which is offered mystically on the altar is one and the same with the bloody Sacrifice of the Cross. On the altar is the same Victim, the Lamb of God immolated from the beginning of the world, the Victim which was once immolated on Golgotha and which St. John, in his Apocalypse, declares that he beheld as slain; tanquam occisum, consummating in eternity the Sacrifice begun and perpetuated on Calvary and on the altar. Yes, my Brethren, when, turning towards the faithful, the priest presents the host, saying: Ecce Agnus Dei, adore; for, verily, this is the Lamb of God, the holy
Victim of the mystical Sacrifice— the Victim of the Cross. On the altar I find the same sacrifice. Beware, my Brethren, of confounding with other men, this priest whom you see during the holy Mysteries, clothed in sacerdotal vestments. At the altar the priest is no longer a man, he is another Jesus Christ: Sacerdos alter Christus. Listen! it is no longer he who commands, who speaks, it is the Christ who commands and who speaks by his mouth, it is Jesus Christ who immolates and sacrifices. Sacerdos alter Christus.

O Power of the Priest, permit me to salute thee, and from the depths of my soul, to repeat with the Curé of Ars, those words that profoundly humble me, whilst they reveal the grandeur of his office as sacrificer: “If the priest knew what he is at the altar, he would die.”

Who shall tell us, my Brethren, the history of the Eucharistic abasement of a God immolated on the altar? In an expression of strength and truth, St. Paul sums up the humiliations of the Cross. We could not too frequently repeat these words as we glance from the Victim, to the sacrificing priest, to the annihilations of the altar: Exi-nanivit semetipsum. Yes, He was annihilated for us. My Brethren, is there in the whole world, a like school of immolation?

And does not God immolate Himself on the altar only to aim at the destruction of His sacramental life, by the eating of the Victim which is the consummation of the Sacrifice? This consummation is brought about by the gift of self. In the Eucharist, my Brethren, God bestows Himself with an infinite munificence. He gives Himself entire, to all, for all time; and by this generous gift, He excites in those who receive Him a holy emulation to be annihilated and die to self, that they may give themselves entirely
to Him. It is in this sense that it may in all truth be said, that, by frequent Communion above all, the Eucharist is by a second title the school of martyrdom by excellence.

Sublime embrace, my Brethren, wherein through the sacred contact with the flesh of my Saviour, I feel new blood circulating in my veins; the darkness of my mind irradiated by the light of faith, my heart throbbing against the Heart of my Master. A new life, pervading my whole being, elevates me, transforms me,—deifies me. "I live now, not I, but Christ liveth in me." From the inmost recesses of my being comes a voice saying: "Inspice et fac secundum exemplar." I gaze and again I listen; and the same voice repeats: "Greater love than this no man hath, that a man lay down his life for his friends." (John xv, 13.) Emboldened by these words, I also—like the generous Christians of Smyrna—desire to be the "rival of Christ," "\vivimus nos sibi voluit.

This, my Brethren, is the formula of martyrdom. I now understand why, in times of persecution, they were careful to send the sacred Host to the noble victims who might be waiving, and I comprehend too, those words of a celebrated Catholic writer: "The Church derives her life from two principles: the mystical sacrifice of Jesus Christ, and the bleeding sacrifice of the martyrs." At the close of the century which has just elapsed, in a grand prosopopeia which thrilled his auditors, Father Monsabré, the illustrious Dominican who, for over twenty years, had occupied the pulpit at Notre Dame de Paris, exclaimed:

"When I am tossed about upon that stormy sea, where the waves are lashed by the winds of unbelief and egotism, recollecting myself, I seek the mouth of the great river, that in my spiritual geography, I have designated as the river of blood."
"Ascending this river, I contemplate its ravaged shores, still strewn with the plants that a hostile hand hath crushed.

"Behold the budding sweet-brier, nipped ere scarce the blossoms had appeared. Hail, dear Innocents, who on earth had known but Christ and your mothers, and who died in the arms of your mothers, for Christ!

"Behold the spotless lilies. Hail, modest Virgins, who to the stainless white robe have added the royal mantle empurpled by your blood!

"Behold the fruitful olive-trees. Hail, incomparable Mothers, whose love has been conquered by the greatest of loves!

"Behold the lowly shrubs. Hail, Slaves; hail Plebeians, who have raised yourselves from the most obscure condition to the sublime dignity of confessors of the faith!

"Behold the lofty palm-trees. Hail, Nobles and Patri­cians; hail, Princes of this World, who have freely ex­changed glory for opprobrium, and have found your de­light in torments!

"Behold the cedars of Libanus. Hail, Priests; Pontiffs; hail, Apostles of the New Law, whose light shone bright­est, and who were foremost in the ranks to meet death.

"My voyage is ended, I have reached the fountain-head. Before me rises a tree that is dead, but its fruit is im­mortal. It is the Cross. The Cross,—and beneath it is an altar whereon the Christ is immolated. From His feet, from His hands, from His adorable Heart, gush streams of blood. The Christ bears testimony to His Father, the martyrs bear testimony to Christ. The cross, the altar, I have seen them all. Farewell! I descend again to the wide sea, wherein I am a fisher of men, and henceforth, sailing securely in the fragile barque that bears my thoughts, I shall follow the trace of the empurpled furrow that comes from the river of blood."

In other words, my Brethren, the Eucharist, the repro-
duction of the Cross, is the true school of martyrdom. It only remains for me to show, for your edification, and our glory, how well Father Garrigues profited by the sublime lessons of martyrdom, taught him in this school.

II

It may be said that our hero’s initiation to martyrdom dates from his first Communion. Let me enact anew, in fancy, this touching scene of the offering of the victim.

In the old church whose moss-covered walls had survived the ravages of the Revolution, Holy Communion is given by a priest of the old school, the venerable Father Gaurel. This holy priest is of the line of confessors of the faith; with his uncle, he has passed through the ordeal of torture, and after having—in their exile—honored the diocese of Albi, they return; one as the Superior of the ecclesiastical seminary of Castres, the other as pastor of this parish of Saint-Sernin, which he will never leave, until compelled to do so after a fruitful ministry of more than thirty years. Today, holding in his hands the sacred Victim, he turns towards the people, and pronounces the words of the liturgy: *Ecce Agnus Dei.*

Suddenly, there rises a gentle, youthful victim who had long attracted the attention of the pastor. A child of the fields, he bears upon his open brow and within his guileless breast, those germs of faith and love that produce apostles and martyrs. A garden sown with lilies, waiting until a breath of grace may cause the symbolic red rose to burst into full bloom. Beside him are his father, a Christian of noble mien, a true patriarch, and his mother, a valiant woman, who to the end will be the cherished inspiration of her son’s apostolate. They come to offer the first fruits of a family that will give to the religious life a Brother of the Christian Schools, and two Sisters of the Holy Cross. The child has risen, and in the simplicity of his heart, has answered the call of the holy Victim:
"Behold, I come, Lord. Ecce venio." And whilst the first union, the first meeting are effected at the holy Table, I hear a voice issuing from the tabernacle to pronounce over this child the words of his election: "Ducam eam in solitudinem, et ibi loquar ad cor ejus."

We have reached the second epoch, the period of preparation. Lavaur, Albi, Saint Lazare, these are the three stages, the three solitudes into which it will please God to lead the boy that He may speak to his heart. How beautiful to see him pray in this chapel of the preparatory seminary of Lavaur! Below the altar on which the Holy Sacrifice is daily offered, is a shrine wherein repose the relics of a youthful martyr. During the long years devoted to his Levitical education, it was in the presence of this double vision, the Eucharist and the relics of St. Gratien, that his vocation to the apostolate was fostered and developed.

An unforeseen event, whilst it filled La Balme and the seminary with alarm, reveals to us the work which God had already accomplished in this soul. Jules Garrigues was attacked with typhoid fever. In their intense solicitude, silent, sorrowful; parents, Superior, professors, and fellow students press around the bed of sickness. The boy, in his delirium, raves only of the apostolate and martyrdom. From his parched lips, his feverish breast, comes the incoherent expression of his thoughts: "Baptism..., China..., allow me; they wish to kill me..., but let me baptize the little Chinese..." Deeply afflicted, the father and mother leave the infirmary for the chapel. This was in 1854, year of the canonization of St. Germaine. Kneeling before the statue of the Saint, the parents promise that if the boy is cured, they will, during their entire lifetime, have a small lamp burned in token of their gratitude. The people of Saint-Sernin, have seen this small lamp burning before the statue of St. Germaine. It was there, until the death of
Father Garrigues' mother, as a thankoffering. The prayers and tears of the parents had moved St. Germaine to obtain, in favor of the glorious destiny that awaited him, the miraculous restoration of their son.

God permits us to surmise the secret of this future, but young Eliacin carefully guarded it as a hidden treasure: *Secretum enim regis abscondere bonum est.* He bore it with him to the ecclesiastical seminary of Albi. There his intercourse with the Sons of Saint Vincent de Paul contributed in no small degree to the unfolding of his apostolic vocation, and, for Abbé Garrigues, fixed definitely the third stage of his formation.

Although in the rear, the young Levite is in advance of his Directors in the Seminary; beneath, and yet above his professors of dogmatic and moral theology; above even, the Superior of the house, though that Superior was the very soul of uprightness, sound judgment and sacerdotal integrity; and bore a name which shall be forever the glory of the Sons of Saint Vincent de Paul, in the diocese of Albi; least and yet greatest, do I say, Father Garrigues delighted to honor in them the priests of the Mission, companions in arms of the missionaries of China, and sons of the noble house of St. Lazare, so successful in forming, through the seminaries of France, apostles and martyrs for foreign shores. It was in the solitude of the chapel of Rue de Sèvres, before the altar, and the shrine which contains the relics of Saint Vincent de Paul, in frequent, almost daily Communion with the God of the Eucharist, and through the privileged reading of the *Annals* and the *Acts of the Martyrs of the Mission*, that the work of his apostolic preparation was completed.

On June fourteenth, 1827, all is ready. The venerable

1. Father Bourdarie, Priest of the Mission, Superior of the ecclesiastical seminary of Albi.

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Superior has pronounced the symbolic formula of the consecration of the victim. He has said to the youthful Garrigues: \textit{Sacer esto!} Kneeling upon the altar steps the young Levite has heard the words of the bishop, those words which constitute him priest of the Sacrifice of the New Alliance: “Receive the power to offer sacrifice for the living and the dead.” On the day following, June fifteenth, 1867, feast of \textit{Corpus Christi}, day of Eucharistic triumph, having at his side Father Bélaval, his pastor—worthy successor of the Gaurels,—who had hastened hither from a distance, to represent his parish and the absent family, he ascends the altar for the first time. There, whilst his brethren chant the \textit{“Tu es sacerdos in aeternum”} which words, resounding through the chapel, remind him of his new title of sacrificer, with moist eye, burning breast, his thoughts fixed upon the far-off land of China, so long his dream of ambition, he commends into the hands of the Victim of the altar, the sacrifice of his love and his life.

Haste thee, young Priest, descend from Thabor. Thou hast willed it; be it so! \textit{Sacer esto}, a victim shalt thou be. \textit{Sacer esto!} Christ has said it: “If any man love father and mother more than Me, he is not worthy of Me.” (Matt. x., 37.)

Before setting out for those distant shores to which God calls thee, tarry for a moment in the parish of Saint-Sernin, which was thine own, the land of thy nativity. Salute its humble Church, at that epoch dilapidated and condemned, but now restored, which was witness of the first call of thy God; renew upon His altar in the beautiful new church, the offering of thy first Communion; salute those fields that have witnessed thy boyish sports, embrace thine aged father, that valiant mother, to whom thou didst confide thine apostolic aspirations,—embrace them, for here below thou shalt never see them more. Thou art a victim and our Lord
has said: “If any man love father and mother more than Me, he is not worthy of Me.”

Sacer esto! We shall not follow the new missionary through the countless circumstances of a long and fruitful apostolate, this would far exceed the limits of a discourse. Let us be content to salute, in passing, each stage of his apostolic career. Here we halt at the ecclesiastical seminary of Pekin where during four years, he exchanges for the elements of the new language, those lessons in moral theology which the theologians at St. Lazare had so generously imparted to him. Once initiated, I behold him, in the ardor of youth and faith, hastening from village to village of his vast district; crossing rice-fields and rivers, in a climate where the heat is intense; traversing lands flooded by heavy rains; baptizing children; catechising pagans; preaching the Gospel; thus converting this barbarous people, and during the long and weary hours of a ceaseless apostolate fulfilling to the letter the command of Christ to His apostles: “Euntes, docete omnes gentes, baptizantes eos.”

Now we are at Ta-kou-toum which he loved so well; there, at the cost of overwhelming labors, aided by the liberality of his family and the alms of the Propagation of the Faith, he has erected a handsome church. Around the sacred edifice, he has organized a model Christian settlement which has attracted the attention of his Superiors. Here, during the four and twenty years of his laborious apostolate, he sometimes comes to take a little repose, as formerly our Saviour sought rest in Bethania. Meanwhile, the important parish of St. Joseph’s of the Toung-tang at Pekin, near the quarter of the French and other European ambassadors, becomes vacant. Popular opinion, the reputation for sanctity which his apostolic life and exalted virtues have won for him decide his bishop’s choice. Mgr. Favier appoints him pastor of this parish.
Submit, and still obey, O noble Victim, should thy acquiescence cost thy life: *Sacer esto.* Behold him now pastor of Pekin. I see him in this new office dividing the too brief hours of his day between the labors of his ministry and the work of his own sanctification.

On this journey, Christians and pagans, the great and the lowly, recognize him. "The Saint," they exclaim, "there goes the Saint!" He is known to every one as the Saint of the city; Even the bishop, after one of his visits to the Petang said in speaking of him: "I had a visit from the Saint of the city;" later, when in Rome, Bishop Favier will say to the Sovereign Pontiff: "As to Father Garrigues, were he not a martyr, even then, the heroism of his virtues would suffice for his canonization." But God had decreed that this privileged head be adorned with the martyr's crown.

About this time a providential event impressed the holy Missionary as a prophetic warning that his apostolate was drawing to its close. My Brethren, God seems sometimes to bind the hearts of mothers, the mothers of the martyrs especially—so strongly to the apostolate and life of their sons, that one would say the ending of one of the two lives foreshadows the cessation of the other. Thus was it with Father Garrigues. When, in 1900, the pastor of Pekin received the tidings of his mother's death he only remarked: "God had so closely identified her with my ministry, she had by her prayers, so powerfully aided me in the course of my missions, that her death appears to me impossible. This must be a forewarning that I am approaching the end of my apostolic career." Yes, Father Garrigues, thy presentiments deceive thee not. *Sacer esto.* The end is at hand.

We are in March, 1900; already have evil rumors gone forth of unusual disturbances outside the city and even in the streets of the capital. From the pagodas comes forth
a band of miscreants whose distinctive insignia is a red cincture; these wretches utter cries of "Death to the Christians."

Warned by the ominous threats, the bishop notifies the priests from the churches of Pekin to meet at his apostolic residence at the Petang. It was on that occasion that a scene was presented worthy of the first ages of the Church. Mgr. Favier has preserved in his journal an account of what took place between himself and one of the pastors of Pekin, Father Doré:

"—My Lord, if we are attacked would it be lawful to fire upon the assailants?"

"—Undoubtedly, self-defense is justifiable."

"—But if this were done only to defend one's self, would it not be more perfect to refrain from using any weapon?"

"—Most assuredly, to be massacred for our good God without any attempt at self-defense is true martyrdom."

This is what the pastors of Pekin wished to know. They will die, these heroes, they will die at their post, never deserting their Christians, and they will die without any attempt at self-defense,—for this is true martyrdom.

It is June fourteenth, 1900, the feast of Corpus Christi. Thirty years ago, to the very day, in the chapel of St. Lazare, Father Garrigues had been raised to the priesthood, and had offered for the first time the sacred Victim. Now it is fitting that on the day of Eucharistic triumph, he should give his life, should die for Jesus Christ.

"Evil night," writes, in his journal, the illustrious Bishop of Pekin, "conflagrations and threats of death in almost every direction, mingling with the sounds of terrific explosions from the side of the Legations. From our church of the Petang we seem to see St. Joseph's of the Toung-tang in flames." They were not mistaken as to what they saw from the episcopal residence. Father Garrigues' church was on fire. What took place there?
Towards midnight, the threatening cries had redoubled around the house of the Missionary. "Cha, Chao, Let us burn them!" All the Christians, the women weeping, had hastened to the church as to a place of refuge. The monuments are in a blaze! Amid the crackling flames and stifling smoke Father Garrigues consumed the Sacred Species. The moment of supreme immolation had come. He urges his Christians to flee, and, wrapped in flames, or dispatched by the sword of the Boxers, he falls,—as becomes the priest and victim,—on the altar steps.

Sleep thy last sleep, noble and holy Victim. If despite his chivalrous valor, the French soldier arrived too late to defend thee in thy peril, if he has not even succeeded in his search for thy remains, burned or buried, beneath the ruins, sleep in peace: the Angel of the martyrs will watch over thee. In thy parish church a monument will perpetuate thy memory, until the day whereon near this monument, transformed into an altar, the heirs of our priesthood will come to offer the Holy Sacrifice upon the tomb erected to the glory of thy martyrdom.

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GERMANY

ORIGIN AND DEVELOPMENT OF THE WORKS
OF THE
SISTERS OF CHARITY IN THE PROVINCE OF COLOGNE
(Continued). ¹

Foundations anterior to the Kulturkampf.—Before noting the development of the works impeded and disturbed by the religious persecution known under the pompous and

See vol. ix. page 306.
hypocritical name of *Kulturkampf* (civilizing struggle), we shall mention in order, some foundations previous to that period. And first, several that had but a transient existence in consequence of the new May Laws, so termed on account of the date of their issue.

**Liblar 1854.**—In this year, the Countess of Metternich invited three sisters to Liblar—a locality in the environs of Cologne—to visit the poor, and for the instruction of young girls in manual labor. But in consequence of the premature death of the good countess, and of some difficulties that arose, this humble foundation counted but three years of existence.

**The War of 1866.**—We observe, in passing, that in 1866, the Daughters of Saint Vincent made their apprenticeship, in the arduous labors of the hospitals, during the disastrous war between Prussia, and Austria with her Allies.

**New Establishments. 1868.**—Three new houses were opened in this year: that of St. Severin in the parish of the same name, at Cologne; that of Hardt, a large village near Gladbach, and that of Xhoffraix near Malmedy, in German Wallonia:

**St. Severin of Cologne. 1868.**—At St. Severin a committee of ladies was formed for the purpose of establishing a work similar to that of St. Ursula, whose founder as formerly stated, had been assistant priest at St. Severin. The good ladies could offer the sisters only a small dwelling where they commenced an orphan asylum and an industrial school; besides this, they visited the poor in their homes. The little establishment was on a good footing when the new laws debarred the sisters from the care of the children; consequently, the ladies were obliged to close the house for the time, but after some years, prospects being brighter, the sisters were invited to return: as many of them however had gone to Austria, subjects were few, therefore the ladies applied to another community which
accepted the work, and at present there is a magnificent house at St. Severin with works in a prosperous condition. However, as we shall see, the Daughters of Saint Vincent returned later to St. Severin.

