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THE SOCIETY
FOR THE
PROPAGATION OF THE FAITH
AND
THE CATHOLIC MISSIONS

1822—1900



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IMPRIMATUR

✠ James Cardinal Gibbons
Archbishop of Baltimore

Baltimore, March 15, 1902

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THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

The work of the propagation of the faith is as old as the Church itself; its foundation dates back to the day when Jesus Christ said to His apostles: "*Go ye into the whole world and preach the Gospel to every creature.*" On that day, a new idea was ushered into the world, and a new institution of which ancient peoples had not dreamed was called into existence; the idea that all races are called to one faith, and the institution of the Catholic apostolate to accomplish that end; both destined to exist until no one remains outside the fold.

The work of supporting the missionary propaganda which began with the apostles and is being continued every day comprises three historic periods:

The first was the period, properly apostolic, the age of special divine manifestation in behalf of the propagation of the faith. During this period the apostles and their first successors preached throughout the world; their missionary needs were supplied by divine assistance, by miracles and by the responsive devotion inspired in their early converts.

The second period was that of union and protectorship; that is to say, the temporal powers of the world united to establish the kingdom of Jesus Christ. The era of bloody persecution had closed, the Church was victorious and the Cæsars bowed their heads in submission to receive the yoke of the cross; emperors, kings and republics co-operated with the church in preaching the Christian faith.

The popular period of the work of the propagation of the faith is the one in which we are living. It began with the XIX century. The impiety of the XVIII century had already dealt a mortal blow to a number of flourishing missions, when the terrible revolutions which marked the end of this sad epoch effected a radical change in the religious attitude even of European nations that had remained faithful to the Catholic religion.

From this moment their action was distinct from that of the Church, which they henceforth considered an outside and sometimes rival power. They were no longer to be depended upon for the extension of the kingdom of God on earth. The period of union and protectorship was over. Then Providence substituted the people for kings. Catholic missions no longer directly supported by sovereigns were maintained by the people. Rich and poor were called to the honor of supporting missionaries of the Gospel and contributing to the development of the Catholic religion in all climes.

Several societies were founded during the course of the last century to give form and organization to the charity of the faithful in behalf of missions. Beside the Society for the Propagation of the Faith, the principal others are: The Association of the Holy Childhood; the Association of Oriental Schools in France; the Society of St. Francis Xavier in Aix-la-Chapelle; The Association of St. Peter Claver in Salzburg; The Leopoldsverein in Austria; the Ludwigsmissionverein in Bavaria. All these societies, not to mention several "anti-slavery," "Holy Land" Associations, and societies for home missions have either a limited aim or assist missionaries of a certain nationality alone. The only one truly universal, is the Society for the Propagation of the Faith which furnishes the principal support for the Catholic apostolate.

In this sketch, we purpose to give, in the first part, the origin and history of this association, its organization and present form, the enumeration of spiritual favors with which it has been richly endowed by the Sovereign Pontiffs and some of the marks of approbation accorded to it by the highest ecclesiastical authorities.

The second part will contain a list of the Societies and Religious Orders engaged in mission work, an account of what our Society has done since its foundation for the missions of the whole world, particularly those of the United States and an enumeration of the dioceses and missions now assisted by it.

Origin and Development of the Society.

I. Origin.

More than half a century ago, Frederick Ozanam, the illustrious founder of the Society of St. Vincent de Paul, published an account of the origin of our Society, based on the report of the first reunion of the founders, several of whom were still living. We can not do better than quote the words of the distinguished writer:¹

“The beginnings of the Society were feeble and obscure; such is the destiny of many Christian institutions. God often so prepares everything that no one has a claim to authorship and no human name receives the glory. He conceals and distributes their sources like those of large rivers of which it can not be told from what stream they flow. Cries of distress from the east and from the west reached the ears of two pious women in a provincial city and inspired them with the idea which, happily realized, gives help to the missions of two hemispheres.

“In the year 1815, Bishop Dubourg, of New Orleans, stopped in Lyons, on his return from Rome, where he had been consecrated. Full of anxiety on account of the extreme poverty of his diocese in which he had everything to organize, he earnestly recommended it to the charity of the citizens of Lyons. In particular, he spoke of his desires to a truly Christian woman, a widow, Mrs. Petit, whom he had formerly known in the United States; and to her he made known his idea of founding a charitable association for the spiritual needs of Louisiana, fixing the contribution at twenty-five cents a year. The charitable widow at once entered into the bishop's views and spoke to several other persons on the subject. But numerous difficulties presented themselves. She had to wait for the hour appointed by Heaven and content herself, in the meantime, with collecting modest alms for the Christian settlements in America, which now became the objects of her maternal care.

“About the same time came the cry of distress from the east. In the year 1816 the directors of the Seminary of Foreign Missions, of Paris, sought to revive the union of prayer founded

¹ Frederick Ozanam, *Miscellanea*.

in the preceding century for the conversion of infidels, but disbanded by the French Revolution. To the prayers provided for this purpose indulgences were granted by the Holy See; and an account of the needs of the Eastern missions was published.

“These attempts began to awaken favorable dispositions of mind. Three years later a young woman, Miss Jaricot, who was living in Lyons and whose life of active charity recalls the Christian virgins of primitive times, received a touching letter from her brother, a student at the seminary of St. Sulpice, in which he gave a sad account of the extreme poverty of the House of Foreign Missions, and proposed to obtain regular resources for it through the establishment of a charitable association. The pious woman responded to this inspiration, and during the year 1820 formed a society whose members contributed a cent a week toward the support of the Seminary of the Foreign Missions. The Association began among the pious working women who honor the rich and popular trade of Lyons by their virtues as they sustained it by their labor. During the last six months of that year the foundress bore the whole burden of her weighty undertaking alone. There was no union of prayer, no festival, no periodical publication. The membership soon rose to one thousand which, though a considerable number, was not likely to increase owing to the narrow scope of influence of the first associates. The offerings collected were sent as a pious memento from the church of Lyons to that old Asia from which she had received the Faith. The amount was four hundred dollars. It is a pleasure to count the first drops of the dew which was to fall later in greater abundance on a field of unlimited extent.

“Meanwhile, the correspondents of Bishop Dubourg, seeing what had been done by Miss Jaricot, continued to cherish the hope of establishing a similar society for the diocese of New Orleans, when, at the commencement of the year 1822, they received a visit from the vicar general of that see. His presence inspired the benefactors of Louisiana with even greater fervor of zeal. One condition, however, they constantly repeated: To secure the best foundation an association for the missions should be *Catholic*, that is to say, intended to assist the apostolate throughout the world, and not confined to any one country. This idea finally prevailed. A meeting was called, at which

twelve persons were present; and after being opened by the invocation of the Holy Ghost, a priest gave a short account of the progress and sufferings of religion in North America and proposed the founding of a large association for the benefit of Catholic missions in the two hemispheres. The resolution was unanimously adopted; and before the meeting was adjourned, a president was elected and a committee of three appointed to prepare a plan of organization. The new enterprise was thus distinguished from all former undertakings by the adoption of the principle of universality; then it was that the Society for the Propagation of the Faith was founded.

“ In the designs of Providence who seemed henceforth to conduct the government of the Society without the aid of man, the first meeting was held, without premeditation, on Friday, May the third, the feast of the Finding of the Holy Cross. It was only when, a short time afterwards, the day of foundation was made one of the two annual feasts of the society that it was noticed that one of our future anniversaries was consecrated to the veneration of the Cross of Redemption whose conquests the humble contributions of the members of the Society are designed to extend. The approbation of ecclesiastical authority, without which no new institution, however charitable its purpose, can be introduced among a Christian people was solicited. This was obtained without loss of time and so the labors of the founders were consecrated. The receipts were one hundred and four dollars and two cents; the total for the first year amounted to about four thousand.

Shortly afterwards one of the founders went to Paris, and through his efforts another central council was established; from that time the Society has included the whole kingdom.

“ The following year, 1823, a delegate from the council of Lyons obtained from Pius VII of blessed memory, the indulgences which permanently enrich the Society. Words of encouragement were soon received from all the bishops of France, followed by the prelates of other countries. Belgium, Switzerland, the different states of Germany, Italy, the United States, Great Britain, Spain and Portugal, joined the crusade of charity. Nearly three hundred bishops raised their voices in its favor. Finally, His Holiness Pope Gregory XVI, by an encyclical published in the year 1840, in which he recommended the Society

for the Propagation of the Faith to all churches, placed it in the rank of universal Christian institutions.

“So a few meetings conducted without opposition and, so to speak, without debate defined the principles of an association the results of which affect the whole world. In the easy working of this organization which has always been as simple in its development as in its origin, we discern the action of eternal Wisdom whose means are ever simple amid the infinite variety of His works. The same Wisdom has been pleased to manifest Itself in a more striking manner still through the repeated marks of approval pronounced by its mouth piece, the Church. A mysterious power has been given to us, and the Spirit of our Saviour has descended on our unworthy offerings, by the blessings of the Pontiffs, the Holy Sacrifices offered wherever an altar is raised, and the prayers of martyrs who never die without remembering their benefactors. Such is the providential character of the work; the part which God has taken and the one which He has left to us. In the beginning there were only the pious desires of two humble Christian women; but these two servants of God became the interpreters of two quarters of the globe. What can surpass in power so great a faith and so great a hope? And yet, these would have been of little avail without the charity which united them with the two interests of which they were the expression and which prompted them to a repeated sacrifice of self for the common good. The contact of these two sparks enkindled the flame. The Society was thus brought into existence and thus it grew: such were its origin, its power and the condition of its future progress. It continues to exist only by forgetfulness of personal predilection and national susceptibilities, by union in the collection and catholicity in the distribution of its resources.”

