ANNALS
OF THE CONGREGATION
OF THE MISSION
—OR—
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND DAUGHTERS OF CHARITY
ISSUED EVERY THREE MONTHS

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FRANCE.

Saint Vincent de Paul and the Liturgical Year.

The beautiful work published by Dom Guéranger, a Benedictine of Solesmes, under the title of the Liturgical Year, will remain as one of the most remarkable productions of Christian literature of the nineteenth century. Our readers will doubtless be happy to peruse the pages consecrated to St. Vincent de Paul, in the volume recently published, (1) and which comprises the feasts of the Saints honored during the months of July and August.

JULY XIX.

Saint Vincent de Paul, Confessor.

Vincent was the man of faith that worketh by charity. (2.) Having come into the world at the close of the age in which Calvin was born, he found the Church mourning over the numerous nations which error had recently separated from Catholicity. On all the coasts of the Mediterranean the Turks, personal enemies of the Christian name, multiplied their piracies. France, exhausted by forty years of religious wars, escaped from the dominion of heresy at home, only to give a strong support to heresy abroad, by the contrast of a senseless policy. On her eastern and northern fron-

(1.) Dom Guéranger died, leaving unfinished his Liturgical Year; but, happily, a successor was found capable of continuing the work. From the latter we borrow the pages which we present to the reader. (2.) 2 Gal., v, 6.
tiers frightful ruin prevailed, extending even to the provinces of the west and centre, on account of the intestine struggles to which anarchy had given rise. But far more lamentable than this material state of affairs was the condition of souls. The cities alone still preserved, with a remnant of precarious tranquility, the liberty of worshipping God. But the country people neglected, sacrificed, were contending with scourges of every kind, with no solace in their miseries, but from a clergy who were frequently abandoned by their prelates; who in many places were unworthy of their high dignity, or who through their ignorance, were unable to cope with the difficulties.

Then it was that the Holy Ghost, to avert these evils, and at the same time a thousand others, both new and old, raised up Vincent, a man of wonderful simplicity of faith, the sole foundation of a charity which the world, ignorant of the power of faith, could not understand. The world admires the works which filled up the life of the former shepherd of Buglose; but the secret spring of this life is beyond its grasp. It sought to copy these works; but, like children who strive in their play to erect palaces, it was astonished to find in the morning the constructions of the evening in ruins; the cement of its philanthropy was of no greater efficacy than the slimy water with which children seek to bind the materials of their frail buildings; and the edifice, which the world pretended to replace, is still standing, ministering alone to the multiplied needs of suffering humanity. For faith only understands the mystery of suffering; faith only can fathom these sacred depths which the Son of God has measured; for faith alone, by associating man to the counsels of the Most High, unites him at the same time to the power and love of this same faith. Hence, the solidity and durability of those benevolent works which spring from faith. The boasted liberality of these
modern Utopian teachers were ignorant of this secret; and, nevertheless, this liberality is also from God, whether they admit it or not; but it enchains more than it releases; it is more alive to justice than to love; and for this reason, when contrasted with that divine charity which comes from heaven, it seems only a mocking image from the abode of the wicked.

Vincent loved the poor with a love of predilection—because he loved God, and faith disclosed to him our Lord in them. "O, God," said he, "how beautiful it is to behold the poor, if we consider them in God, and in the esteem in which the Son of God held them!

Often, indeed, they have scarcely the appearance or the mind of rational beings, so gross and earthly are they. But, reverse the picture, and you will see by the light of faith that the Son of God, who made himself poor, is represented to us by these abandoned creatures; He who in his passion had hardly the figure of a man, and who passed for a fool in the estimation of the Gentiles, and who was a stumbling block to the Jews; yet he styles himself the evangelist of the poor; Evangelizare pauperibus misit me. (1.)

This title of Evangelist of the poor was the only ambition of Vincent, the great aim of his life, the explanation of all he accomplished in the Church. To secure heaven for the miserable, to labor for the salvation of those abandoned by the world, commencing with the poor country people so neglected, was his chief desire; every thing else to him, he declared, "was secondary."

And he added, speaking to his Missionaries, "he would never have undertaken to prepare others for ordination, nor to conduct ecclesiastical seminaries, had we not judged it necessary for securing the welfare of the people, and preserving the fruits of the Missions, to have good priests among them." It was to furnish him with an occasion to consolidate his work, that

(1.) Luke iv, 18.
God conducted the apostle of the poor to the royal council of conscience, in which Anne of Austria confided to him the labor of remedying the abuses existing among the higher clergy, and the choice of prelates to govern the churches of France. To banish the evils caused by the fatal abandonment of the people, it was necessary to place at the head of the flock pastors who could say with their divine Chief, "I know my sheep, and my sheep know me." (1.)

It is well understood that we could not recount in these pages the history of the man in whom universal charity was, as it were, personified. But we can say that he had no other inspiration than that of the Apostolate in those immortal campaigns, from the prison of Tunis, in which he was a slave, to those ruined provinces for the relief of which he furnished millions; we behold him in contact with every species of physical suffering, affording relief to misery of all kinds. He desired, by ministering to the wants of the body, to gain the souls of those for whom Christ was pleased to accept bitterness and anguish. We can but smile at the effort by which, in a period wherein the Gospel is rejected while its benefits are retained, certain sages pretend to refer the honor of such enterprises to the philanthropy of their author. The intellectual battlefields of our time have a more plausible defence; and men no longer fear to ignore the work, that they may afterwards logically ignore the workman. But to the abettors of this philosophism, if any exist, it will be well for them to reflect on these words from which Vincent de Paul, whom they claim to be the founder of their philanthropic system, deduced the principles which were to govern the acts and views of his disciples:

"Whatever is done for charity is done for God. It does not suffice to love God, if we do not also love our neighbor; and we could not love our neighbor as our-

(1.) John x, 14.
selves, if we did not procure him the good which we are obliged to seek for ourselves, namely, divine charity, which unites us to him who is our sovereign Good. We ought to love our neighbor as the image of God and the object of His love, and cause men to love their most amiable Creator in return, and love one another with charity for the love of God who so loved them as to deliver up his own Son to death for their salvation. But, let us recognize, I pray you, in this divine Saviour the perfect model of the charity which we should have for our neighbor."

These principles, certainly, are not found in the philosophy of the deist or of the atheist, nor in the philanthropy which, during the last century led to the insane appointment of burlesque festivals, in which these sophists unjustly arrogated to themselves the privilege of placing among the great men of their calendar, Vincent de Paul! It is not nature, nor any of the vain divinities of false science, but the God of Christianity, the God made man to save us in taking upon himself all our miseries, who was the sole guide of the greatest benefactor of humanity in our times. *Nothing pleases me but in Jesus Christ*, he loved to repeat. Not only, like all the Saints, faithful to the order of divine charity, he wished this adored Master to reign in his own heart before thinking of establishing his reign in others; but rather than undertake anything of himself, by the suggestions of reason alone, he took refuge in the secret of the face of the Lord, (1) that his own name might be ignored.

He wrote: "Let us honor the hidden life of the Son of God. This is our centre, and this is what He demands of us for the present, and for the future and forever, unless his divine Majesty makes known to us in a way which cannot be mistaken, that He has other designs upon us. Let us honor particularly this divine

(1.) Psalm XXX, 21.
Master in his moderation. He did not wish to do all that was in his power, to teach us to be content when it is not expedient to perform all that we are capable of accomplishing, but only what charity requires, conformably to the orders of the divine will. * * Oh! how admirably do they honor our Lord who follow the orders of divine Providence, but who never anticipate! Is it not true and most reasonable, that you wish your servant to undertake nothing without your order? And if this is reasonable on the part of one man towards another, with how much stronger reason should such be the conduct of the creature towards the Creator!"