_Hardt._—In the same year, 1868, an establishment was commenced at Hardt. As this house prospered far beyond the hopes entertained at its foundation, some details concerning it will not fail to be of interest. Hardt is an important village about a league distant from the city of Gladbach, between Aix-la-Chapelle and Dusseldorf. The sisters were introduced here in the following manner: It will be remembered that the first Visitatrix, Sister Swieteczki,* after opening the new house of Saint Vincent, continued to send her sisters to collect, in order to provide for the installation and support of her numerous young family of orphans. On a certain occasion two sisters were sent on this errand to Gladbach and its suburbs, both noted for their thrifty inhabitants and fertile soil. With their basket of provisions, the two sisters, Sr. Nelles (Sr. Vincent), and Sr. Parmentier (Sr. Aloysia), landed at the Gladbach station and started on their way to make an appeal to the charity of the wealthy farmers. But alas! scarcely had they left the city when they were overtaken by a heavy rain, and despite their umbrellas, their cornettes were soon in a lamentable condition. What was to be done? Even in its normal state the cornette was a stone of scandal to this population, but now...! Our poor travelers, however, were not troubled; they courageously entered a peasant’s house, stated their mishap, and asked for an iron to press their cornettes. After this operation, more or less successful, they reached Hardt and, as was proper, they knocked first at the pastor’s door. They were escorted by a crowd of curious persons who had never seen the cornette before; neither had the priest in whose presence they soon found themselves. One of the Sisters describes the scene.
"Who are you? What do you want?" asked the pastor.
"We are Sisters of Saint Vincent de Paul, and we have come humbly to ask permission to seek help for the support of our orphans."

"What! you are sisters! I never saw sisters like you. Where do you come from? What are your names?"
"I am called Nelles and am from Cologne."
"Ah! from Cologne? We shall see."
"Catherine," said the priest to his servant, "give me the Directory of Cologne. Nelles, you say?"
"Yes, Sir, and my father resides in Rue."
"Good, that is true!— And you?"
"My name is Parmentier, Rue."
"Ah! let me see! That is true. Your identity is established. Sit down, let us speak of your business.— Catherine put two extra plates on the table; we must dine, for it is noon."

"Pardon, Sir, please excuse us; we are very much obliged to you for your kindness, but we cannot accept it."
"What! You do not dine today? This is a strange thing.— Come, no ceremony!"
"We humbly beg you, Sir, not to insist; we are forbidden to eat in houses, for this reason we have brought some bread and butter and fruits with us."

"Very well then, since you do not wish it, sit down till I finish my dinner, and then we will go to collect."

In fact, after dinner the good old priest—for it will be readily seen that he was of the olden times— took his hat and cane and set out with the two Daughters of Saint Vincent whose simplicity, humility, and fidelity to Rule had gained his sympathy. He knocked at the first door, and without any ceremony approached the mistress of the house, saying: "Annie Fey (Anne Genevieve), these sisters are begging for their orphans, open your purse, you will not be stingy!" Annie Fey cheerfully obeyed, and the
sisters, with moistened eyes, expressed their thanks. In this manner the good priest conducted his guests through the village, knocking at every door, and everywhere he is obeyed according to the means of the people.

On the way, the sisters asked permission of their charitable guide, when dwellings were far apart, to eat their luncheon; this they did, seated on a bundle of hay.

Thus passed the afternoon, and towards evening the good sisters grateful for their success, took leave of their generous conductor to return home and relate to their Superioress the adventures of the day.

The Rev. Pastor, however, much edified by the deportment of the sisters, said to himself: "These are the sisters I would like to have," and without much delay, he called at Saint Vincent's House in Cologne, asking for Sisters of Charity to keep a school for little girls and to visit the sick poor of his parish.

We shall now borrow the pen of one of the two collectors sent to take charge of the school in this new foundation, and who beheld all its changes; for many years past she has been Superioress of the house at Hardt. She writes thus: "On March eighteenth, 1868, three sisters, Josephine Belton, Felicite Klein, and Aloysia Parmentier, conducted by Sr. Swieteczki and her companion, Dominica Fuchs, left Saint Vincent's House at Cologne for Hardt, near Gladbach, to commence a new establishment. It was a great trial for them to leave this house which, although in extreme poverty, was most dear to them, and to part with their kind Superioress to whom they were tenderly devoted and whose joys and sorrows they had shared for so many years; and, in fine, their dear companions, with whom they had lived in close union and charity. The poor children of the house, one hundred seventeen in number, accompanied them to the railway station, thus rendering the parting still more painful."
"Having arrived at Hardt, they were received, by the venerable pastor, the old school master, his assistant who resigned his position in favor of the sisters, and by the school children; the entire delegation being preceded by the cross and banner. A young girl, at present Superioress of one of our houses, made a short address which, in a touching manner, revealed the piety and delicate attention of the good old master. The sisters were then conducted to their humble abode which contained three rooms, besides the garret: a little parlor, a small community room serving also for a refectory, and a kitchen, which was also used as a passage way to the yard. The staircase, more like a ladder, led directly to the garret, under an unplastered roof. Two beds had been prepared in a little corner and a third was placed at the side. The furniture was in keeping.

Moreover, as there was no servant, all the work fell upon the sisters after school hours, even that of sweeping the street, and this to the great astonishment of passers by on the highway where the house was situated. However, with the salary granted by the state to the two school sisters, the condition of affairs was soon much improved. Other details could be furnished, but enough has been said to show the good spirit and virtues of these first Daughters of Saint Vincent at Hardt. Thus did divine Providence, which had visibly directed the humble beginning of this foundation, increase and extend it until it attained its present prosperity. For the sake of brevity; we shall now simply give the dates of other establishments.

On the second of July, 1869, the corner stone of a new house for school purposes was laid on the highway of Dulken; and on April seventh, 1870, the sisters took possession of it.

In the fall of 1875, the sister who had charge of the second class, was obliged to resign her post in consequence of the religious persecution, not having been definitely
placed there. The government would have been glad to
discharge the sister of the first class also, but in that case
it would have been obliged to pay her a pension. To avoid
this, she was pressed to lay aside her costume, pretending
she had abandoned her vocation, in which case she would
be permitted to continue the school. Finally, on September
twenty-ninth, 1877, she received a formal notice to leave
the Congregation of the Sisters of Charity, or to renounce
teaching, the new laws excluding from this office all
persons of community. Sr. Aloysia Parmentier gave the
following response to the order:

“To the Inspector of Schools at Hardt.

“The undersigned, through the medium of the local in­
spector of Hardt, received a communication from the royal
government of Dusseldorf, insinuating that if she wishes
to be employed in teaching, she must quit the Congregation
of the Sisters of Charity of Saint Vincent de Paul and
produce authentic papers attesting her departure therefrom.
““To this I reply:

1. Although I deeply regret being obliged to resign my
duty as teacher, in which I have seriously and consci­
entiously labored during twenty-one years for the good of
religion and of the state; yet, the sacrifice demanded of
me to abandon a Congregation to which I have belonged
for twenty-three years, and which is devoted to works of
Christian charity, is too great. I declare therefore, that
for motives of conscience, I cannot and ought not leave the
Congregation of the Sisters of Charity.

2. I was not established by the royal government in a pro­
visory manner, but definitely from the date of April sixth,
1870, although at that time a sister. Now, the position of the
principal teacher of the girls’ school implies permanency;
the one appointed cannot be removed without her consent
unless there are serious reasons which justify her removal.
If my quality of member of a religious community be one of these reasons, the government should have notified me in time.—3. The reason of deposition cannot then be found in my conduct or in any neglect in the discharge of my duties: which points I willingly submit to the judgment of the local superintendent and to the inspector of schools in the department. Therefore, as legitimate motives do not necessitate my removal, I claim my right to demand a suitable pension in the case even, that my removal be only temporary.

4. In this case, I am willing to devote this modest honorary solely to the common good, and to join my companions who for a long time have devoted themselves to the service of the sick both at home and in the houses of the poor. I appeal to the Academic Deputation of Hardt to second my views and defend them before the Royal Administration: and in sentiments of the highest consideration, sign myself,

Its most humble servant,

"Sr. Aloysia, née Anne Parmentier."

The government took note of this statement. It removed the sister from her post, but granted her a pension of six hundred marks or one hundred fifty dollars. At the same time it authorized her, with her companions, to commence an hospital for which a good lady of the place donated a small house contiguous to the academy, on condition that the sisters would pay to her mother until her death, which occurred in 1880, a rent of one hundred eighty marks. Other charitable souls came to the help of the sisters by paying for twelve beds and furnishing necessary utensils; and so the little work went on for four years in great poverty. The sister's salary was six hundred marks, less one hundred eighty for rent.
When the religious persecution was at its height, the two priests of the place dying the same year, the sisters were deprived of Mass and Holy Communion during the week; but on Sundays, priests from the suburbs came in turn to say Mass at a late hour in the morning. There were no confessors, but the sisters tried to go to Cologne every three weeks for confession.

(To be continued).

J. Schreiber.

BELGIUM

The spiritual helps which the Community of the Sisters of Charity receive from the Sons of Saint Vincent de Paul, called for the establishment of the Missionaries in the province of Belgium, where the Sisters of Charity are charged with many important works.

With the benevolent consent of Mgr. Rutten, Bishop of Liège, this desire has been realized. Consequently, a house of Missionaries has been opened at Liège, quite near the Central-House of the Sisters of Charity at Ans, a faubourg of Liège.

A Belgian journal has given some historical information, regarding the property, which we reproduce:

One of the few ancient mansions in the centre of the city of Liège has just been sold; namely, that situated in Rue St. Pierre, Number 3, facing the Degrés and on the same street.

With a frontage of twenty-five metres on the street and of twelve metres to the Escaliers, it comprised at first a large court with a fountain, encircled by buildings; then, at the extremity, a garden with stables, reached by a curious subterranean passage which seems to be three leagues from the square of Saint Lambert.

This mansion is one of the most ancient of Liège, and is of lively interest to the lovers of archæological relics. It is mentioned in a noted work of L. Von Fisenne, architect, under the title: Monumental Art of the Middle Ages, and
published at Aix-la-Chapelle, twenty years ago. The author speaks of it in the highest terms and gives engravings of the two façades of the main building: the one overlooking the court is of cut stone; the other overlooking the garden is partly brick. These façades represent two different epochs: the end of the fifteenth century and the middle of the sixteenth. This house seems to be the only one existing at Liège which dates back to the middle ages. Unfortunately the façades mentioned above have been much damaged.

This property formerly belonged to the canonical houses of the Collegiate Church of St. Pierre erected at a short distance from Notger Square. Sire Jean Brixi, a canon, and later Dean of St. Pierre, reconstructed it in 1556.

In the wall extending from the Degrés, are inserted coats of arms, scarcely legible on account of various colored paints that have been applied. These are copies of the coat of arms of a Moerenhoven who was also Dean of the Collegiate Church St. Pierre.

The mansion was once in the possession of the family of Clerx de Waroux, it afterwards became the property of the Favereau family.
ASIA

CHINA

It has been the privilege of their country to claim and preserve the mortal remains of these two heroes of the siege of Pekin, Midshipman Henry and Ensign Herbert. A journal of Marseilles where the bodies were landed June twenty-first, 1902, thus describes the ceremony of their reception:

"The official obsequies, at the expense of the State, for Midshipman Henry and Ensign Herbert, were held yesterday; patriotism, impressive and reverential, characterized the occasion.

We are aware that these two young officers lost their lives at Pekin. Henry, defending the Petang, July thirtieth, 1900; Herbert, whilst from the roof of the French Legation he was striving to ascertain the true condition of affairs, June twenty-ninth. Both fell gloriously, in the fulfilment of their duty as soldiers and Frenchmen. The bodies were brought home by the Tonkin and they will repose in their own cherished land, for whose honor they so generously gave their lives.

After the landing, at one o'clock, yesterday morning, the caskets were placed by the undertakers, under the direction of Mr. Dupré, on two elevated catafalques erected in the silk department of the Naval Delivery Establishment. Black velvet fringed with silver and bearing the monogram of the departed, draped the catafalques, around which lights were burning. The caskets were wrapped in the tri-colored flag. Two large boxes three feet wide and over six feet long, carefully sealed, inclosed them; these boxes were very heavy, requiring no less than sixteen men to carry them from the catafalques to the hearse."
The pall bearers lifted their burden at half-past three. The liturgical prayers were offered by the vicar general Father Castellan, assisted by Fathers Darbon, Chazal, Julien, and Abbé Pétrier. As the bodies were borne to the hearse, a guard of honor, composed of Company 141 of the Line, presented arms, and this tribute, amid the silence so religiously observed, sent a thrill of awe through every heart. The cortège then fell into line of march to the dépôt, passing through Joliette Square, Rue de la Joliette, Rue de la République, Rue des Convalescents and the Boulevard de la Liberté. An immense crowd had gathered along the route.

Floral wreaths had been sent by the Souvenir Français and Catholic Societies. These flowers were used to ornament the two hearse, which were followed by a number of Sisters of Saint Vincent de Paul. The mourners were led by the two brothers and the brother-in-law of Ensign Herbert. Henry’s father, whose infirmities hindered him from coming to Marseilles, was represented by one of the Lazarists, Father Hercouet, who accompanied the remains from Pekin, and will take leave of those of Midshipman Henry, only at Plougrescant (Côtes-du-Nord), where the final interment will take place.

Admiral Rouvier, Commander at Marseilles represented the Minister of Marine. Then came: Admirals de Maigret Commander-in chief of the Squadron of the Mediterranean; Marquis, commanding the second division of Cuirassiers; Colonel Camper, Major of the Garrison, representing General d’Entraigues; Mr. Lutaud, Prefect of the Bouches-du-Rhone; Mr. Flaissières, then Mayor of Marseilles; Mr. Giraud, First President of the Court at Aix; Captain de Venel, representing Gen. Metzinger; Gen. de Ferron, Col. de Rancougue of the Ninth Hussars; Mr. Lallier du Coudray, Chief of Colonial Service; Commander 4*
Capetter; Mr. Générat, Commissary of the Maritime Inscription; the Commanders of the vessels of the squadron, and numerous delegations of officers and men from the Marine Service. The Garrison had also sent delegations.

"The Souvenir Français was represented by Col. Faure-Durif, and the guard around the hearse was formed of marines and soldiers from Company 141 of the Line. Lieutenant Dubois; Dr. Autric, an officer of the D'Entrecosteaux; Le Leizour, who won his military medal on the battlefield, from Col. Seymour; Midshipman Ruffi de Ponvès, one of the three marine officers, who had been dangerously wounded, Herbert's sole surviving comrade; lastly, Canon Delaunay, of the College Sainte-Marie de La Seyne, where Herbert was a student.

"The cortège reached the station at half-past four. There Admiral Rouvier delivered a touching discourse wherein he recalled the dramatic circumstances attending the fall of these two heroes. He concluded thus:

"To-day, as representative of the Minister of Marine, and in the name of my comrades here assembled, I desire to salute these mortal remains on their return to France, and to render to them the tribute of homage and admiration which they have so nobly won. I desire, moreover, to offer to their families, so sorely tried, the assurance of our heartfelt sympathy. The large concourse which accompanies this convoy demonstrates how truly these sentiments have found an echo in all hearts. Let us bow, Gentlemen, and with profound respect, before these caskets. In falling bravely in the discharge of the most sacred of duties Henry and Herbert have glorified the Marine and the entire Navy; they have also left us the admirable example of fidelity to our motto: Honor and our Country!

Admiral Maigre, that valiant, that brave marine, who had, unmoved, a hundred times confronted danger, in a voice interrupted by sobs now added his parting tribute to the
memory of the departed: "All France is impressed by the circumstances under which they met death—an honor that marines and all military men well may envy! It is with a sad heart that I respectfully salute the families of these heroes."

"Deeper still was the emotion when Canon Delaunay, who had been Herbert's Superior at the College of La Seyne, portrayed the life of the heroic young man. He eulogized his virtues and the uprightness of his character, concluding thus: 'And now, dear Son and Friend, permit him who for three years was thy Superior, who so many times blessed thee, kneeling in the college chapel, to ask in his turn, thy blessing; for eternal precedence decrees that the choir of priests be below that of martyrs. We shall meet again!'

"Those present then defiled before Admiral Rouvier and the members of the Herbert family and withdrew, under the influence of deep emotion, but consoled by the patriotic reception that rendered so memorable the event just recorded."

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TCHE-KIANG


Ning-po, September 23, 1901.

Most Honored Father,

Your blessing, if you please!

The following details have just been received by Mgr. Reynaud from my mission of Kiou-tcheou-fou:

After the great inundation in June, the people, full of consternation, expected a revolution and their fears seem about to be realized. The harvest gave us only one third its normal yield, hence it is all but impossible to procure
rice. What will become of us before another year? Famine, and a frightful famine, is our only prospect. The insurgents of Kiang-sen who had dispersed last year, will have an opportunity of meeting again and of striving, amid public distress, to excite the population against the mandarins, and the wealthy inhabitants of Kiou-tcheou.

At the beginning of the seventh moon, there were still only confused rumors, but on August twenty-eighth, we earned suddenly that in the suburbs of Kiang-sen three stalwart fellows had gone into one of the shops and asked for fifty piasters' worth of red cloth. In surprise, the merchant replied that there was not that much cloth in the whole store. The three purchasers insolently replied that they must have it for turbans and flags, and forthwith, by main force, took the cloth and disappeared.

But, hearing of the affair, the sub-prefect secretly sent soldiers to trace these mysterious thieves. They brought back four rebels who on their trial made full acknowledgment. They deposed, among other things, that over two thousand of their associates were scattered, principally, in the suburbs of Kiou-tcheou-fou.

Thenceforth, the sub-prefect of Kiang-sen persisted in his demand to obtain from the general and the tzo-tai of Kiou-tcheou the prompt assistance needed. Among the four prisoners was one who, last year, had taken part as leader in the burning of the tribunal of the sub-prefect of Tchiang-sen, the other was the pretended restorer of the Ming dynasty. These men were decapitated, the others were likewise punished by death. Imagine, meanwhile, the alarm of the people. Panic everywhere; trade at a standstill.

Here, at Kiou-tcheou-fou, all the mandarins, civil and military, have been notified that the insurgents will try to take the city. On August thirtieth, two spies were arrested, tried, and beheaded. Almost all the shops in the neighbor-
ing markets have been closed. On September second, two other spies were detected, they confessed that they belonged to a band of over four hundred rebels, then within the walls of Kiou-tcheou. These wretches awaited a signal that had been agreed upon, a conflagration, to attack the camps of the soldiers, carry off their arms and ammunition, pillage the rich, and take possession of the city.