Such, then, is the true narrative of the origin of the work known as the SOCIETY FOR THE PROPAGATION OF THE FAITH. Its prominent features, as summarized by one of its first presidents, were its universality as regards both its benefactors and its beneficiaries, its daily prayer for missions, its periodical publication of missionary news, and its weekly cent collection. Its patron St. Francis Xavier, its two solemn feasts and its organization of two central councils, were instituted almost from the beginning. And the description of its origin applies to the Society to-day or to any point in its history, for by merely

altering the amount of its labors, as new requirements arose, it has continued in the same harmonious spirit and missionary zeal which brought about its institution at the hands of Mme. Petit, Miss Jaricot, and the little band of helpers who most providentially founded this world-wide and divinely guided society.

II. Progress of the Society from 1822.

The seed planted in such soil could not help growing. Catholics of every country were invited to unite in the forward movement for missions, and naturally the old Catholic countries of Europe were the first to respond. At first there was hesitation among them here and there; but once the unpartisan spirit of the Society was understood, they ended by acknowledging that the interests of the Catholic missions in new lands and countries, required the co-operation of the faithful in the old. National prejudices were set aside, and the fusion of many local works into the general society gradually followed.

Even missionary countries gave the society a good number of associates. To implant a fruitful missionary spirit in its beneficiaries, it has been the constant practice of the Society to ask help, even from those who are receiving it. Little by little, as the need for assistance diminishes, the country in which the faith has been established and preserved increases its support to the continued extension of the missions of the Church. The readiness to train and send out missionaries so that others may enjoy their spiritual blessings, is perhaps the best guarantee of the genuine establishment of the faith in any locality. How far the purpose of the Society in this direction is effective may be seen by the report published each year in the June number of the "Annals" of the help contributed even by countries in which the Church is as yet scarcely settled. As early as 1833 some of the faithful in the United States sent their first contribution which amounted to the modest sum of six dollars to the Society. Ten years later the contributions gathered among American Catholics, reached the sum of about one thousand dollars. The figures we give below show the development the work of the Society has experienced in this country since its first settlement.

In 1822 the Society collected from all sources a little more than four thousand dollars.* The sum was divided in three parts, of which one was assigned to the Eastern missions, the other

two to Louisiana and Kentucky. The following year the dioceses of Baltimore and Cincinnati also received help; and as fast as new dioceses were erected they were added to the list, and withdrawn only when fairly self-supporting. From 1822 to 1900 the Society has spent nearly \$6,000,000.00 in missionary work in the United States. The tables below will show how it has been distributed.

In 1827 we find Africa included in the apportionment of missionary funds, and Oceanica represented by the Sandwich Islands mission. Only five years after its beginning the Society had fulfilled the Catholic character its founders gave it from the first; and to-day it aids more than 300 dioceses, vicariates and prefectures in every part of the world. A most valuable record of its progress may be found at the headquarters of the Society in Lyons; not in their books, but in the thousands of mementos of missionary activity and endurance gathered from every quarter of the globe. Instruments of war and peace, instruments of torture, and relics of the martyrs make a collection that represents heroic achievements worthy to rank with the first ages of Christianity.¹

Among the thousands of missionaries assisted by the Propagation of the Faith, many have already won the palm of martyrdom, both men and women. Two were placed on our altars by the present Pontiff, Leo XIII, in 1890; the Blessed Perboyre, C. M., martyred in China in 1840, and Blessed Chanel, S. M., who suffered at the hands of the savages of the island of Futuna, Oceanica, in 1844. The cause of several others is under consideration in Rome.

From 1822-1900 the Society has distributed \$65,690,017. We record below the part each country has taken in furnishing this sum, and in what year the Society was established there; which with other statistics will give a compact and suggestive idea of its development.

We also give below, the list of missions with approximate number of missionaries the Society is assisting at present. It is impossible to reckon the number of those who have received help from the Society since its foundation.

¹ Any of our readers who pass through the city of Lyons should by all means visit this most precious and sacred collection, No. 12, rue Sala.

A collection of the same nature may be visited at Paris, in the Seminary for Foreign Missions, 128 rue du Bac.

Aim, Organization and Administration of the Society—Spiritual Favors Granted to Members.

I. The Aim.

The Society for the Propagation of the Faith must not be confounded with the "Roman Congregation for the Propagation of the Faith,"¹ whose name it bears, but of which it is merely an humble auxiliary.

The Congregation of the "Propaganda," as it is called, is a department of the general administration of the Church, established by Gregory XV, in 1622, to direct, supervise and assist the missionaries who preach the faith in countries where paganism, schism and heresy prevail. This congregation sends out missionaries either directly or indirectly, establishes dioceses, vicariates and prefectures apostolic² and directs the affairs which they may have with the head of the Church.

The Congregation of the Propaganda has been richly endowed during the several centuries of its existence, but has been deprived of its resources, little by little, especially since the Italian government has seized its funds without regarding their international character, origin and aim. The revenues of the Propaganda which amount to about \$135,000.00 hardly suffice to support its numerous personnel, its college for the education of young men of all nationalities and its university where they learn ecclesiastical science, its printing establishment where religious works in nearly all languages are printed, etc. Catholic missionaries who cannot gain their support among the people whom they are evangelizing are therefore supported by

¹ The name of Roman Congregation is given to each of the various departments of the Ecclesiastical Administration at Rome which attends to the affairs of the Church.

² Vicariates and prefectures apostolic are countries or parts of countries in which an episcopal see has not yet been established and which, consequently, do not form a diocese. A vicariate apostolic is governed by a bishop; a prefecture apostolic, by a simple priest, who may be authorized to administer the sacrament of Confirmation.

charitable associations founded for this purpose; and the principal of these is the one the history of whose origin has just been given.

Widely different from the numerous Protestant societies, the Society for the Propagation of the Faith takes no part in selecting missionaries nor in appointing them their field of work, nor in training them for it, and it does not concern itself with the interior administration of missions. The aim of our Society therefore is to support missionaries who are chosen, trained and sent forth on their mission by the usual authorities of the Church.

II. Organization.

The Members.—To be a member of the Society for the Propagation of the Faith, it is necessary to make an offering of prayer and alms, as follows:

I. To recite daily for the intentions of the Society an “*Our Father*” and “*Hail Mary*,” with the invocation “*St. Francis Xavier, pray for us.*” Once for all, the *Our Father* and *Hail Mary* recited during morning or evening prayers may be applied for this intention.

II. To give five cents a month or sixty cents a year in alms for the missions.

Membership is always individual and voluntary. It exists as long as the above requirements are complied with, and does not depend upon association in bands or otherwise. But the usual method for gathering the contributions of the faithful is to form the members into Bands of ten, of whom one acts as Promoter, in order to incorporate it with the parish work and to obtain as far as possible the co-operation of the clergy and the most zealous of the laity; and it relies principally upon the Promoters to make this great charity known to the faithful.

The duties of the PROMOTER having charge of a **Promoters and Bands of ten.** BAND OF TEN, are to collect their offerings, and to circulate among them the ANNALS OF THE PROPAGATION OF THE FAITH, which is sent every two months. The offerings are turned over by the PROMOTER to the PAROCHIAL DIRECTOR, if the Society is established in the parish. Otherwise they are sent to the GENERAL DIRECTOR, ST. MARY’S SEMINARY, BALTIMORE, MD.

PROMOTERS are provided with membership certificates to be given to new members, and cards, on which to record collections. On the faithful diligence of PROMOTERS rests the success of the work.

In some parishes, the Society has been connected with some other society already existing; in others, it has an organization of its own having its monthly or bi-monthly meetings, when dues are paid, ANNALS are distributed, appropriate instructions are given and prayers recited, and means are devised to further the work of the Society.

In those places where a branch of the Society is not thus established the faithful may become members by saying the required prayers and forwarding their offerings to general headquarters.¹

Beside the benefactors who contribute only sixty cents a year, there are two other classes:

Special Members The Special Members are those who contribute the sum of six dollars (\$6.00) a year, representing the amount collected in a BAND OF TEN. Special Members receive a copy of the ANNALS every two months.

Life Members. Life Members are all such persons as contribute at one time a sum of money not less than forty dollars (\$40.00) to the Society. Life Members also receive a copy of the ANNALS every two months.

All Catholics may be members. Catholics of any age and of both sexes may join the Society, and deceased persons may also be enrolled. Both living and dead associates share in the merits and prayers of missionaries, and in Masses said by them.

The Society gladly receives sums of money intended by the donors for any particular mission or missionary and forwards the same at once to its destination in any part of the world. Nevertheless, knowing the relative needs of the different missions and being thus able to dispense the alms in proportion to its wants it prefers to control their distribution.

The American branch of the Society has been incorporated under the laws of the state of Maryland² under the name of

¹ Address, Propagation of the Faith, St. Mary's Seminary, Baltimore, Md.

² The main object in having the society incorporated being to enable it to receive legacies, we give herewith a form of bequest:

"I hereby give, devise, and bequeath unto **The Society for the Propagation of the Faith, of Baltimore City**, the sum of Dollars, (*if real estate describe the property and its location,*) to be used and expended for the appropriate objects of said corporation."