Vincent, therefore, strove, according to his own expression, to walk at the side of Providence, being careful never to advance a single step alone. Hence, it was seven years before he was willing to accept the proposal of General di Gendi, or to found his establishment of the Mission. Again, he subjected his faithful coadjutrix, Mademoiselle Le Gras, to a long trial, when she believed herself called to the spiritual service of the first Daughters of Charity who were without any bond of union, or any community life, but were mere assistants to the Ladies of condition whom the man of God had assembled in his confraternities. "As to this employment," said he to her, after repeated solicitation on her part, "I beg you, once for all, to think no more of it until our Lord manifests His will. You seek to become the servant of these poor girls, and God wishes you to be His servant. For God's sake, Mademoiselle, let your heart honor the tranquillity of the heart of our Lord, thus you will be able to serve Him. The kingdom of God is peace in the Holy Ghost; he will reign in you, if you are in peace. Abide, therefore, in peace, if you please, and you will thereby render sovereign honor to the God of peace and love."

What a sublime check to the feverish zeal of an age
like ours, given by a man whose life was so well filled! How often, in what at the present day is termed works, human pretensions in resisting the inspirations of the Holy Spirit, paralyze the effects of grace! whilst unconsciously, like "the poor worm crawling on the earth, not knowing whither it goes, seeking only to hide himself in thee, O, my God! who art all his desire," Vincent de Paul sees the apparent inertia of his humility exceeding in fruitfulness the intrusive attempts of thousands of others. "It is divine Providence that has so solidly established your Company," said he to his daughters at the close of his long career. For, I ask you, who has done this? I could not have thought of it. We never had any such design. I have been reflecting on it again to-day, and I said to myself: Was it you who thought of forming a Company of Daughters of Charity? Oh! no; was it Mademoiselle Le Gras? Not at all. O, my Daughters, I thought not of it; your sister servant did not think of it, neither did Mr. Portail (the first and most faithful companion of Vincent in the missions); it is then God who thought of it for you; we may then say, that he is the author of your Company since we cannot find any other."

But if his incomparable reverence for God made it incumbent on him to do nothing more than an instrument effects in the hand of him who uses it, the divine impulse once being given, he could brook no delay in following it, or suffer any sentiment in the soul but that of absolute confidence. He wrote again with charming simplicity to the co-operatrix whom God had given him: "I always perceive in you human sentiments; you think that all is lost when I am sick. O, woman of little faith, why have you not more confidence, why are you not more submissive to the guidance and example of Jesus Christ! The Saviour of the world depended on God, his Father, for the welfare of his entire Church; and you, for a handful of daughters whom
Providence has wonderfully raised up and assembled, you think that he will fail you! Ah! Mademoiselle, humble yourself very much before God.”

Need we be surprised that faith, the sole instigator of such a life, the solid foundation of what he was for his neighbor and for himself, should be in the eyes of Vincent de Paul, a priceless treasure? He who was indifferent to no species of suffering, even when merited; he who, on one occasion, by an heroic stratagem, took upon himself the chains of a galley-slave, was pitiless in presence of heresy; nor had he any rest until he obtained the banishment or the chastisement of sectarians. This is the testimony rendered of him in the bull of his canonization by Clement XII, alluding to that fatal error of Jansenism which our Saint was the first to denounce and combat. Never, perhaps, were these words of Holy Writ so fully verified as on this occasion: The simplicity of the just shall guide them, and the deceitfulness of the wicked shall destroy them. (1.) The sect which later affected so profound a disdain for Mr. Vincent, had not always been thus disposed. Speaking in confidence, he said: “I am most particularly bound to bless God and to thank him, that the first and most influential among those who professed this doctrine—persons whom I have known intimately, and who were my friends, were not able to persuade me to adopt their sentiments. I could not express the pains they took, and the reasons they alleged to gain me over; but among other things, I brought forward the authority of the Council of Trent which was in direct opposition to them; and seeing that they continued always in the same sentiments, instead of replying to them, I quietly recited my Credo; and in this way I remained firm in the Catholic faith.”

But it is time to give the liturgical history so rich in matter, which the Church unfolds to-day in her tem-

(1.) Prov. xi, 3.
Let us first call to mind that in the year 1883, the fiftieth anniversary of the foundation of the Conferences of Saint Vincent de Paul at Paris, the Sovereign Pontiff, Leo XIII, proclaimed our Saint the Patron of all the charitable societies of France. (1.)

And in 1885, Patron of all the charitable societies in the Catholic Church, (Brief of May 12.)

Vincent de Paul, of the French nation, was born at Pouy, near Dax in Aquitaine. When still a child, he manifested great charity for the poor. He at first tended his father's cattle; he then made his elementary studies at Dax, and the sacred sciences at Toulouse and Saragossa. He was ordained priest and made bachelor in Theology; captured by the Turks, he was carried into Africa; but in his captivity, he made a conquest of his master to Christ. Then escaping with him from Barbary, protected by the Mother of God, he undertook a journey to the tomb of the Apostles; thence, returning to France, he governed in a holy manner first, the parish of Clichy, and then that of Chatillon. Promoted by the great King to the office of Almoner of the French galleys, he displayed an admirable zeal for the salvation of the officers and prisoners. Saint Francis de Sales appointed him Superior of the Religious of the Visitation; and during the forty years in which he exercised this office, he acquitted himself of it with such prudence, that he fully justified the opinion of the holy Bishop who acknowledged that he knew not a more worthy priest than Vincent.

Vincentius a Paulo, natione Gallus, Podii non procul ab Aquis Tarbellis in Aquitania natus, jam tum a puero exitmiam in pauperes charitatem praecula te tulit. A custodia paterni gregis ad litteras evocatus, humanas Aquis, diuivas cum Tolosæ, tum Coesaraugustæ didicit. Sacerdotio initiatu ac theologiae laurea insignitus, in Turcas incidit, qui captivum in Africam adduxerunt. Sed in captivitate positus humrum ipsum Christo rursus lucrificat. Cum eo igitur exbarbaris oris, optulante Deipara, sesse pro ripiens, ad apostolica limina iter institut. Unde in Galliam reversus, Clippiaci primum, mox Castellionis parecias sanctissime rexit. Renuntiatus a rege primarius Sacrorum minister in Gallie tri remibus, mirum quo zelo et ducum et remigum saluti oporam posuerit Monialibus Visitationis a Sancto Francisco Salesio præpositus, tanta prudentia per annos circiter quadra-ginta eam curam sustinuit, ut maxime cumprobaverit judicium Sanctissimi presulis, qui sacerdotem Vincentio digniorem nullum se nosse faterenbatur. Evangelizandis pauperibus, præsertim ruriculis, ad decrepitam usque ætatem in defessus incubuit, eique apostolico operi tum se, tum alumnos
Even to extreme old age he labored indefatigably in preaching to the poor, principally those of the country; by a perpetual vow confirmed by the Holy See, he dedicated himself, and the members of the Congregation which he established under the title of Secular Priests of the Mission, especially to this work. We have a proof of his zeal in promoting discipline among the clergy, in the great seminaries founded by him, in the Sacerdotal Conferences, and the preparatory exercises for holy orders which he greatly exalted; he desired that the houses of his institute should be always open to this good work, as well as to spiritual retreats for the laity. Moreover, his zeal for the propagation of faith and piety, induced him to send evangelical laborers, not only into the provinces of France, but into Italy, Poland, Scotland, Ireland, and to Barbary and the Indies. After the death of Louis XIII, whom he assisted in his last moments, Queen Anne of Austria, mother of Louis XIV, called him to her council of conscience; he therein displayed the greatest zeal, that churches and monasteries should be confined only to the most deserving; that an end should be put to civil discord, to duels, and to the errors which were being disseminated, and which from their first appearance had excited his fears; finally, that all should render due obedience to Apostolic judgments.