The two spies were also condemned and executed. As the result of all this, the mandarins were on the alert night and day, going through the streets and assigning the soldiers their places. The city gates were closed at sundown and reopened at six o'clock in the morning. Innumerable placards announced the date of the attack. Just as was the case last year, the rebels must have agents in the city.

The remembrance of late massacres, like a horrible nightmare, excited new terror and anxiety. Nothing was spoken of but those three days of bloody anarchy, which covered the streets and the river with over three thousand dead bodies, among them eleven European victims. Hence the panic is universal; whilst through dread of the impending danger, citizens flee into the country, peasants seek refuge in the city. God grant that the era of mistrust be not renewed among us!

To-day, September sixth, the military mandarins, at the head of their soldiers, move about; some going to the sub-prefecture of Kiang-sen, others with the sub-prefect to the large markets of the vicinity, to make search for the rebels and arrest them. Meanwhile, the colonel at King-houa-fou informs the tao-tai that he has just been notified that there are three thousand rebels at Pou-tcheng-shien, between Te-tcheou-fou and Fo-kien. They intend to join those of Kiou-tcheou. These reports are not calculated to tranquilize the people, nor allay their fear. We sleep no more, the soil is untilled, and commerce is neglected. Starvation is now our greatest peril!
These new insurgents no longer style themselves Kang-tain, or band of Kang-you-oné, like those of last year, but Hong-teou or red heads; so named from the color of their turban. Their avowed object is to kill the mandarins, defraud the rich, and find many partisans among the people.

You perceive, Most Honored Father, that our horizon is very dark. We can but raise our hands to heaven whence succor is to come to us.

Your humble Son,

ANGE ASINELLI.

We publish this letter because of its interesting contents. Providentially, the apprehensions which it sets forth were not realized. (Note of the Annals.)

PERSIA

NOTICE ON THE PRINTING PRESS OF THE MISSION
AT OURMIAH

It will be readily understood that the printing office of our mission is of great importance, as it affords us the means of publishing and circulating useful and religious books. We give some particulars relative to this department of our labors.

I

In 1870, our confrère, Father Salomon, made at Ourmiah the first attempt at printing; this humble beginning was due to a generous gift of Syriac characters not used in the Propaganda press. The alphabet, however, was incomplete, but by ingenuity and patience the Missionary succeeded in preparing a Spelling Book and a Little Catechism.

For a long time previous, American Protestants having abundant resources at command, inundated the city and
villages with their publications wherein “popery” generally underwent rude assaults.

The work of printing was carried on under difficulties until 1874. At that period, Mgr. Cluzel when on a visit to France, took as a companion Father Salomon, with a view of perfecting the work and of facilitating the means of carrying it on.

Our confrère found at Brussels Syriac characters, large and small, and a good press. This was sufficient for the time, and the labor was courageously resumed. A Manual of Piety, the New Testament, and a series of classical works supplied the most pressing wants; but as resources failed, efforts were interrupted even until 1883, when a fire, probably caused by ill-will, destroyed a large portion of the printing office.

Consequently efforts were at a stand still until 1889, when the work was resumed by Father Montéty, who, having been appointed Delegate in 1891, sought to establish the printing office on a larger scale. He brought from France a beautiful machine “the Minerva” and a large supply of Armenian, Persian, and French type. The press was in full operation until 1894, when unforeseen circumstances interrupted its action for two years after which regularity was established and satisfactory results obtained.

From 1892 numerous and important publications were issued: a second edition of the Ritual, a Missal, and a treatise on Theology appeared; the classical books were followed by a Grammar, and an Arithmetic. To refute Protestant attacks a controversy was published on the Origin of Nestorianism and Protestantism, followed later by the issue of a monthly review, The Voice of Truth, with from sixteen to twenty pages of matter.

This last publication has wide circulation; it is read here,
in Russia, or in America, wherever a Chaldean colony is formed. *Rays of Light*, a Protestant journal, is much subdued in tone, and from occasional lively attacks, it emerges less luminous than is desired. An important contributor to our review is found, quite naturally, in the person of Mgr. Thomas Audo, Chaldean Archbishop of Ourmiah, author of “*Moral Theology,*” in Syriac, printed last year. His thorough knowledge of the ancient language, of Arabic, and of Turkish, joined to a gifted pen, places his articles on a high level, rendering them often unanswerable.

Most honored Confrère, you can form a correct idea of the work of our press by examining the list of publications successively issued from the time of its foundation; namely, Holy Scripture, Liturgy, Controversy, Theology, and Education.¹

This list indicates only the works of our press. But the Mission has found in the devotedness of our confrère, Father Bedjan, a helper and a benefactor of imperishable memory. Priests newly ordained or converted having no breviary, could discharge the duty of prayer but very imperfectly, and the Mission deprived of the necessary funds, could not supply the want. Hence, our confrère, at his own expense, undertook the publication of the breviary at the Leipzic press, and procured in three volumes, a Syriac *Breviary* complete and elegant.

Father Bedjan also noted the wants of the faithful. Fine editions of the *Manual of Piety*, the *Imitation*, the *Catechism*, *Sacred History* and a Spelling Book for schools, supplied the insufficiency of the first issues of our press. It is needless to mention all the other works in Syriac with which Father Bedjan has enriched our libraries; they are known to all and are to be found in every library. The good effected by these publications is incalculable, placing within the reach of all, the inestimable treasures of

¹. This list will be found in the Book Notices.—186.
the doctrine of the Fathers and writers of the primitive Church of the East,—treasures doomed to oblivion had they not been rescued by a learned and pious mind and transmitted to the realms of science and to the piety of the faithful.

Besides the monthly review, our most important publications of later years is the *Moral Theology* in Syriac. It was produced at the cost of heavy labor for two years, but the result fully compensates for the sacrifices it imposed; for henceforth priests will have at hand the means of easily learning their duties and of sanctifying their ministry.

His Lordship, Mgr. Lesné, has spared no pains to advance the interests of the printing establishment: he has given his attention to the construction of a suitable building; the collection of works and materials; choice of able workmen, in fact, to every means of securing the best results; and with the help of God we hope in a short time, if not to equal (for our resources do not warrant this), at least not to be inferior to the American Protestant offices.

### III

The present condition of our establishment, compared with the past, is most encouraging: there is progress; but considering the needs of the Mission, there is yet much to be accomplished: the rivalry of heretics convinces us of this. It is not only one heretical press that we have to combat at Ourmiah, but three: the American Protestant, the English Episcopalian, and the Russian. That of the Americans is the most important of all; it furnishes double the matter that we issue; and when it is reinforced against us by the others, the struggle is difficult to maintain.

It has been observed for a long time past, that heretics of different sects are often at variance with one another, cherishing no friendship; but all unite in attacking the
Catholic Church. The English Episcopalians detest the Protestant Americans; they appear to esteem us, are inclined to unity, and make us friendly visits, but when occasion offers they remember their origin and, in accord with all our enemies, they seek to deter or keep at a distance from us, those who are in doubt, or who seek the truth.

This was their conduct on the arrival of the Russian priests in the country two years ago. Their protégés, the Nestorians, were undecided, not knowing whether to turn to us or to the Russians; but the English wished them to join the Russians, thinking in their policy, that they could still retain these people under their control. They advised them accordingly, and preaching by example, they furnished books and a salary for the schools the first year.

We behold with apprehension the newly come Russian priests; their own country is so near that the smallest difficulty with them causes great anxiety to us. For the time then, they are bold, and their press lately organized, promises not to be silent. The battle will be heavy on that side, for we are almost the only ones to fight for souls.

Our difficulty is increased also by our mode of obtaining necessary supplies. The letters of our press are like the coal of a steam machine, and our work will not be satisfactory until we have a good stock of type, and are able easily to substitute good metal for defective or damaged characters. Unfortunately our Syriac letters must be procured at Protestant foundries; and every time a change or a recast is desired, application must be made to them. Our printing press is excellent, but we need a mould, and punctuation marks of Syriac characters.

A singular article recently appeared in the Protestant journal aimed directly at us; it was entitled: “The Apostolate without the Priesthood,” insinuating that the Apostles were not priests. “Now,” said we to our venerated confrère, Father Salomon, director of the Review, “a reply
must be written, this is the moment for action."—"My hands are tied," replied he: "to-morrow we must consult them about recasting at their foundry our worn out type..., if they refuse......"

We might indeed, as a last resource, procure type from Europe and purchase it by weight, were it not for unreasonable difficulties. — Our case of French characters was retained two years at Trébizonde.

However, we trust that Providence which has permitted all these disadvantages will rescue us from this embarrassment.

IV

The needs of the Mission are numerous, and the work of the press is still limited. But without indulging vain desires, three things at present seem of great practical utility.

Through ignorance, or for some cause, the people seldom read literary works, and for the nourishment of their piety, they have only the Manual of Piety, the Imitation of Christ, and Sacred History, already published. This year a Month of Mary was issued.

Something more is needed from which the faithful may derive abundant and substantial aid independent of religious exercises. The effort to give an edition of the Sinner's Guide seemed to meet their want. Unfortunately, the attempt fell through when only half completed; and now it must be recommenced. But the sacrifices will be richly compensated, for this book circulated everywhere, even among heretics, will preserve the graces of a retreat, or, with the help of God, will inspire those who have not been able to participate in it, with good thoughts and resolutions.

When this work is completed we must direct our attention to necessary classical books. As a general thing, the
children of this country are intelligent, and with a certain degree of instruction, they could easily procure an honorable position. Persian administrations are undergoing a transformation and Belgians who are directing matters, are seeking qualified subjects for various employments; by furnishing these we would render service to the Christian cause in this country. Catholics would gradually refute the charge of incapacity so skilfully circulated by the Protestants, and our people, finding honorable occupation at home, would be far from following the deplorable example of such as leave their families to run over the world too often, alas! as swindlers, or frauds. In order to obtain this result we must encourage the study of the Persian language, and put in the hands of our children a good grammar and other accessories. French, which they learn naturally, has already given them great advantage over others. May God help our endeavors!

Every Spring, from the plain of Ourmiah alone, nearly five thousand Christians leave the country to pass beyond the Araxe to earn money for the winter, returning to spend it at the family hearth. In Russia all trades are carried on, particularly carpentry, masonry, painting, or water-carrying. Some settle there and form a colony, as at Tiflis, Batoum, Odessa, etc.

If we could give to these children who will go in a few years to a foreign country to learn a trade, the means of being more honest, together with some knowledge of the language (which the popes will certainly teach), would not this be to accomplish our mission of doing good?

For this, however, we need Russian characters, an edition of some elementary works, and a good professor.

Perhaps we desire too much at once; but we confide in Providence. Commencing with the most essential, we shall accomplish these works one by one. Good is not finite, nor are its forms limited. P. Darbois.

Tripoli (Syria), February 11, 1902.

MOST HONORED FATHER,

Your blessing, if you please!

It is my duty to give you occasionally some account of the Mission of Tripoli. We were prevented by circumstances, from beginning the missions before October. After a third retreat given to the priests in our house at Eden, we opened a mission on October first; a second one on the eleventh of the same month without taking any rest; a third on November twenty-sixth, after our annual retreat; a fourth on January first, 1902, after a rest of six days, and a fifth on the twenty-first of the same month, without any repose, because, with the Maronites, the carnival this year commenced on February second.

In each of these missions every one approached the Sacraments, with the exception of five persons who would not even enter the church. Generally on one of the last days of the mission, the Bishop comes to administer Confirmation. In one village two hundred persons received the Sacrament. The principal occupation of the Missionary is to give instruction and to reconcile enemies. For a slight displeasure, these poor peasants refuse to speak to one another, and often they go to law, which ruins them in both a material and spiritual point of view. Happily, as soon as the missionaries arrive among them, all hasten to hear the word of God. Hence, as a general thing, all become reconciled the second or third week. In the last mission, there were two parties...
in the village who had been enemies for many years; the young men had drawn swords and discharged revolvers, so that many, on both sides, were wounded. Then followed accusations, false witnesses, prison, etc. Apparently, the case was hopeless. But after having recourse to the Sacred Heart, and imploring the help of the Blessed Virgin, I delivered a sermon on the love of our enemies; on leaving the church all were reconciled and approached the Sacraments.

These villages are but a short distance from one another; so that on Sundays and festivals, all the inhabitants of the village that we had left—men, women, and children, headed by the pastor, came in procession to visit us in the new mission. The church being too small to admit them, they assembled under large oaks or olive trees; and after the sermon and chaplet, came to the church. After carrying the Blessed Sacrament in procession around the church, Benediction was given to bless the kneeling Christians who prayed for themselves and for their benefactors.

JEREMIAH AOUN.
AFRICA

ABYSSINIA

This year, Ras Makonnen, one of the most noted military, and most influential political chiefs, has visited divers nations of Europe, as the representative of the Emperor Menelik.

While in Paris, he paid a visit, Wednesday, July twenty-third, to the Priests of the Mission, as an evidence of the kind interest he takes in the Abyssinian works.

The Ras was accompanied by Mr. Blanchard, attaché to the Minister of Foreign Affairs; Commander Ferrus; Father Coulbeaux; and two Abyssinians.

He was received in the court of honor by the Superior General, surrounded by the whole Community, and was conducted first to the reception room, where the Superior General read the following address:

"Most Serene Highness,

"Your appearance in our midst does us great honor, and affords us much pleasure.

"We know with what benevolence His Majesty the Emperor of Ethiopia, and Your Serene Highness comport yourselves towards Catholic missionaries,—as well the Rev. Capuchin Fathers, as our confrères, the Lazarists, Sons of Saint Vincent de Paul.

"Therefore it is that I hastened to invite the Rev. Capuchin Fathers to meet us, that together we might offer you the assurance of our gratitude. We beg you to accept this expression of our profound appreciation. We pray that you may ever preserve the remarkable benevolence that you have always evinced towards the two missions of Gallas and Ethiopia. We shall always cherish the memory of this visit, which does us great honor."
"We beseech the Omnipotent God and Mary Immaculate, to bless His Majesty the Emperor, to increase the prosperity of his glorious reign, and also to yet vouchsafe to Your Serene Highness, a long and happy life."

Father Coulbeaux, as interpreter, translated the address and the gracious response of the Ras. The distinguished visitors then repaired to the chapel, where the shrine, containing the relics of Saint Vincent, was open. Ras Makonnen withdrew leaving all deeply impressed with his mildness, benevolence, and solid Christian piety.

SOUTH MADAGASCAR.


Fort-Dauphin, March 23, 1902.

Rev. dear Father,

The grace of our Lord be ever with us!

...The Mission of Ambolo is being extended, and in the centre of this valley, at his new post, Ranomafana, Father Coindart has opened a school which already counts ninety-five pupils in regular attendance. He has built a church of brick, the only suitable building material to be obtained here.

This church was solemnly dedicated February second, and all the authorities civil and military, were invited; they assisted devoutly at the ceremony and at the first official Mass, as well.

A new work is about to be organized at Farafangana, a leper-home. But, no doubt his Lordship has mentioned this to you. May our good God send us the required help!

Accept, etc.

Sr. Vollaro.

Farafangana, December 1, 1901.

REV. DEAR CONFRERE,

The grace of our Lord be ever with us!

At Madagascar time seems, indeed, to fly. I am almost inclined to believe that its flight is more rapid here, than elsewhere. It is true that wherever we may be, well-filled days always appear short. I am already in my sixth year at Madagascar, although it seems but yesterday that I left the Mother-house. I can say truly that these five years have been for me most happy years; and yet, under the circumstances they might have been most painful. The first period spent in a strange land generally costs most: one must become inured to a new mode of life, he must be acclimated, must learn a new language. All this is not the work of a day, but patient waiting brings success.

As the subject might not be interesting, I shall not enter into any detail concerning our ordinary occupations. But, to tell the truth, we do nothing extraordinary here: there is nothing startling about the conversions that are effected. Our labors are devoted chiefly to the education and instruction of youth. Now and then, we meet an adult of good-will, but this is the exception, not the rule.

I do not know much about other missions; one thing, however, is certain: occasions for the practice of devotedness are never wanting, and one may be as happy here as anywhere; even as at the Mother-house, and God knows how happy I was there.

A new work is in contemplation here—a work similar to that which rendered so illustrious and, above all, sanctified Father Damien at Molokai. Oh! the leper-home
about to be established at Farafangana, could not be com­
pared with such institutions as are at Molokai! Ours will
be on a much smaller scale. Lepers are quite numerous in
the province. It is said that there are some in every vil­
lage. General Gallieni, who recently visited these parts,
has been urging Mgr. Crouzet to provide some means of
isolating and relieving the unfortunate sufferers.

Accept, etc.

CH. LASNE.

LEPER-HOME

Mgr. Crouzet, Vicar Apostolic of Madagascar, forwarded
to the Superior General the following Report which he
had addressed to General Gallieni:

Farafangana, May 8, 1902.

“YOUR EXCELLENCY,

“It has long been my intention to write you concerning
the new work which we have undertaken at Farafangana,
the leper-home. Had I written before, I could have done
nothing more than mention my views on the subject,
and lay my plans before you. As this might have been
unsatisfactory, I preferred to wait, begin the work, and
then inform you definitely of all that had been accom­
plished; and, whilst specifying these results, share with
you our hopes or misgivings.

“I am aware that the administrator, Mr. Bénévent, who
is deeply interested in and much devoted to the work, has
drawn up several reports. I can perhaps, only add further
details to what you have already learned from him; in
any case, I shall but confirm the statements made by him.

“Without having recourse to needless research, and
trusting to my memory alone, I may say that the first
thought of this foundation dates from your last sojourn
among us. The matter was soon decided. In December, 1901, Father Lasne came to Fort-Dauphin to consult me, and to outline the work: on the twenty-seventh of the same month, he embarked on *La Ville de Pernambuco* to repair to his post, taking with him a personnel sufficient for the beginning.

"A grant was made of the land which had been selected, and improvements were begun. The work was pushed forward to completion, and patients were not slow in presenting themselves for admission.

"I must say that I was agreeably surprised on my arrival, April twenty-eighth, to see how far matters had progressed.

"I found twenty-five hectares almost entirely cleared, and partly cultivated, wide avenues laid out, and a certain number of cabins erected, all well built; and admirably arranged.

"According to the plan which has been adopted, and which will be carried out, we are forming a colony of lepers, rather than a leper-home, properly so called. This colony will comprise several villages, in each of which, quarters will be assigned to individuals of the same tribe, or from the same region. In making this assignment, we will regard as far as is possible the gravity of their condition.

One of these villages, composed of eighteen cabins, resting upon pile-work, has been completed. The cabins are ranged in three rows, sufficient space being allowed between the rows to favor ventilation and cleanliness. A second village is in course of construction; seven huts are already finished; further on, a third village has been commenced.