“THE SOCIETY FOR THE PROPAGATION OF THE FAITH OF BALTIMORE CITY.” The trustees are:

His Eminence Cardinal Gibbons,
Archbishop of Baltimore.

Most Rev. M. A. Corrigan, Arch-
bishop of New York.

Most Rev. W. H. Elder, Archbishop
of Cincinnati.

Most Rev. P. J. Ryan, Archbishop
of Philadelphia.

Most Rev. J. Ireland, Archbishop of
St. Paul.

Very Rev. A. Magnien, S. S., D. D.

Rev. G. W. Devine.

Rev. O. B. Corrigan.

Rev. T. J. Brodyerick.

Rev. C. F. Thomas.

III. The Administration.

Founded by the laity, the administration of the Society for the Propagation of the Faith is almost entirely in their hands; but a few priests have an active part in its councils.

There are two central councils; one in Lyons where the Society was founded and one in Paris, the seat of so many charitable and apostolic works. These councils are self-recruiting and the services of their members are entirely gratuitous. The laity who compose them are men known for their position in business and society, their experience in administration, their talents and their piety.

The duties of the councils are to centralize the offerings and distribute them among the different missions after comparative examination of the petitions made every year. Only the requests of bishops, vicars apostolic and superiors of religious orders in charge of missions are considered by the councils, and such petitions, whether acted on favorably or unfavorably, must be renewed every year. The division of funds is made by common consent of the two councils; but, for the transaction of ordinary business, the two central councils have divided the missions of the world between them. It is needless to state that the desires of the Holy Father as well as the data furnished by the Congregation of the Propaganda are considered in the distribution of alms.

The Society for the Propagation of the Faith, unlike other societies of the same nature, does not deal in investments and has, therefore, no permanent fund; Catholic missions are always at the mercy of the faithful and at the beginning of each year the total sum of money collected during the past year is distributed.

It is a law of the Society to make its affairs public. In con-

sequence, it has never aroused the suspicion of civil authorities, of missionaries or of the faithful. The Society for the Propagation of the Faith has always been, to the full extent of its power, ready to assist all Catholic missions in whatever part of the world they may be situated or to whatever nationality the missionaries evangelizing them may belong.¹ However, as soon as missions are in the least degree able to help themselves, though they may be barely able to exist by their own efforts, it withdraws its aid, because demands are many and resources are inadequate. It is not the aim of the Society to assist what are generally known as Catholic countries, however great their needs may be; for that reason, France, Italy, Austria, Spain, etc., have never received any help from it.

The Annals.—Members of the Society are acquainted with the news of missions through a periodical called the "*Annals of the Propagation of the Faith.*"

In the beginning of the Church, the Apostles also published "Annals" under the form of Epistles in which the narrative is interspersed with lessons on dogma, morality and discipline.

The Annals of the Propagation of the Faith is also a proper name for the *Acts of the Apostles*, which relate the first events in the history of the Church, its struggles and its triumphs; and give a picture of the birth of Christian communities and the persecution directed against the Cross and its intrepid pioneers. The successors of the Apostles followed their example and their solicitude never diminished in recording the works and sufferings of missionaries. At all times, under one form or another, the Annals of the Catholic apostolate have related the details of the often bloody progress of the Faith.

About the close of the XVIII century, a collection of "*Lettres edifiantes et curieuses ecrites des Missions Etrangeres*" (Edifying and entertaining Letters from the Foreign Missions) was published. These letters, nearly all of which have been written by Jesuit missionaries, met with great success; a new edition had just appeared when the Society for the Propagation of the Faith was founded. The example given was followed, and the "Annals" of the new society formed a continuation of the *Lettres Edifiantes*.

¹ The list given below, p. 29, is clear evidence that the nationality of missionaries is not considered when apportioning funds.

In the beginning, they were merely an epistolary intercourse between missionaries and their friends, superiors, relatives or benefactors, giving an account of their situation, their labors, their success and whatever they considered worthy of any attention. These letters seemed to encourage the zeal of priests for the missions and sustained or awakened the charity of the faithful. The first number appeared in 1822 in the form of a modest pamphlet circulated among the members of the newly founded association. It contained a long letter about the missions of Louisiana and another about those of Kentucky. Since then, the "Annals" have appeared regularly; they have preserved the same character and very nearly the same modest form without any pretence to literary or scientific achievement. Nevertheless, the humble publication renders an important service to the work of missions, not to speak of the valuable information contained therein concerning the religious history of the country whose evangelizing it narrates. Indirectly, it wins apostles who, upon reading it, are inflamed with zeal for the kingdom of God: and men and women are moved to go forth to carry the good tidings of salvation to distant lands.

Undoubtedly, no one becomes an apostle without a divine call; but that call is manifested by exterior signs of which the most usual are example, in the first place, seconded by a knowledge of the needs of souls.

Example awakens generous emulation. How many levites, how many priests and how many virgins have felt their souls moved at the recital of the work of missionaries, and abasing themselves in humility and prayer have arisen, saying: "I, too, wish to be an apostle!" Where are the needs of souls portrayed in livelier and more pleading colors than in the letters which fill the "Annals." As an eloquent orator has said: "An astonishing and glorious fact marks the close of the century. Speculators and economists laud the resources, salubrity and charms of a country to attract colonists; and they do not always succeed. The publications of the Propagation of the Faith speak of nothing but privations, peril and struggles; the more they darken the picture, the more they kindle the zeal for missions, especially if they open the sombre perspective of martyrdom."

The "Annals of the Propagation of the Faith" first published

in French soon appeared in the languages of the countries where the Society was established. The first English edition dates from 1840. At present, 300,000 copies of this publication are printed bi-monthly in several languages: English, French, Italian, Spanish, Portuguese, Dutch, Polish, Flemish, Basque, Maltese and the dialects of Brittany. An American edition is published in Baltimore, Md.

IV. Spiritual Favors Granted to the Members of the Society.

In pursuance of the paternal solicitude of the Sovereign Pontiffs, the Society has been enriched with many spiritual favors. Some are common to all benefactors; others are special favors granted to ecclesiastics.

A. Spiritual Favors Granted to all Benefactors.

Those who comply with the two conditions mentioned above, daily prayers and yearly offering of sixty cents, may gain the following indulgences:

I.—Plenary Indulgences.

ON 3D MAY—The Feast of the Finding of the Holy Cross (the day on which the Society was established); ON 3D DECEMBER—The Feast of St. Francis Xavier, the patron of the Society; ON 25TH MARCH—The Feast of the Annunciation; ON 15TH AUGUST—The Feast of the Assumption, or any day within the Octaves of these Festivals. ON 6TH JANUARY—The Feast of the Epiphany; ON 29TH SEPTEMBER—The Feast of St. Michael. ON ALL FEASTS OF THE APOSTLES. EVERY MONTH—On any two days chosen by the Associates. ONCE A YEAR—On the day of the *general* commemoration of all the deceased Members of the Society, and on the day of *special* commemoration of the deceased Members of the Committee or the Band to which he belongs. ON THE DAY OF ADMITTANCE INTO THE SOCIETY. AT THE HOUR OF DEATH, by invoking, at least in their heart, the sacred name of Jesus. Members gain the favor of the privileged Altar for every Mass said in the name of an Associate for a deceased Member.

In order to gain these Plenary Indulgences, it is necessary to go to confession and receive communion, to visit the parish church and there recite some prayers for the intentions of the Sovereign Pontiff. Children who have not made their first communion can gain these indulgences by performing some pious work appointed by their confessor.

Persons who for any lawful reason are unable to visit the church, can substitute for this visit any other pious work, or prayers appointed by their confessor. Members of religious houses, colleges etc., can gain the same indulgences by visiting the private chapel of the establishment, provided the other conditions are fulfilled.

II.—Partial Indulgences.

SEVEN YEARS AND SEVEN QUARANTINES every time an Associate performs, in aid of the Society, any work of devotion or charity. 300 DAYS every time an Associate assists at the *Triduum* on the 3rd of May and the 3rd of December. 100 DAYS every time an Associate recites *Our Father* and *Hail Mary*, together with the invocation of St. Francis Xavier.

All these indulgences, both plenary and partial, are applicable to the souls in Purgatory.

B. Special Favors Granted to Ecclesiastical Benefactors.

I.—To every Priest who shall be charged in any parish or establishment to collect alms for the Society for the Propagation of the Faith, or who, either from his own resources, or otherwise, shall contribute to the funds of the Society a sum equal to the subscription of an entire band of ten:

1st. *The favor of the privileged Altar three times a week.*

2d. *The power to apply the following Indulgences:—*To the faithful at the hour of death, a Plenary Indulgence; to Beads or Rosaries, Crosses, Crucifixes, Pictures, Statues and Medals, the Apostolic Indulgences; to Beads, the Brigatine Indulgences. (Vid. Comm. in Facultates Apost., editio quarta, p. 319.)

3d. *The faculty of attaching to Crucifixes the Indulgences of the Way of the Cross.* (Vide Comment. in Facul. Apost., p. 366.)

II.—(a) To every Priest who is a Diocesan Director, or a Member of a Committee, appointed to watch over the interests of the Work:

(b) To every other Priest who in the course of the year shall pay to the account of the Society a sum equal at least to the amount of one thousand subscriptions (\$600.00), from whatever source derived:

1st. *The same favors enjoyed by Priests in the preceding category.*

2d. *The favor of the privileged Altar five times a week personally.* (Brief of Pius IX, December 31, 1853.)