Every species of calamity called forth his paternal solicitude. The Christians groaning under the yoke of the Turks, abandoned children, incorrigible young men, virgins in danger, religious dispersed, fallen women, galley-slaves, sick strangers, disabled laborers, even the in-

Congregatiois, quam sub nomine Presbyterorum secularium Missionis instituit, perpetuo voto a sancta Sede confirmato, speciatim obstrix-\textit{it. Quantum autem angendae cleri discipline allaboraverit, testantur erecta Majorum Clericorum Seminaria, collationem de divinis inter sacerdotes frequentia, et sacre ordinationi premissenda exercitia, ad quae, sicut et ad pios laicorum secessus, instituti sui domicilia libenter patere voluit. Insuper ad amplificandam fidelem et pietatem, evangelicos misit operarios, non in solas Galliae provincias, sed et in Italianum, Polonian, Scotian, Hibernian, at que ad Barbaros, et Indos. Ipsae vero, vita functo Ludovico decimo-tertio, cui morienti hortator adstitit, a Regina Anna Austriaca, matre Ludovici decimiquarti, in sanctius Consilium accitus, studiosissime egit, ut non nisi digniores ecclesiis ac monasteriis preficerentur, civiles discordiae, singularia certamina, serpentes errores, quos simul sensit et exhorruit, amputarentur; debitaque judiciis Apostolicis obedientia prestaretur ab omnibus.

Nullum fuit calamitatis genus, cui paterna non accurrerit. Fideles sub Turcarum jugo gementes, infantes, expositos, juvenes dyscos, virgines perciliantes, moniales dispersas, mulieres lapssas, ad trirennes damnatos, peregrinos, infirmos, artifices invalidos, ipsosque mente
sane, and countless mendicants experienced the effects of his tender charity, and were received by him in the hospitals which still subsist. He relieved at a great expense, the necessities of Lorraine, Champagne, Picardy and other provinces ruined by pestilence, famine and war. For seeking out and relieving the unfortunate, he established a number of associations, among which we mention his celebrated Assembly of Ladies, and the wide-spread Institute of the Daughters of Charity. He was equally instrumental in the establishment of the Daughters of the Cross, of Providence, and of Saint Genevieve, for the education of young girls. In the midst of these and of other enterprises, he was constantly united to God, affable towards all, ever consistent, simple, upright, humble, perseveringly shunning honors, riches and pleasures; he often said: "Nothing pleases me but in Jesus Christ," whom in all things he sought to imitate. Finally, exhausted by mortifications, labors and old age, on the twenty-seventh day of September, of the year of salvation one thousand six hundred and sixty, in the eighty-fifth year of his age, he peacefully slept in the Lord, at Paris, in the house of Saint Lazare, the principal house of the Congregation of the Mission. The lustre of his virtues and miracles induced Clement XII to place him in the number of the Saints, and the nineteenth day of July was assigned for his annual feast.


captos, ac innumerous mendicos subsidii et hospitiis etiam num superstitibus exceptit ac pie fovit. Lotharingiam, Campagniam, Picardiam, aliasque regiones peste, âme, belloque vastatas, prolix refect. Plurima ad perquirendos et sublevandos miseros sodalitia fundavit, inter que celebris matronarum cecus, et late diffusa sub nomine Chari- tatis puellarum societas. Puellas quoque tum de Providentia ac Sanctae Genovefæ ad sequioris sexus educationem erigendas curavit. Haec inter et alia gravissima negotia, Deojugiter intentus, cunctis affabilis, ac sibi semper constans, simplex, rectus, humilis, ab honoribus divitiis ac deliciis semper abhorruit; auditus dicere: rem nullam sibi placere præterquam in Christo Jesu, quem in omnibus studebat imitari. Corporis demum afflictionem, laboribus senioque attritus, die vigesima septima Septembris, anno salutis supra millesimum sexcentesimo sexagesimo, ætatis sue octogesimo quinto, Parisiis, in domo Sancti Lazari, que caput est Congregationis Missionis, placide obdormivit. Quem virtutibus, meritis ac miraculis clarum Clemens duo-decimus inter sanctos retulit, ipsius celebritati die decima nona mensis Julii quotannis assignata.

What a sheaf, O, Vincent, thou dost carry to heaven!

(1.) What benedictions accompany thee, ascending

(1.) Psalm cxxv, 6.
from earth to thy true country. (1.) O, the most simple of the men who lived in an age so remarkable for grandeur, thou dost now far excel the renown which fascinated thy contemporaries. The true glory of this age, the only glory which will remain to it when time shall be no more, (2), is to have had in the early portion of it, Saints of such power, in faith and love, destroying the conquests of Satan, restoring to the soil of France, desolated by heresy, the fecundity of happier days. And behold, for more than two centuries after thy labors, the harvest is still gathered through the efforts of thy Sons and Daughters, assisted by new auxiliaries who acknowledge thee as their instigator and their Father. In this kingdom of heaven where sufferings and tears are unknown, (3), daily, as heretofore, thanksgiving ascends to thee from those who suffer and weep.

Testify by new benefits thy appreciation of the confidence of the entire world. Thy name, above all others, elicits respect for the Church in this blasphemous age. And yet those who deny Christ out of hatred for His divine rule, (4), have sought to stifle the testimony which the poor for thy sake have rendered to Him. Against these incarnate demons employ the two-edged sword delivered to the Saints to avenge God in the midst of the nations, (5), as was formerly the case with heretics in thy presence; let them deserve pardon, or suffer the chastisement which they merit; let them be converted, or, at least, be stripped of the power of leading souls astray. Above all, protect the poor whom their satanic rage delights to deprive of help in their last moments; had these unfortunate beings one foot

(1.) Prov. xxii, 9; Eccli. xxxi, 28.
(2.) Apoc. x, 6.
(3.) Apoc. xxi, 4.
(4.) Jnd., 4.
(5.) Psalm cxlix, 6-9.
already in the flames, thou couldst save them. (1.) Make thy Daughters equal to the painful circumstances in which the impious test their devotedness, in order to deny its heavenly origin, or to conceal its divine livery; if the brute force of the enemies of the poor snatch from their pillow the sign of salvation, there are no laws, no regulations, no power in this world or in the other which can expel Jesus from the soul of a Daughter of Charity, or prevent His passage from her heart to her lips; neither death, nor hell, nor fire, nor the great waters, says the Canticle, could effect it. (2.)

Thy Sons also continue thy evangelical work; even in our times their apostleship is crowned with the diadem of sanctity and of martyrdom. Maintain their zeal; develop in them thy spirit of unalterable devotedness to the Church and of submission to the supreme Pastor. Assist all these new works of charity which in our days have sprung up from thee, for which reason, Rome has decreed to thee the honor of universal Patron; may they strengthen from day to day at the true source which thou hast opened on earth; (3), let them seek first the kingdom of God and his justice; (4) in the choice of means, let them never depart from the principles which thou hast laid down of ‘judging, speaking, and acting as the eternal wisdom of God clothed with our weak flesh, judged, spoke and acted.’