"At this writing, there are forty-nine leprous cases with in our colony, some still able-bodied, others almost eaten

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1 At this date, August, 1902, there are more than one hundred.
away; among these latter is a man who has lost both hands and feet.

"So far, they evince surprising docility and have not given any trouble whatever. They gather wood for themselves, do their own cooking, and wash their linen, but no regular employment has been allotted to them; we shall make a move in this direction when our number of patients has reached one hundred; which will be doubtless very soon. Mr. Bénévent thinks that we shall win them over to steady occupation by assigning work from which they will derive profit for themselves, such as cultivating the soil, looking after cattle, etc.

"On the whole, the work has progressed admirably and more important results will be attained before the end of the first year.

"Did I not fear to astonish you, I might say that, in one special point of view, the advance has been too rapid. You understand, do you not?

"Two things are certain: the first is that having made a step forward, I dare not recede, I must go on; the second is that if in France generous hearts come not to my aid, I am utterly ruined.

"The first two years will entail enormous expenses which we shall be absolutely obliged to meet. Once duly installed, a smaller income will enable us to live.

"After having consulted Colonel Lyantey and Mr. Bénévent, I thought that two thousand, four hundred dollars would be sufficient for twelve months and, under this impression, I set about the work. Alas! that amount falls very far short of what we need; if with five thousand dollars we are able to balance our accounts, we may congratulate ourselves. Whence am I to draw this surplus two thousand six hundred dollars? I positively do not know. For this one work, I must not neglect others already in
progress, nor set aside those we have yet in view, Tuélar, especially.

"One peculiar feature of my vicariate of the South is, that from no source within it, can I expect two hundred dollars, for any of these foundations. My only hope then is from our Community and the works of the metropolis. As to revenue, as your Excellency already knows, the South is at zero! Everything must be gratuitous. No resources, no property, to bring us the smallest sum. On the contrary, on account of our isolation and remoteness from other sections, we must pay the highest price for everything. Several times you have said, we live in a savage country...and savage it will be for many years to come.

"All this explanation is intended to acquaint you with the embarrassment under which I labor, but by no means does it signify that I regret my venture; for I declare to you, that I would not hesitate to do again what I have done, were the same thing to be proposed to me, and under the very same conditions.

"I would fail in one point, however, your Excellency, did I not add that I rely somewhat upon your aid to complete an establishment whose purpose is public utility alone, and from which we never expect to reap any advantage, save that which we always seek: the assurance of doing good.

"There is yet another point, your Excellency, to which I would call your benevolent attention: medical aid. I am not ignorant of the fact that leprosy is a problem which remains yet unsolved. But the physician's visit, made regularly on appointed days, would exert a beneficial influence over these lepers, who naturally wonder whether they have been gathered into these villages only to be penned up, or to be cared for. True, my personnel will be entirely devoted to these poor creatures; but this is not enough. Were it solely for the moral effect, it appears to me, the doctor is indispensable.
"I foresee that this work will in time draw others to en-graft themselves upon it. The personnel, which must then increase, will be occupied with the schools and sick children, this is in the order of things.

"My only regret is the not having at my disposal more abundant resources, the better to co-operate in the labors undertaken for the uplifting of this poor country.

Be pleased, your Excellency, to accept the sentiments of profound respect, with which, etc.

"Signed: CROUZET."

General Gallieni replied by the following benevolent letter, in which he manifests his appreciation of the founding of the leper-home, as well as of the other works referred to:


Fort-Dauphin, May 27, 1902.

My Lord:

I have, with deep interest, noted the details which you did me the honor to present in your letter, of May eighth, relative to your new work at Farafangana. The erection of your leper-home is one evidence—among many others—of the beneficence of the Mission. It affords me sincere pleasure to commend the devotion, the self-sacrifice and practical good sense, that you bring to bear upon your efforts for the diffusion of the benefits of instruction and medical attendance among the natives. I fully appreciate the heavy liabilities that must result from your foundations, particularly the necessary organization and equipment of the leper-home of Farafangana. Most gladly would I contribute to the defraying of these expenses. But my accounts show that the resources at my command are
totally absorbed by the provision of tools for the colony: multiplied demands are made by the divers provinces of the Island, and it is an indispensable duty that such needs be supplied, and without delay. Rest assured, however, that I shall seek some means of aiding your establishment, either this year, when your plans are further developed, or during the course of next year.

"Be pleased, my Lord, to accept the assurance of my profound respect."
CAUSE OF BEATIFICATION OF THE SERVANT OF GOD,
FELIX DE ANDREIS, OF THE CONGREGATION OF THE
MISSION

At the last session of our General Assembly held recently, the Missionaries of the United States of North America, presented the following petition, which could not but meet the hearty concurrence of the Two Families of Saint Vincent de Paul.

“We humbly solicit that the successful issue of the Process of Beatification and Canonization of the Servant of God, Felix de Andreis, Priest of the Congregation of the Mission, and founder of the Mission in the United States of North America be recommended to the prayers of all the members of the General Assembly, and through them to all the Confrères. The informative process of his Cause is already concluded.”

The Italian Missionaries then declared that they were in full sympathy with this petition, as Father de Andreis was a native of Piedmont, and had belonged to the Province of Rome. The entire Assembly applauded this proposition as the spontaneous expression of the views of all its members.

1. Humiliter petimus ut commendetur precibus membrorum Conventus generalis atque per eos omnibus Confratribus, exitus felix processus beatificationis et canonizationis servi Dei Reverendi D. Felicis de Andreis, sacerdotis Congregationis Missionis, ac fundatoris Missionis in Statibus Federatis Americae Septentrionalis, cujus in causa jam completus est Processus informativus.
FELIX DE ANDREIS
Priest of the Congregation of the Mission (Vincentians),
died at St. Louis, U. S. A., October 15, 1820.
https://via.library.depaul.edu/annals_en/vol9/iss4/1
A ST. LOUIS SAINT
NOTICE ON VERY REV. FELIX DE ANDREIS.

From the St. Louis Globe Democrat, of July 14, 1901:

The tribunal appointed by His Grace, Archbishop Kain to receive depositions relative to the canonization of the Very Rev. Felix de Andreis, of the Congregation of the Mission, will hold its second session to-morrow. The following biographical notice is by Rev. Father McKeogh, of Kenrick Seminary, St. Louis, Missouri:

On October seventeenth, 1817, there arrived in the then small frontier town of St. Louis a little band of Missionaries. Two of these devoted men, Father Felix de Andreis and Father Joseph Rosati occupy prominent places in the history of the Catholic Church in the West. The former was the first Superior of the Congregation of the Mission in the United States, and the first vicar general of Louisiana having his residence in St. Louis; the latter became the first president of St. Mary's Seminary of the Barrens, in Perry County, Missouri, and, early in the twenties, became the first bishop of the diocese of St. Louis.

Father de Andreis was esteemed as a saint by those who knew him during life, and certain events regarded as miracles took place at the time of his death, in 1820. The "Process" which it is hoped will end in his canonization was opened at the Kenrick Seminary on Monday July first, and the examination of witnesses will begin to-morrow.

In 1816, Bishop Dubourg of New Orleans, went to Europe to look for missionaries who would be willing to share his labors in spreading the Gospel in his immense diocese, comprising the entire territory of the Louisiana purchase. In Rome, the bishop became acquainted with a young Lazarist priest who, by reason of his virtues, his
learning, and his eloquence, was attracting a great deal of public attention. The career of Napoleon Bonaparte had just ended, and Europe, religious and political, was struggling to emerge from the chaos into which that ruthless conqueror had plunged her. Pius VII had returned from his captivity in France, and again ruled the Church from the Eternal City. But it was not easy to heal the disorders of the last few years. Among the men who were struggling with marked success for the re-establishment of the pontifical régime one of the most distinguished was the youthful but brilliant de Andreis. His regular duty was that of lecturing on theology to the students of the Propaganda and to those of the Congregation of the Mission, at Monte Citorio, the Mother-house of the Lazarists in Rome. But besides this duty his active zeal impelled him to undertake other good works. At one time, it was retreats to the clergy; at another, missions to the people, or the promoting of some charitable work among the poor.

No matter what he undertook, his talents and the success which everywhere followed him seemed to mark him as the right man in the right place. Yet those who knew him intimately, knew that he was not satisfied. The applause from which he could not get away, in Rome, was distasteful to him. He aspired to a more complete devotedness, to preach the Gospel to a strange, abandoned people, and felt that the English language would be necessary for him in this future mission. While professor of theology at Monte Citorio, some years before leaving Rome, he was one day walking in the garden with one of his pupils who was then giving what time he could spare from his regular studies to the pursuit of the Hebrew tongue. The young student speaking to Father de Andreis about his love of the Hebrew and the progress he was making in it, was astounded when his professor, placing his hand affectionately on his shoulder, solemnly said:
“My dear young Friend, it is not Hebrew you will need in the future, but English. Some day you and I will have to preach the Gospel in English, and I would urge you to turn your attention to that language in preference to any other. I, myself, have been studying it for some time.” So great was that youth’s regard for the counsel of his saintly preceptor, that on returning to his room he borrowed an English grammar and began to study it that very day. Time proved the truth of Father de Andreis’ prophecy, for that young man was Joseph Rosati, afterwards the first bishop of St. Louis.

When Bishop Dubourg met Father de Andreis in Rome, each seemed to feel that the meeting was providential. The bishop knew that the zealous, self-denying, humble priest would be of the greatest value in the difficult mission of Louisiana; the priest was not only willing but most anxious to respond to the bishop’s appeal and to devote his life and his talents to the people of the far-off Mississippi Valley. But Father de Andreis was a member of a religious community and could not undertake any such engagement without the consent of his Superiors, nor would he ask for this consent. If the bishop could obtain it, he would, with enthusiasm, avail himself of the privilege of going to Louisiana. But he was too valuable a man and too much needed in Rome, for his Superiors to think of letting him go. Bishop Dubourg appealed to the Pope, and after a protracted struggle, succeeded in getting the pontiff to overrule the Superiors. Pius VII. told Bishop Dubourg that he could not only have Father de Andreis, but that a colony of the Sons of Saint Vincent, for whom he pleaded, should be sent with him to Louisiana, to do missionary work, and especially to open a seminary for the education of priests. Father de Andreis was appointed Superior of this little colony, and the bishop made him vicar general of the diocese of New Orleans.
Certain difficulties having arisen at this time, which prevented Bishop Dubourg's returning to New Orleans, as he had intended, he determined to take up his residence in St. Louis, which was then regarded as the capital of upper Louisiana. Accordingly, Father de Andreis and his colony of Lazarists came to St. Louis in the fall of 1817. The bishop did not arrive until the following January.

At that time, St. Louis had no resident priest. One came every three weeks from Cahokia, Illinois, to say Mass and attend to the spiritual wants of the people. Bishop Rosati has left, in writing, some particulars about the condition of things which confronted the newly-arrived clergymen. "The presbytery" writes Bishop Rosati, "was an old stone building, almost in ruins, divided by planks into two appartment, the smaller of which served as a sleeping room, while the other was appropriated to parochial and municipal assemblies. In this tottering house, Father de Andreis and his companions took up their residence and, for want of beds, they were obliged to sleep on Buffalo skins spread on the floor. The parish church, situated near the presbytery, was in no better condition. It was small, poor, and falling into ruins. In a word, wherever the eye turned, nothing could be seen but poverty and desolation."

Amid these unpromising surroundings, Father de Andreis entered on his double office of parish priest and vicar general. For three years, he labored with the zeal and self-sacrifice of an apostle. His health was always delicate but he never allowed it to interfere with the duties of the ministry, if he was at all able to perform them. From the very beginning, he won the hearts of the people, and they revered him for his sanctity, always calling him "the Saint."

In the Introduction to the Life of Father de Andreis recently published, Archbishop Kain writes: "Father de An-
dreis spent less than three years in St. Louis, yet, so high was his reputation for holiness among the people that the appearance of a luminous star over his body during his funeral service, to which occurrence both Bishop Dubourg and Bishop Rosati bear witness, was regarded by all the faithful as a divine manifestation of his sanctity.

Father de Andreis died October fifteenth, 1820 in the building known as "the Seminary," which was located on the corner of Second and Walnut streets, near the site of the present Cathedral. "Years after his death, the older inhabitants of St. Louis used to tell how Father de Andreis, when he felt he was dying, begged those around him to lift his emaciated body from the bed and place it on the bare floor of his poor abode, that, as Christ died naked on the cross, so he might die on the naked floor, to resemble as nearly as possible in death that divine Master, who had been his model in all the actions of his life." (Life of Father de Andreis.)

Concerning his death, Bishop Rosati writes: "No sooner was the sad event known to the inhabitants of St. Louis, than all, even Protestants, gave marks of the deepest sorrow, considering his loss as a public calamity. During his brief illness they not only came to inquire after him, but the principal citizens of the place waited on him day and night, with the most devoted affection."

Whilst the body of Father de Andreis, prepared for burial, was laid out in a room of the Seminary, the housekeeper of Bishop Dubourg, a Mrs. O'Reilly, who had for years been suffering from an ailment that physicians could not cure, knelt at the feet of the corpse and prayed that she might be healed through the intercession of the dead priest, in whose great sanctity she firmly believed. Both Bishop Dubourg and Bishop Rosati declare that the woman arose, perfectly cured. During the funeral services, a bright star.
light, resembling a star, appeared over the church and attracted the attention of all the inhabitants of the town. Though the sun was shining brightly at the time, this strange star continued to emit a peculiar lustre for some three hours, from nine o'clock in the morning until noon.

The body of Father de Andreis was not buried in St. Louis, but was brought to St. Mary’s Seminary, in Perry County, and many of the old inhabitants of St. Louis maintained that the star followed the funeral train till the body was interred in the seminary church.

The funeral resembled a triumphal march. A large number of the people of St. Louis followed the corpse, in vehicles and on horseback. At Cahokia, Prairie du Roeber, Kaskaskia, and St. Genevieve, the coffin was brought into the church and solemn requiem services were celebrated. People from all of these towns joined the funeral cortège and did not leave it, until St. Mary’s Seminary was reached.

It will be, of course, at the present time, no easy task to find witnesses to testify to the life and writings of a man who died eighty-one years ago, especially as records, both written and printed, were scarce in those early days and but few have been preserved. The fact, however, that even a few witnesses can still be found, is in itself a strong evidence of the reputation for sanctity which this pioneer priest enjoyed among his contemporaries.

In the Introduction to the Life already alluded to, Archbishop Kain says: “The descendants of the old St. Louis families, the great-grandchildren of those who knew Father de Andreis, hold fast to the tradition and belief of their ancestors, that some day his heroic virtues will be publicly recognized by the Church, whose devoted Son he was.”

To the above interesting article, we have the pleasure to add that, in virtue of the decrees issued by the Sacred Congregation of Rites, August twenty-ninth, 1902, the process
informative of the Ordinary, on the virtues and the reputation for sanctity of Father de Andreis, having been deposed and opened at Rome, 1st, His Eminence Cardinal Ferrata has been appointed by the Sovereign Pontiff “Ponent” or Reporter of this new Cause; 2nd, That the Cardinal ponent is authorized to appoint one or several translators to put into Latin or Italian what is written in English.

MARYLAND

GOLDEN JUBILEE AT ST. JOSEPH’S CHURCH, EMMITSBURG, MARYLAND. SEPTEMBER XXIV., XXV., MDCCCLII.

After the “Union” with the Community in France, Father Maller was appointed Director of the Sisters of Charity in the United States. In 1852, he became also first Superior of the parish church and residence, situated about a quarter of a mile from St. Joseph’s Central House.

Were the history of this church given, its pages would present likewise, the revered names of other pastors, who now rest from their labors, and whose memory is in benediction: among these are Fathers Rolando, McCarthy, Landry, and Kavanaugh.

In connection with the church St. Euphemia’s Parochial School for boys and girls may be mentioned. The school is in a very flourishing condition. A separate department has been provided for children of the colored race; these also are in regular attendance.

September twenty-fourth opened the Golden Jubilee celebration in the parish church at Emmitsburg. The grand oil-painting above the altar would at once inform the pious pilgrim that the great St. Joseph, foster-father of Jesus, is the Patron of this church.

Father Dubois, founder of Mt. St. Mary’s College, and afterwards Bishop of New York, had, in 1793, first ministered to the spiritual wants of the Catholics of Emmitsburg. In 1852, the Lazarist Fathers took charge of St. Joseph’s Church, the steeple of which, at some later date, was designed by the Very Rev. Francis Burlando, C. M., who had succeeded the Very Rev. Mariano Maller, C. M.,
as Director and Superior of the Sisters of Charity in the Province of the United States, the parish church and residence at Emmitsburg also falling under his jurisdiction. The Jubilee festivities were, therefore, intended to commemorate the half century that has elapsed since the Sons of Saint Vincent de Paul assumed the labors and responsibilities of the parish.

With unspeakable energy and zeal, the present pastor, Rev. F. O’Donoughue had determined to devote almost an entire year to the preparations that were to emphasize this event. Ably and indefatigably was the pastor seconded by his assistant confrère, Rev. E. Quinn, until the church had been thoroughly renovated. Its decorations are marvels of artistic skill and evince exquisite taste. Complete in every detail of its arrangement, St. Joseph’s is a perfect gem—with its three marble altars, its sanctuary railing of snowy marble, the neat oaken pews, the memorial windows and panels of richly stained glass, the delicate tints that so admirably blend in the coloring of the fresco, and most wonderful of all, the paintings. No need for even a stranger to inquire who are the pastors that directed the artist in his selections, for the seal of the Congregation of the Mission is stamped upon all. Besides the striking apparition of the Sacred Heart, and the indescribably fascinating representation of the Holy Family, there is Saint Vincent de Paul, in his sacerdotal robes, sending forth on their world-wide mission of charity the Priests of the Mission and the Sisters of Charity,—his sons and daughters upon whom he had breathed his own spirit. And surely, in sacred heraldry, there is no mistaking the Vision of the Miraculous Medal, wherein one recognizes at a glance the privileged Novice, kneeling in mute ecstasy before the Virgin Immaculate.

Father Frank O’Donoughue’s great undertaking had been a labor of love, and having reached the consummation of
his wishes, he had, in the fulness of his appreciation, cordially invited all his friends to come and rejoice with him and swell his hymn of thanksgiving at the re-opening of St. Joseph’s Church. Readily had priests and people responded. Even His Eminence, the Cardinal Archbishop of Baltimore, despite indisposition, had not excused himself from the journey, but had shown it to be his gracious pleasure to honor the solemnities with his presence, for, to the joy of all, the venerable prelate was there to occupy the throne of crimson velvet and gold that contributed so much to the adornment of the sanctuary.