3d. *The power to bless Crosses with the Indulgences of the Way of the Cross, and, moreover, the power to invest with the Seraphic Cord and Scapular, and to impart all the Indulgences and privileges granted to such investiture by the Sovereign Pontiffs.* (Vid. Comm. in Facult. Apost. and Manual of the Third Order of St. Francis.)

4th. *The power to bless, and invest the faithful with, the Scapular of Mt. Carmel, the Immaculate Conception, and the Passion of our Lord.* (Vid. Comm. in Facult. Apost., p. 345.)

In case the collection of the special subscriptions should be for the moment incomplete, His Holiness prolongs the privileges of the Priest who shall have brought in the entire amount the preceding year, up to the current account. (Rescript of Leo XIII, June 16, 1878.)

III.—Every Priest who shall contribute once for all out of his private resources, a sum representing the amount of one thousand subscriptions (\$600.00) shall enjoy, during his life, the favors granted to the Priests who are Members of a Committee.

Feast Days of the Society.

In order to bring down the blessing of God on the Work and on the Missions, the Society has selected, as times of special prayer and Thanksgiving:

I. The third of May, feast of the Finding of the Holy Cross, the anniversary of the foundation of the Society in 1822.

II. The third of December, feast of St. Francis Xavier, patron of the Society.

All the missionaries assisted by the Society give to their benefactors a share of the merits of their apostolic labors. They are also asked to pray and offer up occasionally the Holy Sacrifice of the Mass for them. This means that innumerable prayers are said, and *several thousands of masses celebrated every year, by the missionaries, for the intention of the living and repose of the souls of the deceased members of the Society.*

Pontifical Acts, and Testimonials of Archbishops and Bishops in Favor of the Work.

Pontifical Acts.—This short sketch of the Society for the Propagation of the Faith would be incomplete without the testimonies of approval which the highest and most venerable authorities of the Catholic Church have bestowed upon it at all times since its origin.

The Society was canonically established by Pope Pius VII, in 1823, the year following its foundation; all the popes without exception who have succeeded him in the see of Peter have confirmed this judgment by giving the most sincere evidence of their approbation and appreciation to its great work of helping missions.

Pope Leo XIII, has always shown the greatest good-will toward it; in his encyclical, "Christi nomen," of Dec. 24, 1894, he recommends it to the attention of the episcopate. His Holiness, at the same time, repeats the marks of favor granted by his illustrious predecessors to the blessed work, saying:

"To bear the name of Christ to new peoples and daily to extend His kingdom amongst nations, to draw within the fold those who are straying outside, and to bring back to the bosom of the church those who have become hostile to it, is undoubtedly one of the most sacred obligations of the sublime charge confided to us. Inspired by apostolic charity, this duty has long been the subject of our thoughts and of our earnest solicitude. Therefore we have never failed to favor and to multiply those holy missions which spread the light of Christian faith amongst those that walk in darkness, and we have never ceased in our efforts to stimulate the charity of the faithful by whose alms the missions are sustained. This we did in an especial manner by our encyclical: *Sancta Dei Civitas*, the aim of which was to increase the love and generosity of Catholics for the noble work of propagating the faith. On that occasion, we were pleased to exalt by our recommendations, a Society of which the humble beginnings have been succeeded by a rapid and marvelous development; a Society upon which our illustrious predecessors, Pius VII, Leo XII, Pius VIII, Gregory XVI, and Pius IX

bestowed praise and spiritual favors; a Society which has given such efficacious aid to the missions throughout the entire world and which promises them still more abundant assistance for the future."

National Councils.—A large number of provincial and national councils have likewise published decrees in favor of the development of the Society. We quote those of the Plenary Councils of the United States.

The First Plenary Council of the United States held in Baltimore, in 1852, wrote¹ to the central councils of the Society: "The six Archbishops and twenty-six Bishops assembled by the authority of the venerable successor of St. Peter have decreed by unanimous consent that the Society for the Propagation of the Faith shall be established in all their dioceses. . . ."

The Second Plenary Council held in the same city, in 1866, decreed² that: "We must, by all means, further the organization of societies which promote piety and religion and the extension of the church. Among these we mention first of all that for the Propagation of the Faith which is truly Catholic and from which the church in America has received so many and so great benefits."

At the same time, the fathers of this council wrote to the headquarters of the Society as follows: "The Bishops assembled in Plenary Council have a lively sense of the debt of gratitude imposed on them by the liberalities of Catholic charity concentrated in your hands. . . . We *openly acknowledge that your offerings have had a considerable share in the development of our church.* . . . Henceforth, the church of the United States will endeavor to occupy in your reports a place more worthy of the rank assigned to it by the extent of its territory, the abundance of its resources and the wonderful increase given it by the Almighty."

Finally, the Third Council of Baltimore³ held in 1884 recommended the Society in still stronger terms to the charity of the faithful, obeying in this the orders given to the bishops by His Holiness Leo XIII. Following the example of their predecessors, the fathers of the council again decreed the establishment

¹ *Annals*, 1852.

² *Conc. Plen. Balt.* II, Tit. X, Cap. III, 8.

³ *Conc. Plen. Balt.* III, Tit. VIII, Cap. III, p. 259.

of the Society in all dioceses in which it did not already exist. His Eminence Cardinal Gibbons, in the name of the council, wrote a long letter to the directors of the Society. We extract the following passage: "Gratitude imposes on us the pious duty of publicly recognizing the signal services the beneficent Society for the Propagation of the Faith has rendered to the young Church of the United States. If the grain of mustard seed planted in the virgin soil of America has struck deep roots and grown into a gigantic tree, with branches stretching from the shores of the Atlantic ocean to the coasts of the Pacific, it is mainly to the assistance rendered by your admirable Society, Gentlemen, that we are indebted for this blessing.

"Assembled for the third time in Plenary Council, the Archbishops and Bishops of the Republic of the United States feel a justifiable joy in thinking of the co-operation which you have never ceased to extend to the apostles of the Catholic faith in the New World, from the year 1822 to the present day; and the sums which during that time you have allotted to the different dioceses and missions of this vast country, are a striking proof of the zeal and charity with which you never cease to aid us."

Other Councils.—In 1895, the archbishops and bishops of Australia assembled in plenary council, after having issued a decree similar to those of the American councils, wrote to the headquarters of the Society as follows:

"Assembled in Council, we consider it our duty to express our admiration for the great work which you direct with as much zeal as prudence. This work is, indeed, so important for extending the benefits of our holy religion and bearing the truth to peoples that are still buried in the shadow of death, that it can not remain indifferent to those who have the salvation of souls and the glory of our Divine Master at heart; may God continue to bless your efforts, Gentlemen, and make your noble enterprise prosper more and more.

"Permit us also to express our gratitude for the help which, in the past, you have given to our faithful in this distant country. We are not ignorant of it and we can never forget it."

Collective Letters from Bishops of Various Countries.—After the Popes and Councils, the heads of missions and bishops from different countries have repeatedly expressed their deep sympathy and appreciation for the Society for the Propagation of the Faith.

The Bishops of Canada, the East Indies, Japan, Corea, China, Southern Africa, etc., have on different occasions, given their blessing and manifested their profound gratitude.

Pastoral Letters.—What shall we say of the pastoral letters of bishops in favor of the Society for the Propagation of the Faith, that “marvel of the XIX century,” in the words of a venerable American prelate, “the most eminent which the religion of Jesus Christ has inspired in recent times,” that work “eminently Catholic,” as it has so often been qualified by the chief pastors? Not only from missions but from all quarters of the Christian world, from France, Ireland, Belgium, Italy, Spain, Germany, the United States, Mexico, the Argentine Republic and other South American republics the central councils are continually rewarded by the most gratifying letters. Unable to quote all the testimonies of the episcopate which are numbered by hundreds and form the *Golden Book* of the Society, as it were, we shall conclude with the eloquent words of an illustrious prelate, Bishop Freppel: “May God’s kingdom come! May it come for those infidel peoples still living in darkness and in the shadow of death! May it come for those idolatrous races who know not Jesus Christ, who are deprived of the light and the consolations of the Faith; who have not, like us, those divine remedies against sin that the Church offers to her children! May it come also for those countries in the east which are being moved at this moment by the life-giving breath of God; may it come for those perishing branches which for centuries have been detached by schism from the trunk of Catholic unity! And, finally, may it come for our separated brethren in both the old and new world who have retained but a few shreds of doctrine and some semblance of Christian life! *Adveniat regnum tuum!* Then, when that glorious day shall have dawned upon the world, that day of spiritual birth for some and of resurrection for others, if we would wish to know the source of these divine blessings, we shall find, I say, as the principal instrument in God’s right hand, the Society for the Propagation of the Faith. This kingdom of God on earth will be its terrestrial crown, whilst awaiting the time when it shall please God to grant its active and zealous members their eternal reward.”

APPENDIX.