(1.) Jud., 23.
(2.) Cant., viii, 6-7.
(3.) Luke xii, 49.
(4.) Matth. vi, 33.
UNPUBLISHED LETTER OF ST. VINCENT DE PAUL TO REV. FATHER BENEDICT, PRIEST OF THE MISSION, AT RICHLIEU.

He Requests Him to Repair to Notre Dame de la Rose—He Exhorts Him to Respond to the Grace of His Vocation by a spirit of Humility and Confidence.

Original at the House of the Daughters of Charity at Martel (Lot.)

Dear Sir:

The Providence of God has chosen you to go and serve him at Notre Dame de la Rose, in the diocese of Agen, in which place you will find Messrs. Brunet and Savinier. I send you a private memorandum which you will communicate only to Mr. Lambert.

The novelty of the duty may inspire apprehension. Remember that our Lord will be your Director and your direction, and that you can do all things in him. The prophet Isaiah was a child who only said to God: Domine, nescio loqui, and yet it was in the designs of God to make use of him in an affair of the highest importance.

Pray, therefore, and you may reasonably expect the same graces which God bestowed on the prophet, if like him, happen what may, you respond to your vocation in his spirit of humility.

I expect this from his goodness and from the knowledge which it seems to me you have of your unworthiness and insufficiency, and I am in his love, etc.

VINCENT DE PAUL.

Inauguration of Saint Vincent’s House at Rome.

This is the establishment which recently came into possession of the Community of the Daughters of Char-
ity, thanks to the filial and generous eagerness with which they responded, from all parts, to the appeal made by the Superior-General, and to the desire expressed by the Sovereign Pontiff. This house is situated near the Tiber, not far from the Church of St. John of the Florentines.

The venerated superiors of the Company of the Daughters of Charity, not being able to preside at the ceremony of the inauguration of this house, delegated the worthy Mother Havard to replace them on this occasion. She took possession of the establishment in the name of the Community, and installed the Daughters of Charity (April, 1894.)

A statue of Saint Vincent will be erected over the main entrance, and this house is placed under the protection of our holy Founder.

Erection of the Province of Syria for the Daughters of Charity.

The Superior-General, in the following letter dated May 22, 1894, makes known to the Daughters of Charity those who will be included in this new Province.

My Dear Daughters:

Thanks be to God, it is now possible for us to realize a project which we have long fostered in our heart, namely, that of forming in Syria, a Province of your Community.

This grave measure is inspired by the responsibility which rests on our weak shoulders, and by the impossibility in which we are, owing to the immense extension of the Company, of giving personally to each of its members, and to the works confided to them, the share of solicitude which they require. Urged by this consideration, during the first year of our generalship, we reorganized the province of Constantinople, and afterwards, at various epochs, created the provinces of Portugal, Belgium, England, China and Lorraine. I have never regretted these important acts of our ad-
administration; on the contrary, the benedictions which God has been pleased to bestow upon them, have frequently called forth sentiments of the most lively gratitude; it is a pleasure for me to persuade myself that it will be the same with that which we accomplish at present in your favor.

If we have so long delayed the erection in Syria of a central authority which will serve as a mutual bond of union, it is because you had in your midst more than a Visitatrix.

You had a mother and a foundress in the worthy Sister Gilas. Such was the filial affection which you entertained for her, and her maternal solicitude for the establishments and the works which, for the most part, originated with her, that our mind was at rest; but at present, on account of her age and infirmities, this worthy child of Saint Vincent earnestly entreats us to send a Sister to replace her. Wishing to condescend to her desire, and at the same time, to secure your interests, as far as possible, we have resolved to profit by this occasion to erect the province of Syria, and to establish its centre at the Misericorde of Beyroot, in order thus to consecrate and perpetuate the just preëminence which it has acquired over the other houses, by the fecundity of its action and by the spirit of piety, charity and regularity by which it is distinguished.

The new province comprises the houses of the Daughters of Charity situated in Syria and in Egypt.

The Director is Rev. Father Bouvy; the Visitatrix is Sister Guyho.

We give the date of erection of the provinces above mentioned. Others had been previously erected:

2. Portugal, August 6, 1881.
5. China, August 10, 1886.
6. Lorraine, October 24, 1887.
Rev. Peter Rolley, Priest of the Mission, Died at Montdidier, January 25, 1893.

The report of the Association of the Alumni of Montdidier, furnishes us with the following eulogy of Rev. Father Rolley. Those present had been witnesses of his life, and this discourse they treasured as a just expression of their esteem for the pious Missionary:

"Rev. Peter Rolley was born in 1822, at Celle-Saint-Cyr (Yonne.) In 1846, he entered the Congregation of the Mission, and in 1848 he arrived at the College of Montdidier in which he held the highest professorship. After a sojourn of some years in this establishment, he was transferred to Evreux, where he remained for one year; thence to Montpellier, where he spent three years. Afterwards, he returned to Montdidier as professor of the classics, and from that period he remained at the college.

"Hence, Father Rolley passed forty years of his religious vocation in our midst. His life has been so closely woven into the existence of this house, that we may say there is not one among us who was not acquainted with him, who did not receive his lessons, who did not admire his virtues. For many years he was charged with the classics, and he was a teacher of remarkable literary erudition, and a safe guide in taste and style.

"But he was not content with teaching the art of speaking well, and with training the intellect to noble thoughts, he joined example to precept; he was an orator of powerful eloquence. Under a composed and cheerful exterior, an impetuous temperament held sway. He passed from sweet and tender accents to bursts of vehemence which astonished his hearers; he so impressed them by these sudden transitions that he sent a thrill through the frame, as many of us still remember. If it is true that eloquence proceeds from the heart, no one understood better than he the art of
moving, convincing and leading others to the truth, for he possessed in the highest degree that communicative sensibility, that heart of which the Latin rhetorician speaks.

"I wish I were able worthily to praise in your presence him who was, as one has written, "the Christian by excellence, the Sage, the Saint;" but I feel that in your estimation I should fall far below the truth. Father Rolley united all virtues in himself; he was for us the living example of the perfection of the Priests of the Mission, the Sons of Saint Vincent. His death is a source of sorrow for his Confrères, for the college, for our Association. It was, according to a celebrated expression, the first pang he ever caused us. His obsequies were performed in the midst of an immense concourse of friends and former pupils, who came from every point of the department, to render the last homage to him of whom we shall always preserve a vivid and lasting remembrance."

THE COMPANY OF THE DAUGHTERS OF CHARITY DURING THE RELIGIOUS PERSECUTION OF THE REVOLUTION.

(Continuation and Conclusion.)

Paris—St. Roch—House of the Foundlings.

If the Daughters of Charity in certain parishes of Paris were a prey to cruel persecutions, there were others in which they were able, as we have seen, prudently and humbly to exercise their zeal, and in which they sometimes found evidences of benevolent sympathy. The commissary citizens of the section of the Mountain brought forward February 21, 1793, complaints against Sister Saulnier, or "Citizen Saulnier," in regard to the sale of property belonging to herself and her companions of the above-mentioned parish, Saint Roch."

In this process-verbal the commissaries testify that "on the tenth day of August, one thousand seven hun-
dred ninety-two, all the Sisters repaired to the battle-
field; that they themselves gathered a great number of
the wounded, and also that they had others to assist
them in so doing, and these were received into their
house; that they deprived themselves of their own beds
to accommodate the wounded, and that, in fine, they
furnished these citizens with all necessary remedies,
bestowed on them every care and succor, with such ex-
actitude and assiduity, that many were rescued from
death, and thus they restored to their country citizens
so worthy of it. These facts, moreover, are inserted
in the various documents drawn up by the section of
the Butte des Moulins. The witnesses state that said
Sisters have always been in the parish an example of
meekness, virtue and charity.