Besides Rev. F. O’Donoughue and the pastor who now succeeds him, Rev. J. O. Hayden, there were present Very Rev. R. A. Lennon, Director and Superior of the Sisters of Charity in the United States, Rev. P. Mc Hale, President of St. John’s College, Brooklyn, Rev. E. Quinn, Rev. J. H. White, a former pastor, Rev. Thomas O’Donoughue, Rev. J. McNelis, Rev. J. Neck, Rev. C. Malloy, all, of the Congregation of the Mission. Mt. St. Mary’s too had sent its President and all the Rev. Professors from the faculty of the College and Seminary, to participate as in some family anniversary. St. Joseph’s Valley also had its delegation, and the rows of white cornettes bore loving witness that the Central House, and St. Euphemia’s Parochial School as well, were in sweet, sisterly sympathy with the memorable occasion.

In the quiet little town of Emmitsburg that was a novel sight, and a glorious one indeed, from the cross-bearer and the legion of acolytes, the thirty-six priests in surplice, the Bishop with his attendants, all vested for the solemn pontifical Mass, moving slowly and reverently in procession from the pastoral residence to the church; His Eminence, with his favored youthful pages, closing the line. To the true Catholic such a sight is grander far than any military
display. The choir greeted the magnificent array in thrilling harmony until, on the stroke of eleven, the solemn service began. And then the music, as if religiously transmitting to earth, the celestial messages of peace, and joy, and triumph, with which it had been intrusted, wrought its wonted spell upon the multitude that filled the sacred edifice. Truly was this a day of worship and thanksgiving—a new consecration of this material temple to the living God.

The sermon was by Rev. D. J. Flynn of the "Mountain." As the Reverend Doctor knelt before His Eminence, leaning forward, Cardinal Gibbons adjusted the stole, the insignia of the office he was about to fulfill, and as Father Flynn rose, and with beaming countenance seemed for a moment to glance around, the very text he had chosen must have suggested itself to the waiting audience: “I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth” (Ps. xxv. 8), words that surely found an echo in every heart. The eloquent Doctor was followed with the deepest interest as he explained that external worship and religious ceremonial should accompany man’s interior homage to his Creator. Tribute was paid to the celebrant of the solemn Jubilee Mass, the former president of Mt. St. Mary’s, Bishop Allen of Mobile, and to the priests of the “Mountain”, the first pastors. The reverend speaker testified that from the days of these pioneers, a sincere, abiding friendship had always subsisted between their successors and the Priests of the Mission. Heartfelt congratulations were tendered the Sons of Saint Vincent de Paul, as with touching affection the records of the past fifty years were dwelt upon, although comparatively little is known of the good accomplished, of the countless souls guided in the path of salvation, by those to whom so true a missionary spirit had been bequeathed by their holy Founder. But those who work for
God care not that their names or deeds be chronicled here below. In allusion to the paintings, the words by which Michael Angelo once expressed his admiration were quoted: “Surely, the artist that reproduced these faces, must have seen them in heaven.”

On September twenty-fifth, solemn pontifical service was held for the departed friends and members of Saint Joseph’s parish.

The main altar had been erected during the pastorship of Rev. H. White, C. M., who had now come from German-town to reap the fruits of his faithful labors, by sharing in the long-anticipated festivities. The decorations of the previous day—the graceful palms, the fragrant flowers, had all been removed, but the snowy marble altar seemed only the more attractive as it shone amid the solitary lights, displaying the rare beauty of its workmanship, whilst it stood forth a lasting monument to the piety of its people.

As a prelude to the solemn Requiem Mass, a few minutes before nine o’clock, Mt. St. Mary’s College choir, under the direction of Rev. D. Brown, rendered to perfection Mother Seton’s well-known hymn: “Jerusalem, My Happy Home.” The same choir, in chanting the Mass, exhibited exceptionally fine musical talent, a deep emotion was produced by the earnestness and singular unction expressed in every note. On no other occasion, perhaps, are the excellence and sublimity of our holy faith so consolingly illustrated as in the Requiem offered by the Church for her departed children.

We give a few extracts from the sermon.

Very Rev. P. McHale, C. M., President of St. John’s College, Brocklyn, was the orator of this day: “It is eminently meet and proper,” he said, “that we should give a share in our festivities to those who have gone before us with the sign of faith, to those we once knew and loved.
who sleep in your little cemetery, within the shadow of this church; those who have done their part to build up St. Joseph’s, and make it a fit dwelling place for the King of kings...

“We have sympathy for the exile whose heart-strings, in a far-off land, strain towards his home, his country, his loved ones. If we could we would hasten his return; we would purchase his release even at a great price. This mere human sympathy is but a feeble expression of the yearning of the Heart of Jesus for the embrace of the souls for which he died. The human Heart of our Lord loves infinitely those souls who, at our bidding are awaiting the consummation of their happiness. Our Lord, Himself looks to us for cooperation with Him, nay, in a sense, He depends upon us to set free those friends from their prison house and restore them to their inheritance.....

“Here in this quiet valley, surrounded by the solemn hills which seem to stand as guardians of its peace; inheriting as you do holy traditions of piety towards the dead, upon whose hallowed graves fall the sweet sound of your bells, and the voice of prayer and praise, you, at least, will not soon suffer the commercial spirit to dim your faith, or to chill your charity.

Let me conclude as I began: Remember, O Lord, Thy servants and handmaids, who have gone before us with the sign of faith, and sleep the sleep of peace. To these, O Lord, and to all that rest in Christ, grant, we pray Thee, a place of refreshment, light, and peace, through the same Christ our Lord—Amen.”

This beautiful sermon appropriately closed the impressive ceremonial of the Golden Jubilee of St. Joseph’s Church.
SOUTH AMERICA

ECUADOR

A portion of the city of Guayaquil has been destroyed by fire; the hospital under the care of the Sisters of Charity was burned to the ground. The following letter will give some details of the disaster.

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

Guayaquil, July 24, 1902.

Most Honored Mother,

The grace of our Lord be ever with us!

You doubtless, have heard sad tidings of Guayaquil. On the sixteenth of this month, about nine o’clock in the evening, a fire broke out, which, having destroyed twenty-five districts, reached the Civil Hospital and House of Mercy named “Providence,” in which we have six day classes and one hundred twenty-five intern children, mostly orphans. There were four hundred patients in the hospital; two hundred of these are now in a large ward like an ambulance.

The Calderon Asylum conducted by our sisters is at a short distance, and here many of us are at present. A house has been rented for school purposes in another place. About one hundred patients are at the hospice. We are badly off indeed, Most Honored Mother. The hospital has funds, but the House of Providence is much straitened; the riches of God, however, are not exhausted.

All the sisters of the other houses of Guayaquil have been and still are very kind to us; they do all in their power for our comfort and we are most grateful.

Pray for us, Most Honored Mother, and accept the assurance of our esteem and affection.

Your most obedient child,

Sr. Mathilde Bizord.
ARGENTINE REPUBLIC

The ensuing notice on the works of the Missionaries and of the Sisters of Charity, appears to us of interest on account of the general view it presents and the precise dates accompanying it. The report is prefaced by some general remarks on the condition of the country from a religious point of view.

Along the coast of South America we find Patagonia, then the Argentine Republic, separated from Chile by the Andes. The Argentine Republic has an extent of 2,789,400 square kilometres; but this vast surface has only four million, five hundred thousand inhabitants. This number, however, is annually increasing by immigration principally from Italy.—This territory which formerly belonged to Spain revolted in 1810; it proclaimed its independence in 1818, but obtained peace only in 1853. Recently, in 1890, the fever of speculation created in this country, so rich in resources, a financial crisis from which it is still suffering.

Unfortunately, the Catholic religion is not as flourishing here as we could desire. The revolution of 1810, not only severed all ties with the metropolis, but also with the Church. Civil marriage was acknowledged, and the priest could not perform the religious ceremony until after the civil marriage. Now so great are distances, and so small the number of civil officers for the needs of the population, that the affianced parties are sometimes obliged to travel two hundred kilometres to find a magistrate to marry them. In departments of one hundred seventy kilometres in length and forty in breadth, there is but one state officer, while the people at the same time are deprived of religious marriage. This is a very deep wound to Catholicity, for it destroys the very root of the family.

1. See Dict. de theologie de Vacant; see Latin America.
However, on the part of the government there is no hostility against the Church; the State is unconcerned about it; no salary is accorded to the ministers of worship although the state holds possession of the Church property. Religious indifference is one of the evils of the Argentine Republic. The ranks of the clergy are not recruited from this country: its members being principally Italian, though among them there are some Spaniards, and Frenchmen.

There is an archbishopric in the Republic, namely, Buenos Ayres, on which seven bishoprics depend: Cordova, Saint Jean de Cuyo, Parana, and Salta, to which His Holiness, Leo XIII. has just added La Plata, Santa Fe, and Tucuman.

The apostolic brief *In Petri cathedra*, establishing these last three sees (February 15, 1897), says that the bishops of these new sees will be supported by the allowance decreed by the Ministration of Worship in the Republic, out of the public fund. If there is no formal concordat between the Argentine Republic and the Holy See, there is at least, a verbal agreement.

Details of the works of the Double Family of Saint Vincent de Paul.

Buenos Ayres, February 7, 1902.

**REV. AND DEAR CONFRERE,**

The principal events of the Province of the Argentine Republic have been mentioned at divers epochs and published in several of our *Annals*; but the question arises: would it not be desirable to give a succinct statement of the same which may be of service in time of need? You must be the judge:

1858.—February second, 1858, the Superior General, Father Etienne, of happy memory, signed at Paris, a con-
tract concluded between the Superiors of the two Communities and Mr. Balcarce, attorney of the municipality of Buenos Ayres, to this effect.

1859.—In virtue of this contract, two Missionaries, Fathers Laderrière and Malleval, and twelve Sisters of Charity under the care of Sr. Berdoulat, embarked at Havre, July twenty-first, 1859, and landed September thirtieth, at Buenos Ayres, where they were cordially received.

1860.—Enthusiasm here as elsewhere, is short-lived; and even in this year, 1860, the rising work was seriously imperilled. Certain rigorous measures in regard to reform, created such difficulties for the sisters, that the Major Superiors decided to suppress the mission almost at its birth.

1861.—This decision was communicated to Sr. Berdoulat by a letter dated February sixth, 1861. The departure of the missionaries and sisters was fixed for May eleventh. But there is no evil which does not happen for some good. A civil war broke out; called to the hospitals, the sisters won by their devotedness such general admiration that all wished to retain them: the cause was gained.

Father Laderrière, sent to Rio de Janeiro, was substituted at Buenos Ayres by Father Fréret, who arrived there March eighteenth of the same year.

1864.—This year, the double Family of Saint Vincent de Paul was established at Jujuy, capital of the province of the same name, at the request of Rev. Father Zegada, parish priest of this city and vicar of another district. There was question of founding a sort of preparatory seminary for the education of youths called to the ecclesiastical state, and a college for young girls. Fathers de Lavaissière and Chanavat were intrusted with the new work. Difficulties of every nature opposed the undertaking from the very first, and the little colony returned to Buenos Ayres, September twenty-first, 1865.
BUENOS AIRES (ARGENTINE REPUBLIC)

House of the Vincentian Fathers, St. Vincent's, Calle Cochabamba, 1467.
1865.—A retreat given in the chapel of the French hospital inspired Father de Lavaissière, Lazarist, with the thought of establishing a house for the religious service of the French population. The plan was approved.

1866.—Convinced that the only means of regenerating society in this country was by the proper education of children, Father de Lavaissière founded the College St. Louis.

The Missionaries and the Sisters of Charity were called anew to the ambulances: first to Concordia, then to Corrientes; their sacrifices were rewarded by abundant spiritual consolations.

Works continued to prosper, and Father George was sent to La Plata arriving at Buenos Ayres, October ninth of the same year.

1867.—The cholera, hitherto unknown in the country, broke out with violence. Father George started with some sisters to minister to the sick and dying soldiers of the Argentine army, encamped at Paraguay. When they reached there, after a journey of six hundred leagues, the scourge had disappeared.

1868.—The Church of the Sacred Heart built for the Missionaries in place of the one promised by the municipality of Buenos Ayres, was blessed, July nineteenth, 1868, by the Archbishop of Buenos Ayres, Mgr. Escaladay Bustillos who officiated there pontifically on the feast of Saint Vincent.

1868–1870.—The prosperous condition of the college, St. Louis, called for an increase of professors; hence, Superiors sent successively to Buenos Ayres, Fathers Cabanel, in 1867; Patoux, in 1868; Montagne, in 1869; and Tanoux, in 1870.

1871.—But God in His adorable designs was about to impose new sacrifices on the mission. The yellow fever raged with such violence that in the space of four months
more than thirty thousand fell victims to the scourge, Fathers de Lavaissière and Patoux included in the number. The future of the college was buried with them.

October twenty-fourth of the same year, Fathers Salvaire and Revellière arrived in Buenos Ayres to take the place of those who had fallen. Father Salvaire was stationed at the College St. Louis of which Father Fréret took the charge; Father Revellière was appointed Superior of Saint Víncent’s House with Father George as confrère.

1872.—The College St. Louis was so much in debt that Superiors resolved to close it. Early in 1872 it was sold. Some of the priests of the house went to Luján to serve that parish and to open a school with a view of encouraging vocations to the priesthood. Father Fréret who was named Superior, took possession of the curacy on January twenty-eighth. The other priests remained at the House of St. Louis, Father George being Superior.

Towards the close of the same year, Saint Víncent’s House opened a free school for poor boys of the district; six hundred pupils entered that year.

1873.—Two German confrères came to the assistance of the mission: Father Stollenwerg was stationed at the House of St. Louis, and Father Meister took charge of the Indian house at Azul, accepted by Father Etienne on certain conditions.

Up to this date, the houses of the Argentine Republic had been dependent on the Province of Brazil. By a letter of November third, they were erected into a Province; Father Revellière was the first Visitor.

1874.—In the beginning of this year the Indian mission was established but revolutions and anarchy destroyed the hopes at first entertained.

1875.—Father Savino devoted himself to the conversion of the tribe of Coliqueo; but the perfidy of subaltern officers in the Argentine government prejudiced the Indians
against the mission, so that it did not attain the success anticipated. Father Savino went to Carmen in Patagonia, where he labored two years no more successfully, but with great merit.

With the authorization of the Superior General an intern seminary was opened at Buenos Ayres, January twenty-fourth, 1875, and there the first novice was received. Some externs were admitted and thus was laid the foundation of an apostolic school.

1876.—The government having relegated the Indians to the foot of the Cordilleras, the missions of Azul and Coliqueo were closed this year, as Father Etienne had accepted the missions on condition that there would be no change of place.

1878.—The prisoners of the expedition sent to Buenos Ayres, were confined in the island of Martin Garcia; Fathers Birot and Celleriere there instructed them for six months, and baptized more than eleven hundred of them.

1879.—At Buenos Ayres the priests continued their mission among the Indians incorporated into the army, and the number of infidels baptized rose to more than fifteen hundred in the course of the year.

In October of the same year Fathers Revelliere and Birot set out for Assumption, being invited by Mgr. Angelo di Pietro, Apostolic Internuncio, to direct his seminary.

1880.—In January of this year, Father Montagne in quality of Superior, and Father Cellerier went to Assumption; the house was thus definitely established.

1882.—At the request of Mgr. Innocent Yérégui, two Missionaries, in this year, commenced giving missions by way of trial, in the diocese of Montevideo.

1884.—Results proving satisfactory, the Superior General established the house of Montevideo.

1885.—The Bishop of San Juan be Cuyo, finding that his seminary did not meet his expectations, asked for
priests of the Mission to take charge of it. The Superior General complied with his request and Fathers Meister and Brignardelli set out for San Juan, May twenty-sixth.

1887. — On May fifteenth 1887, the ceremony of the Coronation of our Lady of Lujan took place: in honor of which an annual feast with an octave was granted.

On the same day the corner stone of the national basilica of Lujan was blessed and laid: this structure will be the glory of the Argentine Church and will do honor to the sons of Saint Vincent.

1893. — Early in this year the apostolic school was changed into the college of Blessed John Gabriel Perboyre.

Thus have I given a sketch of this Province up to the present time. You are aware, of course, that I have been silent concerning a number of secondary although important events for the Province. What apostolic labors, both among infidels and Christians! How many instructions, retreats, and fruitful missions given during this time, by our confrères have increased the merits of those humble Evangelical laborers and added jewels to the crown which for all eternity will adorn their brows! Qui ad justifiant erudiunt multos quasi stellæ in perpetuas æternitates. (Dan., xii. 3).

In a material point of view, I can say that the dwelling of our confrères at Buenos Ayres, has undergone many changes. At first it was quite small and plain; but at present, while the interior is still very simple, the building is much enlarged and more convenient; so that by successive alterations it has now become, if I dare say it, a very beautiful edifice, of which the photograph I inclose will give you some idea.

Be pleased, etc.

G. H. REVELLIERE.
OUR DEAR DEPARTED.

OUR MISSIONARIES:

Brother Davis O'Shaughnessy, cleric, Perryville, U. S., May 22, 1902; 22 years of age, 4 of vocation.
Rev. Peter Sainz, Havana, June 8, 1902; 65 years of age, 46 of vocation.
Rev. Charles Dougherty, Baltimore, U. S., June, 1902; 28 years of age, 8 of vocation.
Rev. Ambrose Portes, Kiang-si, China, June, 1902; 62 years of age, 42 of vocation.
Rev. William Gavin, Phibsborough, Ireland, July 3, 1902; 64 years of age, 39 of vocation.
Brother Joseph Lizarribar, cleric, Madrid, July 9, 1902; 19 years of age, 3 of vocation.
Brother George Elorriaga, cleric, Madrid, July 11, 1902; 20 years of age, 4 of vocation.
Rev. Louis Pochon, China, July, 1902; 38 years of age, 4 of vocation.
Rev. Peter Voisin, Mother-house, Paris, August 4, 1902; 32 years of age, 3 of vocation.
Brother Paul Pla, Dax, France, August 3, 1902; 59 years of age, 34 of vocation.
Rev. Arthur Marion, Shang-hai, China, August, 1902; 38 years of age, 15 of vocation.
Rev. Anthony Kovalik, Cilli, Austria, August 9, 1902; 68 years of age, 47 of vocation.
Brother Frederic Pagels, cleric, Los Angeles, U. S., July 29, 1902; 24 years of age, 6 of vocation.
Rev. John Ferdinand Meister, San Juan de Cuyo, Argentine Republic, August, 1902; 71 years of age, 42 of vocation.
Rev. Louis Koppy, Gratz, Austria, August 21, 1902; 69 years of age, 49 of vocation.
Brother Amand Lambert, Akbes, Syria, August, 1902; 72 years of age, 46 of vocation.
Rev. Patrick O'Hara, New Orleans, La., U. S.; 40 years of age, 9 of vocation.
Mgr. + Schumacher, Bishop of Portoviejo, Samaniego, Ecuador, July 15, 1902; 63 years of age, 45 of vocation.
OUR SISTERS:

Sr. Josephine Birbacher, Gratz; 43, 22.
Madeleine Benoit, Friburg, Switzerland; 71, 48.
Eulalia Sanz de Acedo, Balearic Isles; 23, 2.
Pascuala Martinez, Seville; 56, 32.
Maria Petricorena, Haro, Spain; 71, 39.
Narcisa Camps, Gerona, Spain; 42, 18.
Engenia Chapuis, Vichy; 21, 3.
Marie Collotte, St. Germain-en-Laye; 71, 51.
Agnes Mourard, Montauban; 66, 44.
Bertha Hoff, Metz; 22, 2.
Marie Legensteini, Fohnsdorf, Austria; 25, 2.
Irene Margetsch, Grosswardein, Austria; 25, 3.
Josephine Otaegui, Santiago, Chili; 70, 31.
Virginia Chardonnal, Naples; 73, 50.
Rebecca Crawley, Newcastle, England; 47, 22.
Marie Rennie, Lanark, Scotland; 31, 4.
Othelia Girardet, Rochefort, France; 79, 52.
Apolline Helz, Gratz; 73, 48.
Anne Hormozy, Paks, Hungary; 19, 1.
Theresa Rath, Leopoldfeld, Hungary; 29, 10.
Anne Boinet, Libourne, France; 76, 54.
Marie Tio, Cabra, Spain; 69, 45.
Benita Bringas, Villanova, Spain; 54, 32.
Theodosia Albarca, Tudela, Spain; 90, 63.
Maria Rosquellas, Carthagena, Spain; 66, 45.
Theresa Torreano, Turin; 50, 30.
Maria Schraeff, Cologne Nippes; 28, 7.
Theresa Piangerelli, Turin; 69, 40.
Marie Jacquin, Mother-house, Paris; 72, 45.
Elizabeth Dupeyon, L’Hay, France; 73, 51.
Genise Geneix, Algeria; 47, 26.
Peroline Lawrencon, Mother-house, Paris; 36, 7.
Antoinette Dervaux, Troyes, France; 75, 47.
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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 MARTYR

July 3, 1902.