I. What the Catholic world has given to the Society and the Missionary world received, 1822-1900.

II. What the United States has received from the Society, and what it has contributed, 1822-1900.

III. Missions assisted by the Society in 1900.

IV. Personnel of the Missions.

I. What the Catholic world has given to the Society and the Missionary world received, 1822-1900.

Established.	<i>Received by the Society.</i>	
1822	France, French Colonies	\$42,076,905.00
1825	Belgium	3,701,140.00
1827	Germany and Austria.	5,862,666.00
1827	Italy	5,260,135.00
1827	Switzerland	775,457.00
1827	Balkan States	287,943.00
1833	United States	1,120,421.00
1833	Canada, Mexico, West Indies	1,143,476.00
1833	Great Britain and Ireland	2,301,764.00
1837	Holland	1,167,634.00
1837	Portugal	445,371.00
1837	Russia, Poland	68,754.00
1839	Spain	523,608.00
1840	Central and South America	515,706.00
1843	Oceanica	85,875.00
1848	Asia	74,068.00
1857	Africa	256,536.00
	Countries not named	22,558.00
	Total	\$65,690,017.00

<i>Distributed to the Missions.</i>	
America,	\$ 9,973,916.00
Europe,	9,799,854.00
Asia,	25,932,446.00
Africa,	8,815,953.00
Oceanica,	6,011,630.00
Special Gifts sent to missions as directed by the donors, Transportation, and Traveling Expenses of Missionaries, Publications, and Management of the Society...	5,156,218.00
	<u>\$65,690,017.00</u>

II. What the United States has received from the Society, and what it has contributed, 1822-1900. Arranged by Dioceses.

In the following list we give the amount of help received by the dioceses of the United States from the Society, together with the amount each diocese has contributed to the work. Several dioceses which were self-supporting when created, appear to have received nothing; but it must be borne in mind that the help assigned to the diocese of which they were originally a part, was shared by them. It may be safely asserted that there is not a single portion of the Church in the United States which at one time or another has not been helped by the Society.

In this table of sums given to the United States the figures include only the money given to diocesan authorities, and to Religious Orders, for use in specified dioceses.

Money received from the Society.*		Diocese.	Money contributed for the Propagation of the Faith, 1833-1900
From	to		
1847	1866..	\$43,884.00.....Albany.....	\$35,124.36
1857	1869..	41,600.00.....Alton.....	7,632.50
1823	1865..	56,757.80.....Baltimore.....	54,420.67
.....	.....	.....Belleville.....	3,134.19
1870	1900..	36,800.00.....Boise.....	721.46
1829	1864..	52,839.20.....Boston.....	141,178.07
1856	1867..	4,800.00.....Brooklyn.....	9,316.28
1874	1900..	36,000.00.....Brownsville.....	2,960.75
1847	1866..	110,214.20.....Buffalo.....	27,554.00
1853	1884..	40,200.00.....Burlington.....	4,499.49
1828	1891..	199,795.00.....Charleston.....	5,392.53
1897	1900..	2,200.00.....Cheyenne.....	45.00
1844	1866..	99,655.80.....Chicago.....	28,302.98
1823	1869..	118,569.00.....Cincinnati.....	42,671.07
1847	1876..	62,644.00.....Cleveland.....	24,876.27
1868	1869..	3,200.00.....Columbus.....	169.93
1887	1892..	6,680.00.....Concordia.....	1,319.73
1854	1887..	37,000.00.....Covington.....	2,147.24
1891	1894..	3,600.00.....Dallas.....	432.77
.....	.....	.....Davenport.....	9,128.93
1868	1888..	47,040.00.....Denver.....	1,167.31
1828	1887..	113,453.20.....Detroit.....	15,263.58
1838	1866..	119,398.20.....Dubuque.....	22,255.94
1890	1892..	†15,700.00.....Duluth.....	†1,408.85
1854	1869..	30,600.00.....Erie.....	10,024.19
1890	1894..	13,140.00.....Fargo.....	1,079.80
1858	1869..	34,400.00.....Fort Wayne.....	6,451.87
1846	1888..	249,210.20.....Galveston.....	8,585.70
.....	.....	.....Grand Rapids.....	4,563.77
1868	1888..	25,656.00.....Green Bay.....	4,863.46

*The first and last years of receiving aid are given. This does not always imply that it was received in every intermediate year.

†Including half of NORTHERN MINNESOTA, 1875-1887. See *St. Cloud*.

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Money received from the Society.		Diocese.	Money contributed for the Propagation of the Faith, 1833-1900
From	to		
.....	.....	Harrisburg.....	476.75
1845	1866..	Hartford.....	28,389.29
1882	1900..	Helena.....	363.20
1834	1869..	Indianapolis (Vincennes).....	13,698.34
1876	1900..	Indian Territory.....	406.18
1880	1881..	Kansas City.....	4,937.59
1868	1887..	La Crosse.....	4,030.85
1856	1883..	Leavenworth.....	12,365.00
1889	1890..	Lincoln.....	15.60
1844	1892..	Little Rock.....	4,817.55
1822	1867..	Louisville.....	18,834.49
.....	.....	Manchester.....	12,132.37
1854	1885..	Marquette.....	7,097.53
1844	1866..	Milwaukee.....	23,585.85
1828	1891..	Mobile.....	7,542.68
1849	1877..	Monterey and Los Angeles.....	6,837.53
1839	1887..	Nashville.....	1,499.66
1839	1900..	Natchez.....	8,257.48
1854	1900..	Natchitoches.....	7,502.42
1847	1892..	Nesqually.....	1,369.85
1854	1866..	Newark.....	41,595.58
1822	1872..	New Orleans.....	37,576.39
1827	1866..	New York.....	132,209.97
1868	1893..	North Carolina.....	98.14
.....	.....	Ogdensburg.....	3,760.81
1859	1883..	Omaha.....	4,261.11
1844	1891..	Oregon City.....	6,324.94
1877	1877..	Peoria.....	93.00
1829	1859..	Philadelphia.....	25,032.06
1843	1868..	Pittsburg.....	16,826.33
1856	1867..	Portland.....	20,661.70
.....	.....	Providence.....	24,000.72
1841	1891..	Richmond.....	4,988.37
1868	1869..	Rochester.....	10,547.45
1860	1876..	Sacramento.....	6,142.95
1826	1888..	St. Augustine.....	3,813.49
1889	1890..	St. Cloud.....	‡2,163.72
1868	1872..	St. Joseph.....	448.50
1827	1872..	St. Louis.....	25,307.21
1850	1872..	St. Paul.....	21,861.86
1872	1887..	Salt Lake.....	29.80
1874	1897..	San Antonio.....	8,114.01
1853	1884..	San Francisco.....	16,435.15
1851	1900..	Santa Fé.....	14,446.14
1850	1889..	Savannah.....	7,340.28
.....	.....	Scranton.....	368.74
1889	1894..	Sioux Falls.....	1,724.93
.....	.....	Springfield.....	18,641.91
.....	.....	Syracuse.....	7,215.21
.....	.....	Trenton.....	1,667.24
1869	1900..	Tucson.....	6,665.55
1850	1879..	Wheeling.....	2,412.78
1887	1895..	Wichita.....	767.59
1868	1892..	Wilmington.....	2,807.22
.....	.....	Winona.....	3,120.09
1893	1900..	Alaska.....	.....
1847	1893..	Vancouver.....	97.00
Totals....		\$5,290,801.36	\$1,120,420.84

‡ Including half of NORTHERN MINNESOTA, 1875-1887. See *Duluth*.

The following sums, without being assigned to any particular dioceses, were given to Religious societies for use in the United States, beside what they have received from the Society through the bishop in whose diocese they were working.

Jesuits,	\$ 263,089.04
Lazarists,	158,800.00
Oblates,	45,657.60
Dominicans,	5,320.00
Benedictines,	6,000.00
Congregation of the Holy Cross,.....	18,657.40
Redemptorists	11,088.00
Fathers of Mercy	7,980.00
<hr/>	
Total,	\$ 516,592.04

Total given to the United States, \$5,807,393.40

Total received from the United States, . . . 1,120,420.84

What the United States has received from the Society, and what it has contributed, 1822-1900. Arranged by Years.

From the following tables it appears that the United States has received from the Society an average sum of more than seventy-four thousand dollars a year for nearly eighty years.

Received.	Year.	Contributed.
\$ 2,757.20.....	1822.....	\$
5,200.00.....	1823.....	.....
6,940.00.....	1824.....	.....
10,340.00.....	1825.....	.....
8,740.00.....	1826.....	.....
20,700.00.....	1827.....	.....
22,000.00.....	1828.....	.....
24,268.00.....	1829.....	.....
23,394.00.....	1830.....	.....
25,294.00.....	1831.....	.....
22,960.00.....	1832.....	.....
19,604.00.....	1833.....	6.00
20,564.00.....	1834.....	.....
29,053.60.....	1835.....	.....
44,133.60.....	1836.....	.....
37,916.20.....	1837.....	.....
53,501.60.....	1838.....	.....
68,025.00.....	1839.....	.....
125,572.80.....	1840.....	1,023.10
122,261.00.....	1841.....	824.00
127,360.40.....	1842.....	875.49
126,259.60.....	1843.....	816.99
131,432.80.....	1844.....	15.30
107,400.00.....	1845.....	1,655.30
116,328.20.....	1846.....	886.40
87,980.00.....	1847.....	810.67
72,762.00.....	1848.....	807.00