"This present process-verbal drawn up this day and
year as given above, has been signed by the commis-
sary citizens of the Section of the Mountain, as follows:

"RAVAULT, COMMISSARY, ETC.

"Having examined the testimony of the revolution-
ary committee of the section of the Mountain, we declare
that the citizens designated have conducted themselves
as loyal citizens; in testimony whereof we append our
signatures.

"Paris, this sixteenth Messidor, the year 2 of the
Republic one, and indivisible.—D..., etc." (1.)

At the house of the Foundlings, transferred in the
nineteenth century to rue d'Enfer, at present rue Deu-
fert-Rochercau, 100, a picture representing a Sister
holding an infant on her knees, still adorned the ward
of the Crèche when the Sisters were sent away in 1886.

This portrait was that of Sister Guillot, who, during
the Revolution of '93, never left the hospital of the

(1.) Extract from the process-verbal of the examination of personal
property in the house of above-mentioned grey Sisters, called of the
porridge-pot, of the above-mentioned parish, Saint Roch, Section of the
Mountain."
Foundlings; she remained there as infirmarian in the ward of the newly-born infants, that she might have the happiness of secretly baptizing them. She continued this office until the return of the Sisters, and then resumed the habit of the Daughters of Charity.

She died surrounded with the affection of her companions and the esteem of the administrators, who wished to perpetuate the memory of her devotedness to these poor children, by the picture above mentioned, and which they themselves had ordered.

*Stains, Genesse, etc.*—In passing unnoticed, to continue the good which they operated, was almost everywhere the method adopted by the Sisters, particularly in the environs of Paris, and in the heart of France.

At Stains, near St. Denis, being obliged to lay aside their religious habit, the Sisters continued to visit the sick and to keep school for little girls. Later, as the Revolution deprived them of incomes which had heretofore enabled them to subsist, the inhabitants charged themselves to provide for their wants until the Commune should grant them a compensation.

At Genesse (diocese of Versailles), they procured for themselves the resources necessary for the assistance of the sick and poor, by begging.

At Tonnay-Charente, in order to enjoy the liberty of serving the poor, they took out a license as laboring women, and made the young girls under their charge work in like manner.

Sometimes, as at Montluçon, and at Dammartin (diocese of Meaux), all the Sisters, or, at least, a great number of them, remained to take care of the poor; and they were even permitted, as at Sully (diocese of Orleans), to keep a school. At other times they were forced to bow before the storm, as at Senlis, in which place only one Sister was able to remain to attend the sick; immediately after the Revolution she resumed the habit which she had been obliged to discard.
Allençon.—Sister Henrietta Renaud was forced to leave the general hospital. She lived for seven or eight years in a hired room with a woman of the hospital; until at last the administrators earnestly requested her to resume her former service. As her advanced age and her infirmities prevented her from walking, she was carried in an arm-chair attended by a large number of persons of the city, who conducted her in triumph to the hospital of which she had been the consolation and edification during so many years.

(Notices, Vol. II.)

The South: Bordeaux.—The following details of the sufferings of our Sisters of the hospital of Bordeaux during the Revolution, were written recently, by a Daughter of Charity, who says: "I heard them myself, and I have kept them as a family relic since my postulatum in the beginning of the year 1862. I learned them from the lips of different Sisters; from our Sister Cecelia, seventy-five years of vocation, but whose mind was as clear, and who was as active as at twenty-five; from Sister Sophie, who was at least sixty or seventy years of vocation; she had been ten years in the Community when she made her holy vows, being resolved to wait until she could make them in the hands of the Superior-General when peace should be restored; finally, from another aged Sister who succeeded Sister Sophie in the care of the ward.

"In order to remain faithful to the service of the poor, the Sisters of the hospital of Bordeaux were obliged, during a certain period, to lay aside for two hours daily, the costume of the Daughters of Charity, and to put on the cockade, and go to pave the Street Bouffard, there to labor in the hardest work. The Sisters encouraged one another in handling the wheelbarrow, and in beating down the stones, saying: "It is for our poor, let us give our bodies to endeavor to save their souls." I have seen the cotton gown which these
good Sisters wore at that work; on returning to the house, they stood before a picture of Saint Vincent and said: "My Father, it is for the poor that we laid aside our costume; what a happiness to take it again!" This continued for many weeks. The young Sisters were mocked and insulted, and in consequence of this hard labor, their hands were covered with blood.

"I heard my mother say that her grandmother and her God-mother were whipped, and with them two Daughters of Charity, as they came out of a church, by a band called Floggers, and that those who witnessed this frightful treatment were indignant." (Letter of April 8, 1893.)

Cahors, Lauzerte, Tongin.—The following particulars concerning the Daughters of Charity in this city, during the Revolution of 1793, are preserved traditionally in the hospital of Cahors:

"The Sisters were confined in an apartment in the hotel of the city. No mention is made of their being ill-treated. But they must have been subjected to many privations. A servant girl of the hospital who was much attached to them, took upon herself, at the risk of her life, to furnish them with what was necessary; bread, vegetables, &c., with which she filled her pockets; linen....

When the hospital was reopened, it was found in a state of great poverty, filth and ruin. The furniture had disappeared, the linen was scattered, or had decayed in recesses into which it had been thrown while soiled. The Sisters and the poor suffered a long time from extreme destitution. It is related that the Sister who had care of the children left them as long as possible in bed, that they might suffer less from hunger.

The sight of so much suffering endured by the poor and by her companions, weakened the mind of the Superioress, who fell a victim to mental disorder.

At Lauzerte (diocese of Montauban), one Sister re-
mained at the hospital during the Revolution. She alone had the keys, and she took care of the sick. The administration had given her full authority over the employees.

At Tongin (diocese of Belley), in which place the Sisters were in charge of a hospital and a school, they were even able to have a priest whom they concealed in a little apartment, so secured that no one could suspect the existence of such a recess. At this day the hiding place is still shown, as well as the chair used by the priest.

Libourne.—At Libourne (diocese of Bordeaux), the Sisters were cast into prison. An interesting circumstance is connected with their imprisonment in this city, namely: the administration, not being able to cope with the difficulties into which the lay direction of the hospital had plunged them, proposed to take one of the Daughters of Charity from prison and transfer her, "still under arrest, to the hospital, to be guarded by two officers, while she was employed in the care of the sick." We can here imagine this Sister on her daily rounds attending the sick and wounded in the wards of this hospital, from which main force had expelled her, followed closely by these officers. It is hardly necessary to state that this proposal was rejected.

The Sisters were reinstated in 1795. The Superioress, Sister Elizabeth d' Authille, who filled this office from 1758, died in the exercise of it June 17, 1800, aged eighty-five years (History of the hospital of Libourne, by E. Burgade.)