Yesterday, July second, there was an examination for the certificate of studies. As in former years, our pupils implored the intercession of Blessed Perboyre. Their confidence in him was graciously rewarded: all were successful. It is impossible to describe the enthusiastic gratitude of these dear children. For my part, I consider the intervention of our Blessed Martyr miraculous; for since we have had recourse to him there has not been a failure. With this notice, I send you a money order, as a feeble testimony of our lively gratitude.

7*
Sister had promised an offering for each child who should receive the certificate; our nine pupils honorably passed the examination; one received the prize, and the others an honorable mention.

Help us to thank our good God for the success obtained; it will be of great benefit to the school. It is worthy of remark, that it was the president of the committee, a zealous champion of lay-schools, who signed the document; in handing it to the boy who merited it, he embraced him. This boy is only eleven years old; his mother was one of our best pupils.

Please commend anew to our Blessed Martyr our house and its works, also the intentions of the good lady who has proved herself your friend on so many occasions.

July 6, 1902.
§ 42. Priests of the Mission in China.

256. Establishment of Fathers Appiani and Mullener at Chung-King-fou. Persecution from Pagans.—The principal portion of the information contained in the letters of Father Bonnet was communicated by certain Missionaries sent into the vast empire of China, as before mentioned. The late Father Watel in his letter of January first, 1705, had already mentioned some circumstances, having learned them from the letters of Fathers Appiani and Mullener, dated October fifth, 1703. Father Appiani had a double tertian fever, still he labored with his companion in the vicariate of the Bishop of Rosalie, otherwise known as Abbé de Lyonné, who came to Rome, and afterwards to Paris, where he assisted at the opening of the tomb of Mr. Vincent. The Missionaries had much to suffer from the per-

2. Mgr. de Lyonné, of the Seminary of Foreign Missions, was appointed in 1696, vicar apostolic of Su-Tchuen.—Note of the Annals.
secution of governors, prefects of the militia, and their subordinates. But God, who had blessed their labors, did not abandon them. Their usual residence was a small dwelling in the city of Chung-King-fou, where there was a chapel or oratory dedicated to the great Emperor of Heaven. Father Appiani would not allow the representation of heaven, which was common among the Chinese, to remain there. Later, this custom was condemned at Rome as superstitious; Father Appiani supported Cardinal de Tournon in the condemnation of all such customs.

“The villages and neighboring districts,” continues Father Watel, “have built for the Missionaries two other habitations of bamboo or of straw, in the country. A pagan hermit who has become one of their catechumens, offers them the temple which he formerly served, to be converted into a church.

“This new Christian settlement is composed of about one hundred persons all fervent and patient, reared in the simplicity and pure morality of the first Christians, by these Fathers, who have had the consolation of baptizing eight little children at death, and an old man who died contrite, detesting the worship of idols, although he had adored them from his youth. The missionaries exercise their ministry in peace, and seeing an opening for the preaching of the Gospel, they ask earnestly for virtuous and zealous laborers to aid them in the task.”

In 1704, Father Theodore Pedrini came from Italy to France, and with a Brother embarked at Brest for America, from which he sailed to Manila and thence to China, arriving there safely.

257. Cardinal de Tournon, Papal Legate to China, 1705; He selects Father Appiani for his Interpreter. Labors of Father Appiani. Sufferings of Fathers Appiani and Mullener.— Pope Clement XI., knowing that the missionaries of divers orders in China were much troubled in
regard to the superstitions of the Chinese, which some pretended were only civil customs and consequently, could be tolerated, resolved to send in quality of legate, a latere, Sire Charles Thomas Maillard de Tournon, of an illustrious family in Piedmont, creating him for this office, Patriarch of Antioch, and afterwards cardinal. The labors and holy death of this great man are well known. On reaching China, he conferred on Father Appiani, Priest of the Mission, the honor of being chosen for his interpreter at the imperial court; this good Father shared largely in the trials and hardships of the illustrious legate. He was laden with seven chains for his firmness in the faith, and obedience to the Holy See; in this condition, accompanied by sixteen soldiers, he was transferred from Pekin to Macao.

The mandarin in condemnning him made use of these strange expressions: “You would like to live, but you shall not live; to die and you shall not die; to remain there and you shall not remain there; to go away and you shall not go away.” These ambiguous terms, understood by no one, indicate the excessive fury with which this wicked judge was animated against the good priest.

He was afterwards removed from the prison of Macao to that of Pekin where he was carefully watched but not chained; still he was deprived of the liberty of writing or receiving letters. There is a notice of the persecutions of this good servant of God in the memoirs of the Priests of the Foreign Missions, presented in Rome in favor of His Lordship, Charles Maigrot, Bishop of Conon, who by an episcopal mandate, was the first to declare juridically against Chinese ceremonies.

The Bishop of Rosalie said of Father Mullener, that in mind and body, he resembled St. Francis de Sales. He received the special assistance of God promised by our Lord to His Apostles that when brought before earthly tribunals it would be given them what to speak; he at
Ofie time underwent, in defense of our holy religion, fifty examinations, and at another, six, without any contradiction in his words, without saying anything against the laws of the Empire, nor doing anything unworthy of a zealous preacher of the Gospel; and for this firmness he was banished from the kingdom.

He wrote all this from Batavia to Father Watel, adding that Father Pedrini had not as yet entered China; he was still at Manilla in good health, but he feared very much, as his constitution was delicate, that he would die of fatigue on the way.

258. Labors of Father Mullener. Papal Brief to Father Appiani. His Courage.—The Pope wrote a brief from Rome to Father Appiani, to encourage him under his trials, to congratulate him on his fidelity to the faith, and to exhort him to perseverance until death. Copies of this brief were sent to the houses of the Congregation, and Father Bonnet remarked that it bore some resemblance to the Exhortation of St. Cyprian to Martyrdom. From Pekin, the good Father was brought to the prison at Canton, nearer the sea on the side of Macao, and from there he wrote to the General, December third, 1711, saying that five years of imprisonment had not, by the grace of God, weakened his body nor his mind; he seemed always contented and filled with the apostolic spirit.

Father Mullener, returning to China, remained concealed at Canton; going abroad only to serve the Christians and pagans among the mountains of Su-Tchuen, a province of China where Father Appiani, had labored before his imprisonment.

259. Father Theodore Pedrini in China.—Father Pedrini went directly from Manila to Pekin, where he was honorably received at court by the emperor, because he was an organist and could perform on several instruments, gracefully, rendering Chinese airs on the bass viol and
harpsichord; whereupon Father Bonnet makes this just reflection: "We should ask of God that these talents which can scarcely be termed apostolic, may serve as a means to introduce the faith, and that this dear confrère at the court, in a condition very different from ours: — and very different from that in which Father Appiani and other missionaries were placed, as Father Appiani and Father Bonnet remark, may lose nothing of the spirit of the Mission, but that he may profit by the emperor's favor to prepare the ground for the laborers who are so earnestly desired." The Italian missionaries thought that other priests should be sent, but the General wished, as he said, to proceed cautiously and wait for all religious differences to be terminated: moreover, good subjects were employed in a holy and useful manner in Europe and elsewhere.

260. Other trials of Fathers Appiani and Mullener. Father Pedrini at Court.—It has been said that Father Bonnet made the visitation of the houses of Brittany in 1713. While at St. Malo he received news from China by return of the Dauphin, a vessel of that city.

Father Appiani wrote from his prison at Canton, January twentieth 1712, stating that he would send his letters to France through the medium of a French secretary from whom he had received many acts of kindness, and that he hoped to receive letters from the Congregation of which he had heard nothing since the year 1706; all letters written to him having been intercepted, while for seven years, he was going from prison to prison, sometimes laden with chains, sometime free from them; at times at the court and again elsewhere, for not wishing, as he says, to sell his conscience. He added that the Emperor of China had received a brief from the Pope which afforded him much pleasure. "I almost despair," said he, "of regaining my liberty; I have partly lost the use of my left arm; however, I do not repine at my fate, I grieve only to see innocence oppressed
and the Holy See disobeyed; these evils rend my heart.’

He expressed his desire to know that his letters had been received. Three of the missionaries were in prison but in different places so they had not the consolation of seeing one another. He wrote in French, with which language he was formerly acquainted, and that he might more readily receive letters from his friends he had changed his name.

Behold a man strong in faith and unflinching under the persecutions raised against him.

The General found in the same package letters from two other missionaries. Father Pedrini was still with the emperor, but at Gehol in Tartary from which place he wrote his letter, saying that although he had expressed his desire to obey the order of Cardinal de Tournon and the brief of the Pope approving it, the emperor insisted on detaining him at court on account of his musical ability. Father Bonnet justly replied: ‘Your prosperity causes me greater anxiety than the disgrace of your confrères;’ he also said, that although good and virtuous, he stood more in need of divine grace, not to grow relaxed in this good fortune.

Father Mullener wrote from Sou-Nan-Fou, August eleventh, 1712. He was in these free States, although inclosed in the empire, laboring there in secret; he had the courage, a short time ago, to erect a small church where he publicly performs divine service. ‘These gentlemen,’ adds Father Bonnet, ‘ask for priests to assist them; but I tell them that we cannot think of sending any until we are assured that religious affairs seem to warrant our taking such a step.’

These three missionaries wrote again: Father Appiani still in prison at Canton, January second, 1713; he had been dangerously ill there and remained subject to divers infirmities which rendered his life a burden. Father Mullener from Chung-King-fou, August twelfth, 1713, states that having returned from Batavia to China, he had the sorrow to find his church destroyed by the pagans. He
had three others built in the different parts of the state, to instruct the new converts, five hundred in number, all very fervent and among them young women living in a state of celibacy, and discharging the duties of it, as carefully as the older Christians. Father Appiani says in his letter that Father Mullener is a true apostle; he was advised, the more easily to gain entrance into the districts of his mission, to dress as a porter or a merchant, in order to instruct and convert pagans rather than to sell the little wares which he displayed to purchasers.

Father Pedrini wrote from Gehoi that the emperor continued to honor him with his favor, and had intrusted to him the education of three of his children, the eldest being the heir-presumptive; and that he found himself so engrossed with mathematics and music that he could scarcely find leisure to write. "This favor," said Father Bonnet, "would make us tremble did we not hope the good Father would not be dazzled thereby; but that he will take advantage of it, as he has already done, to promote the interests of religion, after the example of Joseph in the house of Pharaoh."

The emperor chose Father Pedrini to interpret the letter of the Pope; this he did with such ability that it contributed greatly to render the emperor favorable to religion, giving fair hopes at Rome.

261. Father Mullener is named Vicar Apostolic; His Evangelical Labors.—Father Appiani was treated more mildly at Canton; he was released from his chains and was permitted sometimes, by his guards, to take an airing; however, he was closely followed by his gaoler on going to the city and returning, and was much restricted in his correspondence. But whenever an opportunity presented itself he wrote; he profited by the departure of a Siamese merchant from Canton at the close of the year, 1715, to inform Father Bonnet of his infirm condition,
which although very trying and weakening never diminished his courage. He spoke of Father Mullener as an apostle and a real saint, who in disguise, went on foot into the mountains to gain souls to God, to convert infidels, and strengthen Christians, speaking little, laboring much, never saying: "It is enough!" The Pope named Father Mullener, Vicar Apostolic and Bishop of Myriophyre; but he had not yet received official notice, and wrote always as a poor missionary priest.

Father Pedrini, in the midst of his popularity, became reduced to the last extremity by a severe and prolonged attack of colic; he was restored by the skill of the emperor's physician and the attention of his pupils, the princes. The General wrote that his most important work at the court would be to profit by the favor of the emperor for the good of religion and for the protection of the missionaries in their residences; also to procure the liberty of preaching, conformably to the decree of the Holy See.

In a later letter written from his prison, Father Appiani expressed the fear that Father Mullener would not be met by the imperial commissioners on their way to the Bishop of Pekin, in regard to the præceptum: Super omni modo, issued in 1716.

His bulls had been sent to Canton with the order from the Pope to repair as soon as possible to the nearest prelate to be consecrated Bishop of the province; but this did not prevent him from carrying the mail as a courier, or from following the oxen and thereby having an opportunity of preaching the Gospel, that he might be a bishop like unto those of the early Church. As for Father Appiani himself, he was resolved to persevere, even until death, in the state to which it had pleased God to reduce him, although he might have profited by the generous offers of French captains to return to France.

Father Mullener went to Pekin to be consecrated; but
on his journey he was thrice in danger of being drowned in the river of Su-Tchuen. He regretted to have been proposed to the Pope for Bishop and Vicar Apostolic, saying that he could not bring himself to obey until he reflected that these new dignities would not prevent him from being a missionary, nor from discharging the duties of one as heretofore; he persisted in his demand for priests to assist him. These Fathers sent with their letters an embroidered chasuble that had been given to Father Appiani, saying that he could not make a better use of it than to consecrate it to God on the tomb of Mr. Vincent, hoping it might be used at the Office of his Beatification, to obtain for the Missionaries of China the strength of soul and zeal for religion which their holy Founder had manifested in the midst of trials. The present of the chasuble was accompanied with the gall of three Chinese bears of different species, having the property of curing divers maladies, which Father Appiani explains.

In Father Mullener's district there was a Prince Tunkunsu, who seemed disposed to embrace our religion; he had received the Father graciously and was pleased with the presents he offered him. He gave land and the necessary materials for building a church; he had even prepared a dwelling for him, offering to furnish it at his own expense. Father Mullener accepted the house only, not wishing, he said, to put an obstacle to the preaching of the Gospel. On various occasions he told the prince and his people, that he had come solely to announce to them the kingdom of heaven, and that the richest present that could be made him was to furnish opportunities to converse with him on the law of God. The prince promised to hear him as soon as an important business transaction was concluded. The people whom the good Father urged to embrace Christianity, had their eye upon the prince who had power of life and death, without being obliged to have the em-
peror's sanction; but the prince and his officers having indefinitely postponed the promised audience, Father Mullener left there two catechists for the assistance of those who, despite all obstacles, had become Christians; and he departed from the regions of the Prince of Su-Tchuen.

262.—Trials of Father Pedrini at Pekin, and of Father Appiani at Canton.—Father Pedrini had returned to Pekin with the court and wrote from there, October fifteenth, 1716, that he was not exempt from tribulations, which although destitute of the glory attached to the prison and chains, and consequently, of compassion, were yet very painful; and that if he was debarred from preaching the Gospel, in many places, he was instrumental in some instances in the conversion of pagans.

The emperor’s children continued much attached to him; and one of them having entered his chamber, but ten feet in length, asked him about the Crucifix he saw there. This gave Father Pedrini the opportunity of explaining the mysteries of religion, as he had done many times, to his royal brothers. These Fathers plead earnestly for help; as does Mgr. Mullener who continues his apostolic labors in his district; two or three priests had been proposed according to his desire, but Father Couty sent from Rome to Paris a letter from the Bishop of Pekin which decided Father Bonnet, as a matter of Christian prudence, to await the result of Mgr. Mezzabarba’s mission; this Sicilian prelate was sent to China by our Holy Father, Pope Clement XI. in the same capacity as Cardinal de Tournon, on a former occasion. He arrived safely in the country in the beginning of 1720.

Father Appiani remained in his prison at Canton, closely guarded.

Father Pedrini fell sick and came near losing his life, in consequence of a wicked plot from which God alone rescued him, as Father Bonnet remarks in a letter of Decem-
ber twenty-sixth, 1719. However, despite the serious trials and perils to which he was exposed on account of his religion, he still enjoyed the favor of the emperor, was the preceptor of several of his children, and consequently, had it in his power to avert wrongs, and to promote the good of religion, as he wrote from Gehol, Tartary, in a letter, mentioned in 1720, by Father Bonnet.

Father Appiani also wrote that in his prison at Canton, he enjoyed the liberty of going and coming, serving all missionaries and travelers, who commended, him as one who honored his ministry.

Mgr. Mullener continued to live as an apostle of the early ages, laboring in the mountains for the conversion of infidels, with fruit and benediction awaiting with holy impatience the laborers for whom he had pleaded so long:—All these accounts of the three missionaries in conditions so different, do honor to the Church and to the Congregation.

263. Rev. Lambert Duchesne, Vicar Apostolic.—From China we return to Barbary, to relate what the Missionaries have done for Algiers. From previous statements we learn that Father Lorance was there installed with brother Jacques Le Clerc, in quality of Vicar of the Archbishopric of Carthage, and that Father Duchesne was sent there to assist him. In good health and without molestation, they rendered the accustomed services to poor Christian slaves, as Father Watel remarks in his letter of January first, 1715; adding, however, that Father Lorance was growing old and was very weak having had, during the previous year, two attacks of apoplexy of which he would have died, had he not been promptly assisted. He was called to his reward some time after.

Father Duchesne fell dangerously ill after the death of
Father Lorance; and, thinking his death was near, he named a Capuchin Father in his place. In this trying situation he urged Father Watel, not knowing he was dead, to send him a companion for vicar at Tunis; hereupon Father Bonnet, then vicar general, says in his letter of January first, 1711, that it appears just to afford him assistance and this consolation; but the position requires men of solid virtue ready to die in torments at the first plot formed in these infidel cities. He invited the members of the Congregation who felt drawn to this employment, to make it known.