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Received.	Year.	Contributed.
95,316.00	1849	709.12
80,735.00	1850	765.00
78,287.00	1851	600.00
103,101.00	1852	16,026.41
126,452.00	1853	7,842.13
127,439.20	1854	11,337.33
101,084.60	1855	7,235.91
105,761.40	1856	10,328.65
99,404.60	1857	13,713.12
115,288.20	1858	30,612.18
173,623.80	1859	37,730.81
152,342.20	1860	12,303.68
118,014.00	1861	8,529.02
130,802.00	1862	8,644.31
119,800.00	1863	8,255.13
117,600.00	1864	8,291.22
124,450.00	1865	7,462.43
115,660.00	1866	10,361.17
97,260.00	1867	9,341.73
100,290.00	1868	10,209.52
99,975.00	1869	13,162.39
41,000.00	1870	8,053.69
87,200.00	1871	13,265.43
98,200.00	1872	16,684.97
75,600.00	1873	9,713.53
74,000.00	1874	10,274.14
73,040.00	1875	9,477.22
82,200.00	1876	13,173.60
67,440.00	1877	11,459.14
60,600.00	1878	10,852.64
57,080.00	1879	7,128.66
52,200.00	1880	11,686.85
56,600.00	1881	20,845.67
51,600.00	1882	41,601.36
59,360.00	1883	26,731.69
66,000.00	1884	15,609.33
60,840.00	1885	17,456.84
56,000.00	1886	14,786.54
51,400.00	1887	42,964.18
42,440.00	1888	52,759.22
40,080.00	1889	41,687.82
42,740.00	1890	39,092.76
33,920.00	1891	40,303.85
23,000.00	1892	35,907.58
16,700.00	1893	44,753.58
13,300.00	1894	25,065.68
10,800.00	1895	34,707.39
8,500.00	1896	32,855.54
11,312.50	1897	34,196.31
10,900.00	1898	55,511.79
10,292.86	1899	69,402.49
11,022.00	1900	71,229.35
516,592.04	Additional to Religious Orders.	.....

\$5,807,393.40

\$1,120,420.84

III. Missions Assisted by the Propagation of the Faith in 1900.

The following statistics were compiled from the Directory of Missions issued by the Sacred Congregation of the Propaganda (*Missiones Catholicae: Romae, 1901*), supplemented by the publications of the Society for the Propagation of the Faith. In spite of the great care with which they were prepared there may be some errors and in a few cases the figures are only approximate. It was especially difficult to give an accurate account of the missions in the Turkish Empire where ecclesiastical jurisdiction is personal instead of being territorial.

In some cases we were unable to obtain the number of schools and charitable institutions.

This list which comprises the missions now assisted by our Society includes the greater part of the mission field of the Catholic Church.

AMERICA.

Dioceses.	Catholics.	Priests		Schools.	Charities.
		Catholics.	Miss'n'y.		
<i>Canada.</i>					
Athabasca-Mackenzie	13,000	28	..	10	2
Indian Missions	6,500	26	..	?	?
New Westminster	28,000	30	5	18	3
Pembroke	40,000	14	24	86	4
St. Albert	16,000	37	8	25	6
St. Boniface	39,000	57	52	112	7
St. George's (Newfoundland)	7,000	8	..	20	..
Saskatchewan	9,800	23	1	28	2
Vancouver (Ecclesiastically in U. S.)	9,000	14	..	11	4
<i>United States.</i>					
Alaska	1,000	18	..	5	2
Boise, Idaho	10,000	9	15	8	4
Brownsville, Texas	63,000	20	2	14	1
Cheyenne, Wyo.	6,000	13	2	8	1
Helena, Mont.	50,000	..	46	19	12
Indian Territory	19,000	49	..	46	1
Natchez, Miss	20,000	32	5	28	2
Natchitoches, La.	30,000	19	2	18	..
Rocky Mt. Missions	20,000	84	..	?	?
Santa Fé, N. M.	133,000	60	7	20	3
Tucson, Ariz.	40,000	25	..	16	5
<i>West Indies.</i>					
Roseau, Virgin Islands	50,000	24	..	29	3
Jamaica	13,000	11	..	19	2
Curaçao	38,000	32	..	22	5
<i>Central America.</i>					
British Honduras	19,000	13	1	28	?

AMERICA—Continued.

<i>South America.</i>	Dioceses.	Catholics.	Priests.		Charities.	
			Miss'n'y.	Native.		
Dutch Guiana, Surinam.....		17,000	26	..	18	2
French Guiana, Oyapok		29,000	22	..	5	..
N. Patagonia.....		90,000	40	..	33	8
S. ".....		13,000	16	..	11	2

EUROPE.

<i>Balkan States</i>						
Antivari		12,900	11	2	12	?
Armenian Missions		270,000	480	..	..	..
Athens.....		17,000	5	17	15	4
Banialuka.....		53,000	4	45	11	4
Bukharest.....		120,000	42	5	39	1
Candia.....		800	10	..	6	1
Constantinople		45,000	100	180	80	20
Corfu.....		4,000	3	5	5	1
Durazzo.....		2,300	2	15	6	?
Jassy		74,460	38	11	6	2
Nicopolis		13,000	18	1	9	1
Philippopolis.....		15,000	15	12	32	5
Salonika		10,000	58	1	9	7
Santorin		500	..	6	2	1
Scopia (Uskup).....		15,000	3	14	10	?
Scutari		27,000	30	30	8	2
Serajevo		170,000	156	22	1	13
Syra		8,000	7	15	14	?
Tine.....		4,000	6	21	13	1
<i>British Isles.</i>						
Menevia (Wales)		8,000	42	18	22	2
Plymouth.....		14,000	55	56	36	3
Ross.....		52,662	..	26	14	2
<i>Denmark.</i>						
Copenhagen		7,926	29	16	31	11
<i>German Empire.</i>						
N. German Mission.....		34,000	20	8	20	5
Saxony		150,000	39	12	21	19
<i>Norway.</i>						
Christiania.....		1,575	24	2	18	11
<i>Sweden.</i>						
Stockholm		1,800	10	4	9	7

AFRICA.

<i>Northern Africa.</i>						
Abyssinia.....		1,955	7	18	2	?
Benin		16,400	27	..	24	16
Cimbebasia, Lower		120	8	..	1	..
Dahomey.....		5,200	22	..	15	11
Delta of the Nile.....		8,000	35	..	11	7
Egypt.....		56,180	94	11	84	20
Erythræa		7,900	53	..	4	8
Galla.....		7,000	20	7	9	2
Gold Coast.....		5,650	16	..	13	9
Guinea, French.....		1,100	8	..	8	2
Ivory Coast.....		380	16	..	7	4
Kabyles Mission.....		582	40	3	24	21

AFRICA.—Continued.

Dioceses.	Catholics.	Priests.		Schools.	Charities.
		Miss'n'y.	Native.		
<i>Northern Africa, Cont.</i>					
Kamerun.....	2,420	9	..	30	..
Niger, Lower.....	1,200	9	..	5	8
“ Upper.....	450	14	..	10	4
Sahara.....	561	30	..	5	2
Senegambia-Senegal.....	15,000	52	6	53	36
Sierra Leone.....	2,800	7	..	6	3
Sudan.....	2,000	14	..	10	4
Togoland.....	1,300	12	..	20	5
Tripoli.....	5,750	11	..	11	2
<i>Equatorial Africa.</i>					
Cimbebasia (Upper).....	7,000	17	..	7	?
Congo (Lower French).....	1,500	20	3	12	6
“ (Upper “ Ubangi).....	2,000	23	..	11	18
Congo Free State.....	3,516	62	..	14	3
Congo (Lower).....	5,689	21	..	16	?
“ (Upper).....	2,376	16	..	14	6
Cunene.....	3,450	20	2	22	8
Gabon.....	12,000	35	1	25	6
Nile (Upper).....	3,530	11	..	3	1
Nyassa.....	190	10	..	2	?
Tanganyika.....	1,689	17	..	34	2
Uelle.....	600	12	..	4	2
Unyanyembe.....	1,133	14	..	6	2
Victoria Nyanza (North).....	39,586	32	..	8	4
“ “ (South).....	1,290	14	..	5	?
Zambesi.....	1,200	17	..	20	9
Zanzibar (North).....	7,860	38	..	22	3
“ (South).....	700	6	..	2	2
<i>South Africa.</i>					
Basutoland.....	6,000	14	..	12	?
Cape of Good Hope (Central).....	762	7	..	6	?
“ “ “ (East).....	6,830	25	..	38	2
“ “ “ (West).....	6,240	16	..	26	2
Natal.....	12,000	50	7	55	6
Orange Free State.....	5,600	14	1	13	2
Orange River.....	500	10	..	7	5
Transvaal.....	6,200	15	..	16	3
<i>African Islands.</i>					
Fernando Po (Annoban).....	3,400	28	..	12	?
Madagascar (Central).....	61,500	49	7	930	15
“ (North).....	6,000	10	..	10	5
“ (South).....	?	8	..	?	?
Mayotte-Nossi-Be.....	4,600	4	..	6	2
Seychelles.....	17,370	16	..	30	5
ASIA					
<i>Arabia.</i>					
Aden.....	1,500	12	..	6	4
<i>Chinese Empire.</i>					
Amoy.....	4,800	23	2	29	44
Che-kiang.....	10,500	13	13	64	?
Chi-li, North.....	40,000	24	40	133	31
“ “ East.....	3,000	3	2	30	?
“ “ S. East.....	50,000	42	16	418	8
“ “ S. West.....	52,000	13	19	97	12
Fuh-chow.....	41,000	26	20	61	1
Ho-nan, North.....	3,000	9	3	11	3

ASIA.—Continued.