Pennautier.—The following details, relative to the house of the Daughters of Charity in this city, have been communicated to us:

"The Sisters sent to Pennautier (diocese of Carcassonne), by Sister Juliana Jouvin, then Superioress of the Company, gained the esteem and veneration of all
the inhabitants. One of them, Sister Jane Lespiau, a notice of whom is found in the second volume of the conferences in use in the community, page 694, served the sick with such devotedness, and led so edifying a life, that, according to the testimony of the good inhabitants of Pennautier given of her in 1876, she died in the odor of sanctity, and was buried in the old church. The tombstone corresponding in date to that of the notice published by the community in memory of said Sister, was placed at the entrance of the cemetery after the destruction of the church. The Sisters, however, had a special tomb in the cemetery which bears the inscription: “Sepulture of the Daughters of Charity, at Pennautier, Juliana Briant died March vii, MDCCC.” Every thing leads us to believe that this good Sister succeeded the venerated deceased May 9, 1744, and continued her mission of charity to the day of her death, March 7, 1800; that is, for the space of fifty-six years.

“Our Sisters passed through the revolutionary troubles at Pennautier, enjoying the esteem of all, doing good to all. I cannot say at what epoch they were obliged to abandon their house, which to this day is called the Convent of the Sisters. According to the account which a good old man, still living, gave me, our good Sisters, finding themselves deprived of a dwelling and means of support, were received by an honorable family of the country. The head of this family was a fervent Christian, a bachelor; he had one sister whose sole desire was to devote herself to the service of the destitute; but not being able to follow her vocation, on account of the misfortunes of the times, she was happy to afford hospitality to our good Sisters, to live in their holy company, and to unite with them in the performance of all kinds of good works. The memory of this good lady is still in benediction, and although she had not the happiness of wearing the cornette, I
believe we may safely include her in the number of fervent Daughters of Charity.

"In this manner our Sisters passed through this sorrowful era. They had to suffer, no doubt, since they were obliged to abandon their house, and desist from their works; they were destitute of resources, and were compelled to take refuge in the houses of private individuals; but they had the happiness of exercising their mission of charity for many years. We know that in this house of Mr. Trinchout, which is still standing, and which we had the pleasure of visiting, they secretly instructed children; they consoled the sick, relieved them as far as possible, and perfectly accomplished their mission as Daughters of Charity. The good old man, mentioned above, who entered the family of Mr. Trinchout as a laborer in 1822, and who never left it, said to me: "That this venerable patriarch never wearied in relating the examples of virtue which he had witnessed in the Sisters;" and in saying this, the fervent and true Christian added in all simplicity: "Now-a-days, you do not find souls so scrupulous and exact as Mademoiselle Trinchout."

"Our Sisters thus spent long years in this country, for they did not leave it until 1811, at which epoch they were recalled by Superiors; we are told that one of them was commissioned to found the Misericorde at Carcassonne, and another was sent to Agde.

"The departure of these last two Sisters caused great mourning among the people; we have proof of the estimation in which they were held, in the veneration with which all the respectable families of the place, preserved a little souvenir which the Sisters left them, and which they prized as a relic.

"After the departure of our Sisters, the Ladies of Charity continued the good work by visiting the sick, distributing broth, providing for the poor, etc., until the return of the Sisters in 1876."
At this period, a new foundation was made by the descendants of Lord de Rech, and when the Sisters returned to the place, they were much pleased to meet with such sympathy, and to find so many grateful remembrances; they often invoked the holy Daughters of Charity who had preceded them, and failed not to experience a special protection; and at the present time, we implore them to watch over us and shield our works and our children.

Their house, abandoned, tenantless, during many years, was, in virtue of a decision of the Council of the prefecture of Carcassonne, attached to the board of benevolence, and it became the property of the Commune; at present it is used as a public school for girls.

Castres.—At Castres, as in other establishments in the south of France, the Sisters were sent away; then, when it was found impossible to replace them, they were promptly recalled. We have two interesting documents concerning these Sisters: two letters to the Superioress, Sister Richard: one from the Superioress in Paris, Sister Delean; the other from the Bishop of Castres.

The first letter is dated Paris, January 7, 1793. Sister Deleau was then in that city, and her letter gives an idea of the anguish which preceded her departure from the Mother-House; it is addressed to "Citizen Richard," according to the obligatory style of the time. It is as follows:

"My dear Richard, I received your two dear letters at the same moment, although addressed to two different persons. I found in that which Sister Assenac delivered to me, what you had enclosed; this is a new proof to me of your good heart, although I was convinced of this long ago.

"You will receive in this letter all your certificates in good condition; and although you have entered upon your duty, you can present them to your munici-
cipality, or to the department, with your baptismal record. Alas! my good Richard, you are in privation; we have no advantage over you in this. For many months we have been excluded; but, blessed be God! you have with you and around you many of our good Sisters to whom, I beg you, say many kind things for me, above all to my dear Sister Vasset, and to our two Sisters at the Invalids; (1) tell them that I saw their Mother Robiquet, who is very well; she desires her loving remembrance to them.

I wish you a happy New Year, a far happier one than that which has passed. May God have pity on us and on all; yes, my dear daughter, I know that you will be deeply grieved when I tell you that you cannot write to me any more. (2) I shall remain here but eight days. You can form no idea of the state of things here; no one signified anything particular to me, but in August, the 23rd instant, we were notified to leave our Mother-House within three days; it must be evacuated. We tried every means to obtain a delay. But all to no purpose; one hundred and eighty-six soldiers entered our house, seals were placed everywhere, all our claims were withdrawn, nothing having been received during ’92; all this, my dear daughter, and many other grievances compelled us to leave, especially myself and the officers. Out of twelve secretaries, I have but four; we work day and night. Alas! my good friend, you have no idea of my embarrassment; God only knows the difficulties attending my position. But I should not complain when I see so much misery, etc."

Here follow instructions relative to the property of the Community, or to clothing, in case the Revolution should expel the Sisters from their establishments.

(1.) Hotel des Invalides, at Paris, attended by the Daughters of Charity.

(2.) Circular printed November 27, 1792.
"As to the 25th of March—the day on which the Daughters of Charity renew their vows—we can grant nothing this year; we must be satisfied with doing the best we can, and better than during the past, if possible.

"I crave a share in your good works and prayers, in union with which I am ever,

"My good citizen,

"Your humble and devoted friend,

"January 7, 1793."

DELEAU.

The revolutionary storm raged against the Daughters of Charity in the city of Castres. Towards the close of the struggle, the venerable Monsignor de Royère, the last bishop of this city, a prelate of eminent piety and of great strength of character, wrote to the Superioress. He was first bishop of Tréguier, but was transferred to Castres; he emigrated to Spain in 1791. Later, he took refuge in Alcobaça, a city of Estramadura, from which place he wrote to the Superioress of the Daughters of Charity in Castres, the following letter, worthy of the bishops of the first ages of the Church:

"ALCOBAÇA, NOVEMBER 12, 1796.

"How much pleasure your letter afforded me!

"I had been informed of your flight, my dear child, and of the dispersion of your dear Sisters; I was also aware of your return, and I was convinced that you would accept no conditions that would compromise your conscience and your eternal salvation. I was also convinced of your desire to write to me, but it would have been a subject of regret had you exposed yourself to danger in doing so. It was this fear of endangering your safety that deterred me from writing to you.

"God be blessed a thousand times, my dear daughter, for having sustained you and the daughters of Saint Vincent in general, from bending the knee before the idol. God has decreed to you the honor of being
persecuted for the cause of religion, and of being associated to the holy confessors of the faith. You have not sullied your lips, nor your hands, nor your conscience by any oath or impious promise suggested to you; you have merited the crown but you do not yet possess it. The enemy of your salvation will return to the charge, seeking to deprive you of it. Resist firmly whatever may be demanded of you, should it seem to you ambiguous. To avoid being deceived in embarrassing circumstances, follow always the advice and the example of the most rigid and the most courageous Catholic priests. When walking in an obscure road, beset with snares and filled with dangerous reptiles, we cannot be too cautious, nor too much on our guard against self-confidence; but in no case hold companionship or communication in things divine with constitutional and schismatic priests; these blind men deceive those who apply to them, or who merely assist at any of their religious functions. Being no longer in the bosom of the Catholic Church, the Church does not recognize them, either as her ministers or as her children; they have nothing good to impart; they can only give the fruits of death to those who would believe to find life among them. I hope yet, that many of the erring priests will at last open their eyes to their state, and not blush to retrace their steps—at least, such as have the happiness of preserving some remorse of conscience, for this is one favor more that God, in his mercy, grants them.