264. Departure of Father Batault for Algeria. Alternate Consolation and Trial.—The Superior General first cast his eyes on Father Lamotte, a strong and robust man then at Annecy; but this Father excusing himself on account of his fifty years of age, and the difficulty he would have in learning the language, the vicar general chose a younger priest, Father Batault, a man of mild and zealous character, then assistant and professor at the seminary of Vannes. For a companion he gave him Brother Joseph Berchon, energetic and willing. Both went from Paris to embark at Marseilles early in 1712; they were overtaken by a severe storm which threatened shipwreck, and they were cast, trembling with fear, upon the coast of Genoa. The vessel not being in the condition to continue the voyage, Father Batault resolved to take shipping again at Marseilles, and while waiting, to visit Rome; however, he deprived himself of this consolation, for, having found at Genoa a vessel bound for Algiers, he profited by it and arrived there, with the brother, in good health much to the joy of Father Duchesne.

There was then at Algiers, a mild and benevolent Dey, who gave them full liberty to serve the poor slaves, but Father Duchesne did not escape the cross.

These Fathers lived on friendly terms with Mr. de Cler-
ambault, the French Consul, who proved most useful to Father Duchesne in appeasing the Dey who, kind as he was, had ordered the good Father, on a false accusation of the Jews, to leave the city, as Father Bonnet states in his letter of 1714, adding: "War and peace there succeed each other, as rain and sunshine here; consequently, these Fathers stand much in need of fortitude and confidence." A letter from Father Bonnet in 1715 states that they enjoy perfect liberty in the practice of their rules, and in the exercise of their functions among Christian slaves, very numerous in divers prisons, whom they serve with zeal, fervor, success and consolation. But the following year they had to suffer from the opposition and threats of the Dey, irritated against them by false reports. He had been told that the Turkish slaves in Italy had been treated with severity, but being informed of the truth, he with his accustomed mildness, allowed the missionaries to live in peace and to serve the Christian slaves. From this late disturbance, they knew they must be ready for any emergency; but at the time all was going on peacefully. In a letter to the General in 1716, they spoke of a young Spanish slave who for two years had been suffering a martyrdom like to that of the early confessors of the faith, for the preservation of his faith and chastity.

Brother Jacques Le Clerc having died, it was necessary to send a brother in his place. Father Bonnet deeming it expedient to have a visitation made to each house according to the custom of the Company, employed for this duty Father de Garcin, Superior at Marseilles who, having dwelt a long time in that city, whence the Fathers embarked, and where their money, which would not have been in safety with the Turks, was kept, had fuller knowledge of this establishment. He fulfilled the mission, and returned early in 1720.
§ 44. Missions in the Island of Mascarene—since, Isle of Bourbon or of Reunion.

265. Mission of the Isle of Bourbon Intrusted to the Priests of the Mission. Departure of the First Laborers.—God wished to make use of the missionaries in a new country near the Island of Madagascar whither Mr. Vincent during his life had sent his sons. This new mission was the Isle of Bourbon, otherwise called Mascarene, from the name of the Portuguese captain by whom it was discovered. It lies to the south-east of Madagascar, and when the French inhabited this latter island they sent to Mascarene those who merited punishment. Here they multiplied: the climate was good, the soil fertile; game, fowl, animals, and fruit abounded. There were divers habitations or parishes along the sea coast. The India Company found it a place favorable for repairing vessels after doubling the Cape of Good Hope and in time established a governor there; some religious attended to the spiritual wants of the people. Later an appeal was made to the Pope for priests to cultivate this new vineyard, and the Holy Father appointed the Priests of the Mission for the duty.

Father Bonnet, now Superior General, was obliged to look around for a sufficient number of laborers. He recalled Father Criais, a vigorous man well qualified, then at Marseilles where he had learned the Provençal dialect, and by this means was very useful in the missions. He was named for the new mission, with Fathers, Renou, Abot, and Houbert; the last named, being the eldest, was appointed Superior. He had been of the pretended reformed religion and made his studies with the view of being a divine; in erudition therefore, he was above the medium and had been most successful in the regency. Brother Joseph Montardier was given to serve them.

This enterprise was most pleasing to the Company, and the General gave tidings of it every year to the houses.
"At last," said he in 1713, "the missionaries are on the point of departing for the Isle of Bourbon; they are full of courage, very cheerful and inflamed with zeal for the glory of God and the salvation of these poor islanders, both Christians and infidels. Father Renou is furnished with all the powers which Our Holy Father, the Pope, is accustomed to grant to vicars and prefects of foreign missions; the others participate therein proportionately; all, even the brothers, have a patent of their mission for the service of God." They sailed from St. Malo, but no sooner had they put to sea when the two vessels that bore them were separated, and for nearly two weeks were driven by a furious tempest, the like of which the old sailors said they had not encountered for twenty years. The vessel that carried Fathers Criais and Houbert was obliged to return to St. Malo for repairs. The other vessel, on board of which were Fathers Renou and Abot with the brother, after losing its main mast, found itself in the midst of a terrible thunder storm, the peals deafening forty persons, leaving them unconscious for four hours, without however, any loss of life; the ship harbored at Plymouth, in England, where the missionaries took shipping on another vessel with greater courage than the first time, and had a safe passage. Father Renou was the first to arrive at Cadiz somewhat wearied with the long journey; the others joined him there. They wrote from the city that they would set out at the end of March, 1713, for Pondichéry on the coast of Coromandel, a stronghold belonging to the India Company; from thence they would sail, retracing their way, to the Isle of Bourbon, where the vessel was to anchor for a short time. They arrived at Pondichéry the following September much distressed because they could not yet proceed to Mascarene; and what was still more afflicting, the vessels which conveyed them to this place,
left them and returned directly to France, profiting by the favorable wind.

The missionaries remained some time at Pondichery, not finding any vessel to convey them to the Isle of Bourbon. When these details reached Paris, Father Bonnet called on Mr. de Ponchartrain, Minister and Secretary of State for the Marine and India Company, hoping to obtain within a few days an order to have these priests conveyed to their mission. But they were detained almost a year at Pondichery, until Chevalier de Bernapré had the kindness to conduct them to their mission, notwithstanding many difficulties and the risk of being obliged to winter there.

266. Establishments of Missionaries at St. Denis, St. Paul, and St. Susanna: Favorable Beginnings.—The governor and the people received the missionaries most cordially; the priests separated, to serve the people more conveniently. They expected to find great spiritual needs and they were not disappointed, but were consoled, however, by finding that the people listened to them willingly and seemed disposed to profit by their good example and instructions. As for themselves, the priests were well pleased with their lot and with the favor God had conferred upon them, by calling them to cultivate so distant and desolate a field.

They wrote lengthy letters to the General stating the good condition of their health, the success of their efforts, the dispositions of the people, and describing the districts in which they labored. Father Renou with the brother, remained at St. Denis, residence of the governor. Fathers Criais and Abot in the parish of St. Paul, and Father Houbert alone in that of St. Susanna. These three parishes, as the letter of January first, 1717, states, entered into the views of the missionaries with the docility that we are accustomed to find in the most fervent missions, and with equal success. By degrees the infidels were converted, but were not baptized until they had given moral assurance of
their good dispositions. The older Christians for the most part, were so impressed that they said to the missionaries, in the words of the first Christians to the Apostles: *Viri, fratres, quid faciemus?* and were induced to make restitution, to avoid immediate occasions of sin and scandal, as the priests recommended, without showing the least opposition; even freebooters, adventurers living by the chase and theft, abided by their decisions.

The General resolved to send to this mission two other brothers, that there might be at least two in each house, thus forming three families, and that the Fathers might be relieved from temporal cares and be attended in sickness.

267. *Consoling Fruits of Evangelization among the Faithful and Infidels;—Letter from Father Renou.*—Father Renou continued to notify the General of the details of his mission: "*God*, said he, "blesses our labors and rewards the ardent zeal of our confrères, compensating them for what they have generously abandoned for His sake. Unworthy as I am, *God* has more regard to the needs and the dispositions that He has placed in the hearts of those under my care, than to my unworthiness. If we compare the present condition of our parishes with that in which they were on our arrival in this island, we could not recognize them. Even the blacks, from whom we expected the least, seem quite changed; the word of *God* operates remarkable effects in many of them. I have baptized twenty-three adults with whose dispositions I am well satisfied; and those formerly baptized, frequent the Sacraments and live in a truly Christian manner. I have deferred the baptism of seven or eight persons until the eve of Penteost, because they were not sufficiently instructed. Brother Joseph Berchon is successful in some instances in which skilful European physicians and surgeons fail. Even in the time of Mr. Vincent, brothers capable of caring for the sick were chosen for these distant missions, that they might be more useful to the priests and to the poor.
savages. "It is evident," continues Father Renou, "that God's special assistance is with us. This good brother is much esteemed for his services to the sick, and for his mildness and impartiality."

The other missionaries state that the climate is healthy; that the first fervor of the people had somewhat abated, as often happens; but that they were consoled by the good life of the greater number of free men and slaves who came frequently to confession and were on friendly terms with them, sending presents of fruit, vegetables, and fresh meat, a rarity in this country; that the people were building them a neat presbytery; for which they were very grateful; giving the workmen dinner, performing the office of cooks, and discharging household duties. This however was an embarrassment and they would be glad to have brothers to attend to these matters.

Father Renou thought of removing Father Houbert from St. Susanna's where he was alone, and transferring him to St. Paul's, sending Father Abot in his place.

268. Appointment of other Missionaries: Fervor of the Inhabitants of the Island.—Father Bonnet giving this information to the houses writes in great joy: "We must bless the Lord who has enabled us to make a good choice of laborers on this occasion; I trust that the brothers whom we have sent will prove equally satisfactory; they write from Sainte Croix of the Canaries, March fifth, 1718, that they arrived there the previous evening after encountering great danger of being taken on the coasts of Barbary, the winds having driven them five hundred leagues out of their way. A sea captain who had passed through Canton where Father Appiani is, and by the Isle of Bourbon, wrote to me from Lisbon, May fifth, 1718, that the Fathers there are reviving the morals of the primitive Church; that their labors do honor to religion; that they have banished debauchery and licentiousness from
Mascarene; that the young people promise to be virtuous;—all this renders testimony to the mercies of the Lord in behalf of these people."

Again Father Bonnet wrote December twenty-sixth, 1719: "Our Gentlemen of the Isle of Bourbon enjoy peace in their little district; our brothers are good and well adapted to the country. All are united among themselves; they love their people and are equally beloved by them. They gave a retreat last year to the people to sustain the fruits of their former mission; and they write that this island at present, is a little earthly paradise; very few goats among the sheep in the Lord's pastures. Father Renou is suffering, but the others are well." But the last statement was not correct in regard to Father Houbert; later communications informed the General that this good Father after several hemorrhages was left with a dry cough, and other symptoms of pulmonary consumption; that his case seemed hopeless, and that to all appearances his death was near. The whole parish of St. Susanna was deeply grieved on account of his condition, for he was beloved, esteemed, and honored as a good and holy pastor. Father Renou has also had violent hemorrhages which endangered his life; however, God has preserved him; the other Fathers continue in good health, the brothers also; they do much good in the island.

§ 45. Project of a Mission in Mingrelia or Georgia.

269. Notice on Georgia: State of Religion.—It seemed that the providence of God wished to open the gates of another foreign land, in a climate quite different from that above mentioned, to admit other priests of the Congregation to cause the light of Catholic faith to shine upon it. This was Georgia or Mingrelia, a vast country on the coast of the Black Sea: a fertile region celebrated in ancient times for the famous expedition of Jason, leader of the
Argonauts, who went in search of the Golden Fleece. The climate is mild, the inhabitants peaceable; they were subjects of the Greek emperors, and the schism of this nation was introduced here as well as in the rest of the empire. In the lapse of time when the Ottomans or Turks gained possession of the Greek Empire, which came to an end by the taking of Constantinople, certain princes retained their principalities, but were tributary sometimes to the Sultan, sometime to Sophia of Persia, preserving always the Greek religion.

Among these inhabitants, as in the rest of Greece, there are Greek monks, one of whom is uncle of the Prince of Georgia or Mingrelia: this monk who came to Rome, had an audience with Our Holy Father, Pope Clement XI., to whom he made known the desires and good dispositions of the Mingrelians to receive European missionaries, and with their aid to return to the unity of the Church.

270. Project of a Mission in Mingrelia, Discussed at Rome, and at Paris. Offers Made to the Missionaries: Postponement.—The Holy Father cast his eyes on the Congregation of the Mission to confide to it this important work. The religious, uncle of the prince, came also to Paris to solicit the co-operation of His Most Christian Majesty in defraying the expenses of this mission; the king had the kindness to assign seven thousand livres of annual revenue to support the undertaking. Father Bonnet, most happy to have the opportunity of extending the Company and of sending laborers to exercise apostolic functions in countries so remote, appointed subjects for this purpose. He recalled Father La Grueère from Rome, and sent from Paris five or six other priests, all young, except Father Alin who was named Superior and who went to Marseilles to meet Father La Grueère who came from Rome: the other Fathers remained at Lyons.

Here they were informed of sorrowful events which de-
stroyed the fair prospects of this mission. The first was the intelligence given by the Marquis de Bonac, Ambassador of France to Constantinople, that the Sultan would not allow missionaries from Europe to pass; and the second, still more afflicting was the death of King Louis XIV, which occurred September first, 1715.

This great prince by his liberality, wished to co-operate in this undertaking; and moreover, he would have found means of gaining the consent of the Sultan; but the sum he had appropriated, was suppressed; consequently it was impossible, for want of resources, to prosecute the journey. January first, 1716, Father Bonnet wrote: "The death of the King has suspended or entirely annihilated the project of the Mingrelian mission. God has His times and His moments which we must await with patience that we may not anticipate His designs."

§ 46. Administrative Affairs and the Sexennial Assembly of 1717.—

271. Administrative Measures for the Temporalities of the Congregation.—Since mentioning in this history the election of Father Bonnet to the Generalship, we have spoken only of the spiritual functions exercised by the missionaries under his government. We must now say something of temporal affairs which will be of interest to those who wish to follow the progress of the Institute.

The houses are founded only for the subsistence of a limited number of priests for the discharge of functions for which they have been called in divers places. These foundations consist generally of pensions or benefices giving a revenue of nearly one hundred crowns a year for each priest, but less for the brothers; this amount must support the laborers in health and in sickness. This limited sum obliged the first general and local Superiors to be very watchful that order and regularity be maintained among their subjects.
Under the government of Father Watel temporal affairs were well conducted both on the part of those who were responsible for the payment, and of the Missionaries to whom the administration was intrusted. But it was not quite the same under his successor. The death of King Louis XIV caused some embarrassment and certain houses were much restricted. Father Bonnet wishing to preserve what was then in their possession, gave the following order to the houses, writing to this effect, March eleventh, 1716: 

"Although we are not rich, but on the contrary, all our houses are more or less in need, yet we must seek earnestly to preserve the little that God gives us and not squander it by going to law; for this reason we have resolved to establish here in Paris a council of three most able lawyers whom we shall consult once a month about the temporal concerns of this house, the affairs of other establishments, and even those of private individuals, in order to secure what is good, to decide what is doubtful, and to refrain from undertaking anything wrong. Thus when you wish to introduce a cause, either aggressive or defensive, you will, at least if the matter be not pressing, send a statement of the case drawn up by an attorney or a man of business, that we may deliberate with these gentlemen, whose advice will be forwarded to you. The late Mr. Vincent in his time established a council of this nature and transacted scarcely anything without consulting it. The principal communities in Paris act in like manner, which produces a good effect at tribunals to which the case is referred. The judges seeing that nothing is undertaken without the advice of the ablest lawyers, are better disposed in our favor; whereas if they observe that little pains have been taken relative to the matter, they are more guarded and they would have reason to mistrust us. This mode of proceeding demands assiduity and diligence and you will be careful on both sides not to be remiss." It is evident that Fa-
VIEW OF THE CHURCH OF ST. LAZARE

After an engraving in the Bibliothèque Nationale.

From *Saint Vincent et sa mission sociale*, by A. Loth: published by Dumoulin.
ther Bonnet besides the attention he gives to temporalities, wishes to revive the practice of Mr. Vincent.

In a letter May eighth, 1719, the General gives other recommendations. He requests that, conformably to the Rules, Superiors will put the money of the house in a strong safe, and have but one key to it; that all the money be thus placed in the safe, and taken from it only by the Superior and Procurator together, to be used for the needs of the family, according to the rule, without disposing of anything important until after having deliberated with the councillors and obtained permission from the Visitor or Superior General, as the rule prescribes; that in the consultation only such expenses as are absolutely necessary or evidently useful for the good of the house shall be decided upon; and in case that Superiors deviate from this line of conduct the officers of the house shall notify Major Superiors that the disorder may be nipped in the bud, and an ill directed administration prevented from ruining, not only the temporal affairs of their house, but also the spiritual welfare of the same. In their visitations, Visitors should not be content merely to inspect registers of receipt and expenditure, but they should examine the spiritual and temporal condition of the establishment; what debts are due, and what are owing, that they may send a full account to the General, in accordance with their special regulations.

"Besides all these, means," continues Father Bonnet, "which concern the officers, local Superiors and Visitors, there is one, more efficacious than all others, in the hands of the General; namely, to depose from the exercise of authority such as are calculated to ruin families for whose spiritual and temporal welfare they are obliged to provide."

In concluding this letter the General softens his style which appears somewhat imperative, and says: "I am happy to think that you have no need of these warnings: but
the remedy to an evil must not be withheld until it becomes general and sometimes irreparable."

He then repeats briefly the same advices: "Some houses," said he, "are in debt, not only through the misfortunes of the times, but in consequence of borrowing money for unnecessary expenses. Henceforth, Superiors will refrain from making any considerable outlay, either personally or through their procurator, either at one time or successively, without previously giving us the reason for so doing and obtaining our permission; Visitors in their visitations will strongly insist on this point."

272. Financial Difficulties in France at the Death of Louis XIV.—Another event, as above stated, caused considerable trouble in the houses of the Company; namely, the death of Louis XIV. This monarch, as all know, throughout his life was a noble protector of the Congregation,—an object of his love and esteem. The majority of the houses depended for support on rents furnished by the city of Paris; these were punctually paid, except within the last few years of his lengthy reign, when the needs of the state obliged his Majesty to delay payment. After peace was re-established, the king published an edict, December, 1713, relating principally to this subject. In the future said rents were to be reduced and in case of new contracts, two fifths of the fund were to be suppressed all which placed the houses of the Company in great embarrassment. St. Lazare had hitherto enjoyed the privilege of exemption from duty on salt and wine, which favor was extended to the Congregation throughout the kingdom. These matters were submitted to the Great Council to which all difficulties arising in the province were referred. This was displeasing to the Parliaments particularly to that of Brittany, which still remembered the ancient disagreements in the house of Saint Meen, when the religious of this abbey, to the revenues of which other Benedictines had a claim, appealed to
Parliament to banish the Missionaries. Father Hamon, Superior of this house, defended its interests; having gone to Paris with the permission of Father Bonnet, he laid the case before the King's private council for the amendment of said judgment, and made known the authors of the trouble. This petition was granted; then the procurator-general of the Parliament having been duly informed, the judgment was solemnly reversed.