Dioceses.	Priests.			Schools.	Charities
	Catholics.	Miss'n'y.	Native.		
<i>Chinese Empire.—Cont.</i>					
Ho-nan, South.....	10,300	14	8	51	4
Hong-kong.....	9,000	13	7	36	8
Hu-nan, North.....	250	6	2	3	?
“ South.....	5,600	4	10	7	5
Hu-peh, N. West.....	11,600	10	11	20	5
“ “ East.....	13,000	14	22	28	5
“ “ S. West.....	5,200	15	9	18	6
Ili Mission.....	112	3	..	1	1
Kan-su.....	3,000	17	..	8	4
Kiang-si, North.....	5,070	9	2	16	7
“ “ East.....	10,800	10	10	91	7
“ “ South.....	5,500	17	6	19	4
Kui-chau.....	19,000	38	8	118	10
Kwang-si.....	1,350	17	..	31	11
Kwang-tung.....	42,500	58	12	150	5
Manchuria, North.....	17,000	23	8	147	?
“ South.....	8,900	10	8	60	14
Mongolia, Central.....	17,300	29	14	65	15
“ East.....	9,000	27	7	38	7
“ S. West.....	5,600	27	1	52	4
Nanking.....	124,000	115	45	959	100
Shan-si, North.....	13,150	9	15	70	5
“ “ South.....	9,600	21	3	21	?
Shan-tung, North.....	18,200	13	15	39	4
“ “ East.....	12,000	12	2	45	6
“ “ South.....	16,190	31	11	41	5
Shen-si, North.....	20,400	16	23	26	9
“ “ South.....	10,200	13	3	74	4
Si-chuan, East.....	34,000	43	33	137	6
“ “ West.....	40,000	35	42	234	6
“ “ South.....	19,500	35	10	67	9
Thibet.....	1,560	18	1	11	4
Yun-nan.....	10,300	29	8	58	20
<i>Corea.</i>					
Seoul.....	32,200	39	9	60	3
<i>India.</i>					
Assam.....	1,340	9	..	9	?
Bettiah.....	4,000	15	..	13	11
Bombay.....	16,000	51	22	23	2
Calcutta.....	54,200	77	27	127	7
Changanacerry.....	107,200	..	277	234	?
Coimbatore.....	35,800	36	8	59	8
Colombo.....	198,000	80	14	661	10
Dacca.....	11,000	8	..	15	8
Ernaculum.....	80,900	..	115	167	?
Hyderabad.....	12,590	19	..	30	5
Jaffna.....	42,500	34	10	108	2
Kandy.....	21,150	10	19	24	5
Krishnagar.....	4,050	8	..	18	6
Kumbhakonam.....	85,000	19	17	54	4
Lahore.....	3,590	23	..	22	4
Madras.....	49,000	23	22	76	6
Madura.....	208,000	51	24	239	10
Mangalore.....	83,600	34	47	64	15
Mysore.....	41,000	47	10	71	15
Nagpur.....	8,000	20	5	15	11

ASIA—Continued.

<i>India.—Cont.</i>	Dioceses.	Catholics.	Priests.		Charities.	
			Miss'n'y.	Native.		
Point de Galle.....		6,300	12	..	34	?
Pondicherry		134,000	77	27	80	19
Poona		13,000	21	10	98	2
Quillon		87,000	16	28	96	3
Rajputana.....		3,600	12	2	5	5
Trichur		69,800	..	76	165	?
Trincomali		7,150	8	..	20	?
Verapoly.....		60,000	13	52	149	5
Vizagapatam		12,915	18	..	25	4
<i>Indo-Chinese Peninsula.</i>						
Bangkok		22,000	36	14	43	23
Burma, East.....		9,600	10	1	72	14
“ North		6,000	21	3	39	25
“ South		41,000	39	9	75	26
Cambodia, (Prom-Penh)		28,400	33	21	104	5
East Cochín China.....		68,000	48	29	20	4
North “		59,800	46	33	27	4
West “		63,800	57	68	168	37
Laos, (Nangsen).....		9,430	21	4	20	10
Singapore (Malacca)		19,800	32	2	25	43
Central Tongking.....		204,000	17	78	681	10
East “		49,900	15	38	200	22
North “		27,600	13	26	40	11
South “		118,000	34	68	183	6
Upper “		18,410	24	14	?	3
West “		201,700	66	119	645	7
<i>Japan.</i>						
Hakodate		4,600	21	1	3	3
Nagasaki.....		37,100	31	27	4	8
Osaka		4,650	27	2	8	5
Tokio.....		9,050	36	2	13	4
<i>Malaysia.</i>						
Batavia.....		49,800	50	..	29	6
Borneo.....		1,200	12	..	10	?
<i>Persia.</i>						
Ispahan		14,000	12	65	47	3
<i>Turkish Empire.</i>						
Bagdad.....		5,000	6	15	25	2
Brusa		3,000	3	5	4	2
Chios		400	10	..	3	?
Cyprus.....		30,000	160	120	20	?
Jerusalem		15,000	24	24	67	20
Kurdistan		4,500	10	21	6	?
Marah.....		6,000	6	10	8	1
Mesopotamia		66,000	50	155	84	20
Mush		6,000	?	6	?	?
Sebasteia.....		3,000		10	11	
Smyrna.....		15,500	40	17	15	5
Syria.....		40,000	43	50	30	?
Trebizond.....		5,000	7	7	4	?

OCEANICA.

Dioceses.	Catholics.	Priests.			Chari- ties.
		Miss'y.	Native.	Schools.	
<i>Australasia.</i>					
Auckland, N. Z.	23,500	42	..	33	5
Christchurch, N. Z.	25,000	32	..	8	2
Port Augusta, Aust.	11,160	15	..	12	?
Wellington, N. Z.	28,000	58	..	37	4
Wilcannia, Aust.	16,000	16	..	16	?
<i>Polynesia.</i>					
Fiji Islds.	10,200	32	..	8	?
Gilbert "	11,000	11	..	67	?
Marquesas Islds.	3,100	7	..	7	?
Navigators " Samoa.	6,000	18	1	67	?
New Caledonia.	34,500	61	..	30	5
New Guinea.	4,000	18	..	29	?
New Pomerania.	6,600	20	..	15	?
Central Oceanica.	9,450	19	4	51	?
Sandwich Islds. (U. S.)	28,000	24	..	17	4
Solomon Islds., North.	?	4	..	?	?
" " South.	?	3	..	?	?
Tahiti.	7,200	18	..	52	1
Wilhelmsland.	?	3	..	?	?

The following dioceses, though not under the jurisdiction of the *Propaganda*, and therefore not strictly speaking missionary dioceses, have for special reasons been aided by our Society during the year 1900.

Germany.—Breslau, Cologne, Fulda, Hildesheim, Limburg, Mainz, Münster, Paderborn, Pomerania and Brandenburg, Posen and Gnesen, Treves, Warmia (Ermeland).

Switzerland.—Basel, Chur, Lausanne-Geneva, Sion.

Africa.—Algiers, Carthage, Constantine, Oran, Bourbon Island.

IV. Personnel of the Missions.

RELIGIOUS ORDERS AND SOCIETIES ENGAGED IN MISSION WORK, AND COUNTRIES WHERE THEY ARE EMPLOYED.

	Founded.	Headquarters.	Mission Fields.
African Missions, Lyons.	1856	Lyons.	Benin, Dahomey, Gold Coast, Ivory Coast, U. Niger, Egypt.
African Missions, Verona.	1867	Verona.	Central Africa.
Algerian Missionaries.	1868	Algiers.	Algeria, Upper Congo, Jerusalem, Nyassa, Unyanyembe, Sahara, Soudan, Tanganyika, Tunis, Victoria Nyanza.
Augustinians.	1256	Rome.	Cooktown (Australia), Northern Hu-nan, Philippines, United States.
Augustinians of the Assumption.	1851	Paris.	Turkey, United States.
Basilians.	1822	Annonay (Fr)	Canada, United States, Algeria.
Basilians of Bavaria.		Munich	Southern Zanzibar.
Benedictines.	520	Monte Cas-sino.	United States, Australia, Eng-land.
" (Sylvestrian)		Rome.	Kandy.
" (St. Ottilien)	1884	Bavaria.	Zanzibar.