"For what concerns myself, my dear daughter, I am hastening to the close of my career; I cannot understand how I could survive so many evils that have desolated my dear flock; so many crimes, profanations and sacrileges that have sullied it! I am constantly at the feet of my crucified Saviour. God be praised; I am but little affected by my personal sorrows. Persecution in what concerns myself is a matter of little
importance to me; on the contrary, it is rather a consolation and glory to me, because it is a guarantee of heaven, which, according to the promises of the Gospel, is already mine. I do not suffer personally, or at least, I do not suffer enough; being the chief pastor of the Catholics, the greater portion of the evils which my sheep suffer should fall upon my head. Hence, with Saint Paul, I would desire to be an anathema for my brethren, for my children, if I could thereby preserve them and bring them back to God. I often envy, yes, I say it in the sincerity of my soul, I often envy the happiness of the Imberts, of the Alengrins, etc. . . . In the sight of the unwise they seemed to die, but they are in peace. Men intended to dishonor them, but they placed on their head the crown of the martyr, a crown of which no one can deprive them. They prayed for grace for their enemies and their judges, whilst their blood, still staining the earth, cried for vengeance.

"It is not necessary, my dear daughter, to warn you against the heresies, impieties and blasphemies which have pained your ears and filled your soul with horror. Whether men believe or not, the truths of time and of eternity, the eternal truths with which we are enlightened will exist all the same, both for the incredulous and for the faithful, for the enemies of God as well as for his servants. Thus, there is but one God, one Jesus Christ, one faith, one baptism, one only Church out of which there is no salvation. In vain do men blaspheme this truth, and believe that they can be saved in any religion, they shall no less be condemned to eternal punishment. In vain did the inhabitants of the earth mock at Noah when he was building his ark, and disbelieve in the threatened deluge; nevertheless, they all perished except those who were in the ark.

"I have written a letter to all the religious dispersed throughout my diocese; I do not know if it will reach
its destination and be sent around. I desired to enlighten, strengthen and comfort them; it will be for you all. I have you always present to my mind before God. I look upon you all as the dove sent forth from the ark of Noah, which flew about over the slime, and the dead bodies, not finding any place to rest her foot. I have always offered the holy Mass for you all, for all my Catholic people, and for all those who are no longer such, or who are only cowardly Catholics. I say Mass every day at six o'clock; do you all unite with me, for I have the intention of applying the precious fruits of the holy sacrifice especially to those who are united with me.

"For you, my dear daughters of the two hospitals, who, after having been sent away from the ark, have had the happiness of returning to it; not indeed with all the former advantages you enjoyed, but you are there, and you can continue the common, holy and angelic life which you lead. Regard yourselves always as Sisters of Charity; fulfil the duties of one, as far as circumstances permit; above all, practice every virtue; be even more exact and rigid, if that is possible. Your Father, Saint Vincent, beholds you from heaven. Your dear Sisters who in this persecution have had the happiness of receiving the martyr's crown, await you; their own salvation being secured, they are occupied with yours. You must go to join them despite all the wicked ones of this world. If God permits that you experience new tribulations, bear them all with the same courage for the glory of the holy name of Jesus, that you may not forfeit the honor of being his privileged friends. He is so outraged throughout France, that I see him withdraw into your little society and that of the holy religious who are consecrated to him, and who place their glory and delight in their consecration, that he may find consolation in your midst, and bestow upon you those graces which so many others refuse.
"You sent me a letter from Sister Castanier, of Toulouse, my old friend of Tréquier, in whom I have always felt a deep interest. She was anxious to go to Lavauur. If you can render her any service, you will afford me thereby great pleasure. She is capable of effecting much good. If you receive my letter, write to her for me, I beg you. I fear to write to any one lest I cause trouble. Do me the favor also to see Mademoiselle de Barrat for me."

"... You hope, my dear daughter, to see me once more at Castres, and I have no hope of seeing you but from heaven. My age and my infirmities leave me nothing to expect in this world. I have been in a suffering condition for many months, and I believe that I shall leave the holy and agreeable solitude in which I am, only to enter the house of my eternity. Pray, all of you, my daughters, for me, as I do for you, this is all I ask. Say many kind things for me to all the religious who are in the city; if I had a list of them, it would give me much pleasure, I should often read it. Can a father who is three hundred leagues distant from his wife and children think of anything else when he knows them to be in distress and danger? All this has been a heavy pressure on my heart; but I pardon the barbarians who have separated me from them. Let us be firm in faith. The more it is assailed and blasphemed, the greater zeal it demands of us. Do not forget that you are created for eternity into which you will soon enter; and that you must obey God rather than men. Bear in mind that you must one day be of the number of the elect, happy like them and with them, or of the number of the reprobate, unhappy like them and with them. If this thought is deeply impressed on your mind, you will fear neither persecution nor death. Adieu, my dear daughter; you are as dear to me as formerly, and I am always yours."

(Autogr-Archives of the Mission, Paris.)
The pious Bishop consoled the exiled priests around him. In 1801, he resigned his See with remarkable docility, in accordance with the wish of the Sovereign Pontiff. He died in Portugal, in 1802, aged seventy-five years.

*The North: Bray-sur-Somme, Nesles.*—If the persecution raged so fiercely in the south, we could not expect peace and security to reign in the north of France. Exceptions were rare.

The Sisters of Bray-sur-Somme continued peacefully to direct the hospital until the fatal days of 1793. True, in the preceding year, two commissaries of the National Executive Council having been sent to Bray to restore to the city “liberty in the name of the Revolution,” ordered the Sisters to appear before them. They threatened to expel them under the pretext “that they were fanatics and disturbed the public peace.” The occasion for putting the threat into execution presented itself June 9, 1793. The Sisters having retracted the oath of fidelity to the constitution which they had taken without understanding its import, were expelled from the Hotel-Dieu; and, moreover, they were imprisoned at Peronne to punish them for the sympathy which the people manifested towards them.

Nevertheless, it was found necessary to provide for the service of the hospital. At the request of the City Council, three women of the country consented to take charge of it. One of them even declared that she would do so gratuitously; “too happy, said she, to render herself useful to the public good, and to prove with her companions, that love of country no less than religious sentiment is capable of inspiring devotedness.” Alas! this boasted generosity was of short duration. Soon, neglect and unkind treatment drove away the patients, or conducted them to the grave; the wards were empty, and the infirmarians withdrew,
but not, however, before destroying the furniture; and, adds the account from which we gather these facts, having "sold even to the porridge-pot!" The hospital remained closed until December 31, 1795. Then the former Sisters returned in lay costume, to resume their functions, at the instigation of Sister Deleau, who was herself originally of Bray-sur-Somme.