Father Bonnet aware of all these complaints made in the province, mentions it in his letters under date of January first, 1717, what Mgr. Chancellor Voisin had represented to him: “I must inform you,” said he, “that certain Parliaments have addressed themselves to His Highness, the Duke d'Orleans to make us withdraw or reform our appeal to the Great Council, under pretext of abuse or too great license. The Chancellor to whom the complaint was made, had the kindness to inform us of it, and I promised His Lordship to use this privilege only in important affairs and when we could not do otherwise.” He added: “That this arrangement may not be prejudicial to the Company, Mr. Dargenson, Keeper of the Seals, has obtained for it from His Majesty the power of appealing from judgments in which there would be treason, to the Great Council without being obliged to follow the victorious party to higher tribunals, in places where these parties would be favored to the prejudice of the Congregation.” This leaves the matter of appeal nearly the same as before.

St. Lazare recovered its former privileges of exemption from duty on wine, etc. The General informed the Company of this, December twenty-ninth, 1719: “His Royal Highness, Regent of the Kingdom, has had the kindness to renew our privilege in regard to wine, and salt. Mr. Dargenson, Keeper of the Seals, was instrumental in obtaining this favor for us.” Mr. Dargenson then enjoyed the favor of the Regent after the disgrace of the Chancellor.
Darguesseau; he was an old friend of the Congregation and had honored it with his protection while Lieutenant of the Police in the city of Paris.

173. Condition of the Congregation under the Regency of the Duke d'Orleans.—When the Most Christian King died, September first, 1715, Father Bonnet, General of the Company, was at Lyons making his visitation; he intended to go from there to Saint Flour, but this sad event obliged him to hasten to Paris. On his arrival—Louis XV, being in his minority,—he went to present his respects to the Regent, His Royal Highness, the Duke d'Orleans, by whom he was graciously received; this prince had the kindness to tell him that he appreciated the Congregation.

It was first thought that the annual rents would be more punctually paid than heretofore: Father Dusaray, then procurator general of the Congregation, expressed himself to this effect. There was in fact an effort to do this; but money, which had regained its full value, was scarce after the death of the king, and upon the various suggestions of merchants, the Regent reduced it to its value during the war. It was difficult to discharge the enormous debts of the crown. By means of the Chamber of Justice, created for this purpose, the Regent levied taxes on all those who had amassed wealth in the time of war, which tax it was thought would be sufficient to liquidate said debts. But shortly after, it was proposed to retrench from societies and communities the privilege of exemption from tax on salt and wine. Hence, St. Lazare lost ten thousand livres yearly. This was not all: the famous Jean Law being placed at the head of the affair, introduced his system of credit-papers which he circulated throughout the kingdom for the benefit of the king and people; so that all the specie would be in the hands of the king who would derive great advantages therefrom. Specie was raised to more than half its value and even higher than this. It was resolved
to pay the capital of all the debts of the crown which was
done in paper money, in the year 1720. These papers were
soon after discredited; many had amassed a large fortune
but a multitude of others, especially communities, were
ruined, being paid in paper. The houses of the Congrega-
tion were no exception: that of St. Lazare lost at one
stroke more than fourteen thousand livres of rent, the oth-
er houses in proportion, for almost all of them depended
on the rents of the city of Paris or on the clergy; all was
paid in paper.

January first, 1718, Father Bonnet wrote from St. Lazare:
“All the houses of France are much straitened in regard to
temporalities, and this house more than all the rest. Yet,
we must hope that God will provide what is necessary, if
we are faithful to our rule, to our vows, to our duties.”

In 1719 he writes: This house although under heavy
pressure, has interrupted none of its good works; we still
have thirty-five priests, sixty-one students, thirty-five sem-
inarians, and eighty brothers; all, thank God, discharging
their ordinary functions.”

In the beginning of 1721 Father Bonnet wrote again to
the Company: “This house, as well as many others in
France, is much impoverished, so far as temporalities are
concerned.” They were at a loss to know what to do with
all the billets they had in their possession. Certain houses
in large cities made some profit; but others had not time
for this because the Procurator general requested Father
Bonnet to allow liberty to regain their capital: there was
much inconvenience everywhere, money being depreciated
in value. Thus they were forced to lay their claim on the
city, under the conditions assigned by the king. Father
Bonnet continues: “We hope that God will sustain us if we
are faithful to Him, and that He will increase our spirit-
ual treasures in proportion to our loss of temporal goods.”

274. Death of Madame de Maintenon: her benevolence
towards the Congregation of the Mission. — Besides the king, in whom all the houses of France lost a powerful protector, death a few years after carried off Madame Françoise d'Aubigné, Marchioness de Maintenon, foundress of the Royal House of St. Cyr. Having retired to this establishment after the death of the king, she died there April fifteenth, 1719, after a devout life of eighty-three years spent in the exercise of all sorts of good works, disengaged from the spirit of the world and its false maxims; ever an enemy to vice, uniform and constant in the practice of virtue; thus speaks Father Bonnet in recommending her to the prayers of the Congregation, which lost in her a faithful and constant friend, a powerful protectress, willing, at all times and on all occasions, to serve it. In its early days God gave to aid the Company, the Duchess d'Aiguillon, niece of Cardinal Richelieu, who was then all-powerful in France; and Mr. Vincent always had recourse to this lady when in need. In these latter times Providence gave a friend to the Company in the person of Madame de Maintenon,—a lady most influential with the king, and to whom recourse was had when any representation was to be made to His Majesty, or to obtain the necessary sanction for uniting benefices to certain houses. For example: the house of Lyons finding it difficult to obtain the consent of the Abbé de Sevigny, Rev. Father Tessé, for the annexation of the priory of Mornant, depending on this abbé, Madame de Maintenon wrote concerning the affair to his father, the Marshall, who requested the abbé, his son, to do whatever Madame de Maintenon desired.

275. Sexennial Assembly of 1717. We have not yet spoken of the Sexennial Assembly held, according to the Constitutions, six years after the election of Father Bonnet to the Generalship. He notified the Company of it in his letter of January first, 1716, in these terms: "This year with the help of God, we shall hold our Sexennial Assembly on July first, to examine whether or not a General
Assembly will be required. On the occasion of the Sexennial Assembly the Provinces will continue to notify the Superior General of any difficulties that cannot be adjusted by the Visitor. Difficulties are also laid before the Provincial Assembly; but as many of these can be easily remedied, or have already been settled by former decrees, only a small number will require an answer from the General. Father Bonnet adds: "All this being very important for the welfare of the Company must be recommended to God in our prayers and holy Sacrifices. This Assembly will not interfere with the Seminary of Renovation which will open at the usual time."

Visitors were requested to hold their Provincial Assemblies and to notify the Superiors of the time appointed for that of their house. A delegate from each province of France would then repair to Paris; none came from the province of Poland; the Superior of Turin was delegated for the province of Lombardy, and the Superior of Macerata for the Roman province.

The Italian Missionaries desired a General Assembly, but this was not judged necessary.

276. Troublesome Times: Criticisms of Journals; Scourge of Pestilence. The Sexennial Assembly was brought to a close, and the houses continued to labor faithfully according to the employment of each. "All the Provinces of France," said Father Bonnet, "are everywhere employed in a holy and useful manner, each family carefully discharging the duties incumbent on it. Peace everywhere prevails, despite the troubled times and the criticisms which God permits. We are unjustly censured in public journals; but as they who circulate these calumnies are unknown and unauthorized, we endeavor, to bear them in a wise and Christian spirit; that is, we do not repine, but rather despise them, as being worthy of the contempt of all sensible persons." This evidently refers to the supple-
ment of the Holland Gazette, issued monthly at this period.

The following year another scourge of God fell upon the Company: a violent pestilence broke out in July at Marseilles, having been brought there, it is said, from the Levant by a vessel returning from Lisbon laden with cotton; and without undergoing a careful quarantine, hastily unloaded to be in time for the fair of Beaucaire on the eve of opening. The scourge made frightful ravages in this large city, several hundred dying daily; it was not possible to bury all the bodies. From Marseilles the pestilence spread to other cities and towns of Provence and even to Gévaudan, where it still rages; we know not whether God will spare the neighboring countries. Here all are in alarm, as is a great part of Europe also. Our priests at Marseilles have charge of the hospitals for the galley slaves hence they are exposed to the fury of the contagion; four priests have perished there already, and among them the two who served in the hospital for Bretons and Germans; a fifth priest much younger was attacked but recovered; three brothers also died while serving these priests. Father Bonnet informed the Company of this in order to procure the usual prayers; but he speaks of their death as glorious and more worthy of envy than of compassion, having zealously labored for the relief of the plague-stricken to the very day of their illness, and dying in sentiments of holy confidence. This terrible scourge spreading terror everywhere, subjected the people to severe restrictions: there was no free commerce, but letters could be received; these however, in many places were opened and disinfected.

277. Edifying death of Missionaries.—In a letter dated January first, 1721, Father Bonnet spoke of these happy deceased priests: "We have lost this year," said he, "a number of good laborers; but by the grace of God their holy lives were crowned by deaths precious in His sight. This is especially true of the seven who died at Marseilles in the exercise of heroic charity!"
But the death which most afflicted the General was that of Father Maurice Faure, formerly Vicar-general of the Company, afterwards First Assistant of Father Pierron, and then First Assistant and Monitor of Father Bonnet. He died of paralysis and lethargy, August first, 1720, at St. Charles where he filled the post of Director of the Seminary of Renovation. "This dear deceased," said the General, writing to the houses, "spent forty-two years in the Company peaceful, meek, humble, regular, and edifying. Mgr. Jean d'Aranthon d' Alex, his bishop, regretted very much to have him resign his curacy to become a missionary, for he held him in great esteem and had for him a truly paternal affection. In the various employments assigned him in the Company he was always the same, perfectly disengaged from the world, thoroughly imbued with the spirit of the Mission, closely united to God by prayer, the exercise of His holy presence, and a life solidly virtuous; humble and mortified in all things; much esteemed, loved, and honored by all his confrères, because he loved and honored them. For my part, I lose in this dear deceased many good counsels, good examples, and offices of Christian charity, both in his duty of Monitor and in that of Assistant; and to render him justice, I assure you that I have never seen him act in a human manner, through caprice, or humor. My sorrow is profound: I cannot tell you how deeply my heart suffers, without the power to relieve it by tears!" These tender expressions prove how greatly Father Bonnet was affected by his death. He recalled Father de Bigots from his office of Superior at Beauvais, to fill the vacant post of Assistant at St. Lazare.

HERE TERMINATES
THE MANUSCRIPT COPY OF
THE HISTORY OF THE CONGREGATION OF THE MISSION,
BY REV. CLAUDE-JOSEPH LACOUR.
PRIEST OF THE SAME CONGREGATION.
BOOK NOTICES


This volume completes the series of treatises on Dogmatic Theology, contained in the four volumes already published; these latter having been previously noted, it need only be added that the new volume does not fall short of its predecessors.


This second series contains cantatas, romances, little songs. Not being too elaborate, the collection is perfectly adapted to the purpose for which it was intended, and fully merits the commendation bestowed on the first series.

85. Rev. Ernest Schmidt, C. M., to whom we are indebted for a study on the Birds of Madeira, which work we mentioned on its first appearance, continues to interest himself in this branch of Natural History. We have before us now the rough draught of an article published in the Ornithol. Jahro (Annales d'Ornithologie), nos 3 and 4 of 1902. Victor Ritter, Hal­lein, Austria.

The author treats of the birds of the small Island of Porto-Santo, to the north of Madeira. These notes are the result of daily observation, by Mr. Adolphe de Noronha. Rev. E. Schmidt has translated them and they have an interesting preface written by him.

186. The printing press of the Mission of Ourmiah, founded by the Lazarists and directed by them, was opened by Rev. Désiré Salomon, a native of Persia. He entered the Congregation of the Lazarists, in 1857. Page 484, of present number of the Annals, sets forth the importance of this work. We furnish now additional details with the list of publications placed at our disposal.

A Lazarist directs the press. In his duties as editor, he is assisted by his confreres and by the co-laborers of the college; the students do the printing and the binding, thus rendering service to their country by the diffusion of useful knowledge, besides fitting themselves to continue the
work inaugurated by the missionaries from whom they received their first
lessons.

The press of Ourmiah is supplied with Chaldean, Armenian, Persian and
French type.

The work done in this office may be thus classified: 1. Such as is done
by the press of the administration, civil and religious, etc; 2. Books that
treat of religion or instruction, as text books for schools; 3. A Monthly
Review widely circulated among Protestants, as well as Catholics:

Publications issued by this press:

1. *The New Testament*. This volume gives the text of both the literary
and plain languages; the latter is furnished with notes arranged by Rev.
D. Salomon, C. M., and the vicar-general of the diocese

The literary language (or style) is the scientific and more learned idiom,
scarcely susceptible of change. In usage, this idiom corresponds to the
Latin among our European nations, in that it is reserved specially for the
liturgy and for scientific works. One vol. in 4. 1877.


Ourmiah.

This beautiful work is dedicated to Mgr. Lesné, apostolic delegate to
Persia. In his elegant and interesting Latin preface, the author indicates
the sources from which he has drawn information, and justly estimates the
profit which he hopes may be derived from the labor he has expended.
Two large well-bound vols. in 8. 1899.


6. *Nestorianism and Protestantism*, Rev. A. Boucays, C. M. This work
 treats of religious polemics, and contains especially the historical polemics
of the aforementioned sects. One vol. in 12. 1889.

unfinished translation first appeared. Said translation has just been revised
and completed by Father Salomon. His work is a splendid success. In
Louis of Grenada's celebrated book, the elements and motives of the Chris-
tian life are vigorously set forth; therefore it will strengthen and preserve
the impressions left by the preaching of the missions. One vol. in 8. 1901.

One vol in 32. 1880

Salomon, C. M. One vol. in 32. 1880.

10. *Month of Mary for the Faithful*, by Mgr. Audo. A collection of
Meditations and Examples adapted to the end of this devotion. One vol.
in 12. 1900.

11. *Canticles*, literary and plain style. This collection contains canticles
translated from the French, by Rev. D. Salomon, C. M., and the vicar
general of Ourmiah. One vol. in 12 About 1890.


14. Catechism, in Armenian; there are two editions. One published by Rev. H. Monteté (at Teheran), the other under Mgr. Lesné. One vol. in 18. 1890.

15. Arithmetic, by Rev. Abel Zayla, C. M. This excellent Arithmetic, even before its completion, had already—according to their own testimony—far surpassed similar books in use among Protestants. The Persian monetary system, with land measure has now been added, leaving nothing to desire. One vol. in 12. 1899.


18. Morceaux Choisis literary and plain; prose and verse, by Rev. A. Boucays, C. M. One vol. in 12. 1890.


21. Grammar in Syriæ, by Rev. D. Salomon, C. M. An erudite work, the whole in literary style, intended for Chaldeans and Syrians, which have each a peculiar idiom. One vol. in 12. 1890.


187. After twenty-five years of existence, the time had arrived when the history of one of the greatest institutions that has ever arisen in France was to be written. These institutions followed immediately the proclamation of freedom in higher education: Catholic Universities. This liberal legislation was short-lived, and yet genuine profit resulted from it. This may be verified by the learned study: L'Institut catholique de Paris, 1875--1901, by Mgr. P. L. Pechenard, rector. (In-8, Paris, Poussielgue 1902.)
188. "It is the duty of those who witnessed these events (of China) to furnish their compatriots with truthful and impartial testimony that may serve as the basis of a more reasonable and more just opinion." This is what Baron d’Anthouard promised in the preface of his book: *la Chine contre l'étranger; les Boxers* (In 12, Paris, Plon, 1902); he has kept his word. He has moreover, introduced the work by a short but very useful summary of the events at Pekin and Tien-Tsin in 1900.

The interest of the book is much enhanced by plans and a well-conceived illustration. The melancholy events of Tien-Tsin, of which the author was himself a witness, are narrated in such detail as it would be difficult to find elsewhere. The conflagration of the nights of June fifteenth and sixteenth which destroyed the section and the church of *Notre-Dame-des-Victoires*, first constructed and later built by the Lazarists, is thrillingly described (p. 39). He thus portrays the scene within the hospital of the Sisters of Charity on that dread day of combat, the nineteenth: "The hospital is like a slaughter-house: they have to-day transported fifty wounded Russians and Frenchmen; with those received during the past two days these swell the number to one hundred and forty, and there are only twenty beds. The unfortunate victims are laid upon the floor, there being no other convenience for them than a few hastily gathered mattresses, bits of carpet, mats, bundles of straw. They are everywhere; in the chapel, the small class-room, even in the Sisters’ apartments and the seal of blood upon everything."

189. It is well known that the *Société de secours aux blessés des armées de terre et de mer* had organized a hospital service on board the chartered ship: *Notre-Dame-de-Salut*. In a report entitled: *En Chine, 1900-1901* (In 4, Paris, Hachette), the French Red Cross which headed this enterprise so honorable to humanity thus records what had been accomplished.

Five Sisters of Charity embarked upon this vessel—their photographs may be seen on p. 11—and the Community authorized the Red Cross to associate in this good work fifteen other Sisters in China. This was superfluous. The Sisters of Charity of China had already established their own hospital service. The *Notre-Dame-de-Salut* was chiefly deputed to transfer the sick to Nagasaki, where the French hospital is under the care of the French Sisters of the Holy Childhood from Chauffailles.
On the return voyage, the Sisters of Charity had charge—on the same hospital-ship—of the sick, and the report renders to their devotedness the following tribute: "The satisfactory results which we have obtained are in great measure to be attributed to the indefatigable zeal of our Sisters of Saint Vincent de Paul, who, under all circumstances, have fulfilled their mission with that unshrinking courage and self-sacrifice which are the glory of their Community, and compel the admiration of those who see them at work." (p. 48.)


191. In an interesting pamphlet entitled: Richelieu, Monuments et Souvenirs. (In 8. Tours, Bousrez, 1888), Abbé L. A. Bossebœuf, who announces (p. 33) a complete review of the history of Richelieu, from a civil, religious and artistic standpoint, gives primarily, valuable details relative to the locality where Saint Vincent, at the request of Cardinal de Richelieu, established his Missionaries. The author has already published, among others, two studies on the same subject: Fondation de la paroisse de Notre-Dame de Richelieu; Saint Vincent de Paul à Richelieu; et les Premiers Supérieurs-Cures de Richelieu.
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