	Founded.	Headquarters.	Mission Fields.
Carmelites	1528	Rome.	Bagdad, Quillon, Verapoly, U. S.
Carthusians	1086	Grande-Char- treuse.	England.
Children of Mary Immac- ulate.....	1820	Vendée.	Antilles.
Children of the Immacu- late Heart of Mary....		Spain.	Fernando Po.
Cistercians (Trappists) .	1098	Rome.	Africa, Australia, Canada, China, England, Palestine, United States.
Company of Mary	1710	St. Laurent sur Sevre, France.	England, Africa, Haiti, Canada.
Dominicans	1215	Rome.	Amoy, Canada, Curaçao, Fokien Mesopotamia, Philippines, Central, Eastern and North- ern Tongking, United States.
Eudist Fathers.....	1643	Rennes.	Canada.
Fathers of Mercy.....	1802	Paris.	United States.
For'gn Missions, Belgian	1865	Scheut-lez Bruxelles.	Congo Free State, Ili, Kan-su, Mongolia.
“ “ English	1866	Mill Hill.	Borneo, Kafirstan, Madras, Upper Nile.
“ “ French	1663	Paris.	Burma (Southern and Northern), Cambodia, Cochin China, Coimbatore, Corea, Japan, Kwang-si, Kwang-tung, Kui- chau, Malaysia, Mysore, Pondicherry, Siam, Si-chuan, Thibet, Tongking, Yun-nan.
“ “ German- Holland, (Society of the Divine Word)	1875	Steyl, Hol.	Southern Shan-tung, Togoland, Williamsland, United States.
For'gn Missions, Milan	1850	Milan.	Eastern Burma, Ho-nan, Hong- kong, Southern Hu-nan, Hyderabad, Krishnagar.
“ “ Rome	1874	Rome.	Southern Shen-si.
Franciscans, Minor.....	1209	Rome.	America, Egypt, Southern Hu- nan, Hu-peh, Philippines, Shan-si, Northern and East- ern Shan-tung, Northern Shen-si, Syria, Tripoli, etc.
“ “ Con- ventuals	1507	Rome.	Adrianople, Constantinople, Moldavia, United States.
Franciscans (Minor Cap- uchins).....	1528	Rome.	Aden, Agra, Allahabad, Canada, Candia, Erythræa, Galla, La- hore, Mardin, Seychelles, Sophia, United States.
Holy Cross	1821	Le Mans.	Dacca, United States, Canada.
Holy Ghost (1703) and Sacred Heart of Mary } (1841).....	1848	Paris.	French Colonies; Cimbebasia, French Congo, Lower Congo, Guinea, French Guiana, Kunene, Lower Niger, Sene- gambia, Sierra Leone, Zan- zibar, and small Madagascan Islands, United States.

36 THE SOCIETY FOR THE PROPAGATION OF THE FAITH.

	Founded.	Headquarters.	Mission Fields.
Jesuits	1540	Fiesole near Florence.	Alaska, Armenia, Australia, Western Bengal, Bombay, British Guiana, Canada, Kotayam, Jamaica, Madagascar, Mangalore, Eastern Chili, United States, Poona, Trichinopoli, Zambesi, etc.
Josephite Society	1892	Baltimore.	United States (Missions for the colored people).
La Salette	1852	La Salette.	Canada, Madagascar, United States.
Lazarists	1632	Paris.	Abyssinia, Adrianople, Bulgaria, Constantinople, Kiang-si, Madagascar, Persia, Chi-li, Syria, Che-kiang, U. S. etc.
Marists	1836	Lyons.	Fiji Islands, New Zealand, (Wellington and Christchurch), New Caledonia, New Hebrides, Navigators Islands, Central Oceanica, Solomon Islands, America.
Mechitarists (Benedictines)	1700	Venice.	Armenia.
Oblates of Mary Immaculate	1826	Paris.	Athabasca-Mackenzie, British Columbia, United States, Colombo, Jaffna, Natal, Orange Free State, St. Albert, St. Boniface, Saskatchewan, Transvaal, United States.
Oblates of the Sacred Heart		Pontigny, Yonne, Fr.	United States.
Oblates of St. Francis de Sales	1850	Troyes, Fr.	Greece, Orange River.
Oratorians	1577		England.
Passionists	1737	Rome.	England, Bukharest, Nicopolis, United States.
Paulist Fathers	1858	New York.	United States.
Pious Society of Missions (Pallotins)	1850	Rome.	Kamerun, Kimberley (Australia), Brazil, South America, United States.
Precious Blood	1814	Rome.	United States.
Premonstratensians (Norbertins)	1119	Rome.	Canada, Norway, United States, Madagascar.
Redemptorists	1732	Rome.	Dutch Guiana, United States.
Resurrectionists		Rome.	Adrianople, Canada, United States.
Sacred Heart Missionary Fathers	1854	Issoudun.	Micronesia, New Guinea, New Pomerania, United States.
Sacred Heart of Jesus ..		Rome.	Belgian Congo; (Hanley Falls.)
Sacred Hearts of Picpus ..	1817	Paris.	Marquesas Islands, Sandwich Islands, Tahiti.
St. Charles Missionary Fathers		Piacenza.	United States.
St. Francis de Sales of Annecy	1833	Annecy.	Nagpore, Vizagapatam.
Salesians of Turin	1855	Turin.	North and South Patagonia, United States.

	Founded.	Headquarters.	Mission Fields.
Servites	1233	Rome.	England, United States.
Society of the Divine Saviour		Rome.	Assam, United States.
Sulpicians.....	1642	Paris.	Canada, United States.

Auxiliaries to the Missionary Priests.

The chief auxiliaries in mission works are communities of Brothers and Sisters. Not to mention the lay-brothers accompanying Religious Orders of Priests, nor the large numbers of catechists and other missionary helpers, in almost every quarter of the globe where the priest has planted the faith Brothers and Sisters have followed to help sustain it.

Including several native orders, there are more than thirty orders of Brothers, and more than one hundred and twenty-five orders of Sisters engaged in mission work, who are represented in various countries approximately as follows:

	Number of Orders, Brothers.	Number of Orders, Sisters.
AMERICA.		
United States	9	75
Canada	8	33
Antilles (except Cuba, Porto Rico, etc.) . . .	1	11
Guiana	1	10
Patagonia .....	..	1
EUROPE.		
British Isles.....	9	49
Gibraltar	1	3
Holland	15	30
North German Mission.....	..	7
Denmark	1	4
Norway and Sweden .....	..	6
Balkan States	1	18
ASIA.		
Turkish Empire (including the Holy Land and Syria)	1	17
Arabia.....	..	2
Persia .....	..	1
India	10	31
Indo Chinese Peninsula	2	16
Malaysia.....	1	4
China	4	13
Japan and Corea.....	1	4
AFRICA.		
Egypt	1	10
North Africa (except Egypt and Barbary States).....	2	18
Equatorial Africa	3	12
South Africa and Islands.....	4	13
OCEANICA.		
Australia	3	28
Other Oceanic Islands.....	4	18

It is impossible to furnish satisfactory figures, as to the whole number of missionaries, because of the different views people may take as to what is understood by missionary countries and by missionaries.

In those countries mentioned above, heresy, schism or infidelity prevails. Such countries, taken as a whole, the Holy See rightly regards as special mission fields, and usually applies a particular form of ecclesiastical government to them. There may be some, however, as Russia, parts of Germany and Switzerland, where for political or other reasons that form of administration is not applied, which nevertheless offer a large missionary field, while in other countries, as the United States, England, Ireland, Holland, etc., the missionary form of government in part has been continued, though we would naturally conclude that in most places the actual missionary stage was passed. In the popular sense, those are missionaries who have gone to distant regions, and especially to heathen countries for the purpose of spreading the faith among unbelievers.

Taking these distinctions into consideration we may safely assert that there are at least 15,000 priests and religious, 5000 teaching brothers, and 45,000 sisters laboring as missionaries, not to speak of the priests, brothers and sisters native to the regions where they work, catechists and others who make up the personnel of a mission, and the laborers among the Oriental Rites. Probably the estimate is much too small, but be it so. At the lowest computation there are, at the opening of the XX century about sixty-five thousand missionaries; sixty-five thousand men and women who have left their country, their brothers and sisters, houses and lands, and all the blessings they hold most dear in this world, to bring the still greater blessing of the faith to those who are as yet deprived of it. Assuredly it is an astonishing number, which may well rejoice our hearts; and all the more because a century ago those missionaries scarcely numbered one thousand, all told.

Sixty-five thousand missionaries is a noble army; but what victories are yet to be won! Almost fifteen hundred millions of human beings inhabit the earth; and only about four hundred millions are baptized Christians. The immense majority of more than a thousand millions have not yet acknowledged Christ, and are divided among the many sects of Buddhism, Mahometanism, Fetichism and infidelity.

CONCLUSION.

Eighteen centuries after the redemption of the world there are but four hundred millions of Christians; and of these only a little more than one half are Catholics; the others being divided among schismatics, and the multitudinous sects of Protestantism. Christianity has but commenced; and those who consider that it is drawing to an end have neglected to reckon with the perpetual and divinely sustained vitality of the Catholic Church, and its eternal mission to the whole human race.

“And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice and there shall be one fold and one Shepherd.”

Well may we admire the devotion and self-sacrifice of Catholic missionaries. Well may we exclaim with the prophet: *“How beautiful are the feet of him that bringeth good tidings and that preacheth peace, of him that showeth forth good, that preacheth salvation.”*

Let not our charity limit itself to a sterile admiration; let us remember that our missionary activity is the one certain evidence that we regard our faith as a true blessing; as its success is in return an evidence to us that our faith is as vital today as when the Holy Ghost was first given to the Church. From among our newest brethren in Christ, God has chosen many of his martyrs to witness to the grace of his everlasting Redemption. Let us hear and obey the missionary call. If it is not our vocation to follow in the very steps of the laborers, let us at least try to obtain a share in the merits of their work by giving them the help of prayers and alms needed to fulfill the divine command by which they are sent: **“GO YE INTO THE WHOLE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.”**



PRAYER FOR CATHOLIC MISSIONS

O God who wouldst have all men to be saved and come to a knowledge of the truth, send forth, we beseech Thee, laborers into Thy harvest; and grant them with all boldness to preach the Word; that Thy Gospel may everywhere be heard and glorified, and that all nations may know Thee the one true God, and Him whom Thou hast sent, Jesus Christ, Thy Son our Lord. Amen.

From the Missal—Mass for the Propagation of the Faith.