At Nesles (Somme), during the Revolution, seven Daughters of Charity remained in the Hotel-Dieu. Their names were:

Sister Marie-Therese André, a native of Fong; in 1806 she was Superioress; Sister Marie Jane LeMaire, born at Ambletense; Sister Madeleine Nombrun, a native of Villers-Cotterets; Sister Gilbert Chauvassague, born at Clermont-Ferrand, parish of Saint Genest; Sister Marie Warembourg, born at Fillières; Sister Louise Jacquemin, of Metz; and Sister Margaret de Lague, born at Saint-Maixant-de-Lavergne. The chapel of the Hotel-Dieu served as a centre of reunion for persons faithful to their religion. The Sisters could there exercise their zeal, while their ingenious charity procured many comforts for the sick and needy. A faithful and courageous priest, Father Pille, was concealed sometimes at Nesles, sometimes in the neighborhood; he secretly celebrated the holy sacrifice of the Mass, and brought the consolations of religion to the dying. In the year III (1795), he was able to assemble openly in the chapel of the Hotel-Dieu "the citizens of the Catholic worship." Their first meeting took place on the first Thermidor (July 19, 1795); feast of Saint Vincent de Paul.

Saint Malo.—In the year 1634, on the invitation of Saint Vincent de Paul or of his Missionaries, some ladies of Saint Malo agreed to visit the sick and provide for their wants. In 1681, the Marchioness of Mazeliere, one of the associates, asked to have two Daughters of Charity sent for this work, at her ex-
pense; this was done, and in 1686 two others joined them, at the request of the same lady.

When the Revolution broke out, the Sisters, two of whom, Aimée and Jane Gayet, belonged to the same family, were ordered with threats, to take the oath; all courageously refused, notwithstanding the danger to which this exposed them. Hence, they were notified to quit the house and the city.

Sister Louise Gamblin, however, remained concealed among the poor, but after the departure of her companions, she was arrested and cast into prison. But God watched over his courageous servant. He permitted her to find succor and protection even in prison.

A man named Gicquel, a shoemaker, of Saint Malo, had solicited the office of gaoler, with the view of ameliorating the condition of the prisoners who suffered for the good cause. He tendered Sister Louise Gamblin every mark of respect during nine long months, at the end of which period she fell sick. The gaoler, aware of the affection of the people for Sister Louise, notified the market women of her illness.

These women went in a tumultuous body before the city hotel, in which the committee was holding a session, and demanded with loud cries and menaces that Sister Louise should be delivered to them to be cared for, promising to be responsible for her. Their number and clamor increasing, the members of the council, intimidated, granted the request. Sister Gamblin, escorted by soldiers, was conducted to the house of Mademoiselle Olivette Poidevin, a fish-monger, who became responsible for her, and who nursed her with a tenderness and devotedness which never flagged during the eighteen months that the Sister remained in her house, under the guardianship of the police.

The house belonging to the Sisters was, during this period, given up to some women of ill-repute, who also were in possession of the Hotel-Dieu.
The society of the Ladies of Charity was respected in consequence of the protestations of the citizens of Saint Malo; and these ladies endeavored, as far as possible, to take the place of the Sisters with the poor and the sick.

Finally, a decree of the 28 Floreal year V, and carried into effect May 23, 1797, recalled the banished Sisters to resume the service of the poor.

Some years later, Sister Gamblin was appointed Superiorress of the house, and afterwards was elected assistant of the Community.

Saint-Meen.—The hospital buildings were formerly used by the pilgrims who flocked to the tomb of Saint-Meen.

In 1645 a seminary was founded in the famous abbey, and Saint Vincent there visited the Priests of the Mission, to whose care it was entrusted.

He arrived there in Holy Week, and heard the confessions of the pilgrims and of the sick, in the chapel of the hospital. The confessional which he used, is preserved there as a relic.

The precise date of the arrival of the Sisters of Saint-Meen, is not known. There exists only a notice of 1694, indicating that for eighteen years the Daughters of Charity, with limited resources, and supported by the seminary, devoted their lives to all kinds of good works.

In 1793, four of them weathered the revolutionary storm in the hospital, as long as possible. Being forced to withdraw, they still relieved the sick with the proceeds of a little grocery store. But at the first glimmer of peace, they reappeared in their destitute hospital.

During the space of twenty years, they were maintained by the resources of their own industry; all three died in 1828 and 1829.

Hesdin, Saint-Pol, Boulogne.—At Hesdin (Pas-de-
Calais, September 22, 1804, a Sister died whose virtues had gained universal esteem, and whose courage was a subject of admiration to all. Neither the prison, nor the sufferings which she endured, were capable of weakening her charity: this was Sister Jane Baurin. One of her companions who had shared in her sufferings and imprisonment, gives the following testimony of her in announcing the sorrowful tidings of her death to the Superioress of the Company:

"After having lived with Sister Jane for more than thirty years; after accompanying her during the Revolution to places of imprisonment, wherein she was a constant edification to all by her faith, her firmness, and her desire to suffer anything rather than prove unfaithful to what our holy religion prescribes, you may understand how painful to me is this separation. She governed our house of Hesdin during forty years, with the highest ability. She was a worthy child of Saint Vincent de Paul, animated with his spirit in all that concerned the poor and their service. I have seen her in our needy condition, during the seven years I spent with her in a hired room, mending the old clothes of the poor, and sharing with them her scant allowance." (Circular, Vol. II.)

At Saint Pol, in Artois, then in the diocese of Boulogne, the Superioress, Sr. Margaret Massin, was able to remain at the hospital during the Reign of Terror. The ladies of the city in turn, came to stay with her, but she had much difficulty in procuring resources necessary for the sick.

The following notice was written on the reverse of a crayon portrait of Sister Massin, preserved at Saint Pol.

"Margaret Massin, born December 22, 1754, at Poinçon-les-Failly, department of Cote d'Or, entered the Congregation of the Daughters of Charity in 1768. She
was appointed Sister Servant (Superioress) of the hospital of Saint Pol, in 1771.

"Always actuated by the noblest principles, she did not abandon said hospital during the difficult period of the Revolution. She was reduced to the necessity of begging to provide for the poor and to hold the property. To her constancy and courage we are indebted for the preservation of this house, which affords so great advantages to the needy of this city. Naturally of an impulsive temperament, she made strenuous efforts to overcome herself, particularly when she was reduced to a state of almost absolute helplessness, in which she became a model of patience and resignation. She died November 2, 1826, about half-past eight in the evening."

At Boulogne-sur-Mer, the presence of the notorious Joseph Lebon terrified the population. "It was not enough to hunt the clergy, says an historian, more agreeable victims were to be sought for him." The Daughters of Charity of Boulogne were chosen.

As these courageous Sisters refused to take the oath, they were placed under arrest. "Two among them, novices, says the decree of the district, were separated from the elder ones who had perverted them;" but all were imprisoned. . . .

In casting them into prison, the enemies of the Sisters of Charity were constrained to render them a sort of justice. The most beautiful testimony was accorded at this epoch, to the Sisters of the hospital of the Waast, in the following document:

"To the citizens, members of the Directory of the District of Boulogne. The Communes of Waast, Bonorin, Collombert, Belle, Houllefort, Allinctum, Belbrune, etc., represent that there exists in said Commune of Waast a house of charity composed of three women, called Sisters of Charity, who have occupied it for twenty-three years, in virtue of a special and benevolent foundation of the late Mademoiselle Guillard; that
since this foundation, the neighboring Communes have received invaluable services, above all, in the care of the sick; that understanding there is an intention to send these charitable Sisters away, we affirm that if such should be the case, it is certain that the loss would give rise to much dissatisfaction and bitter complaints, considering the privation of help which the poor receive from them alike in health and in sickness.

"We also represent that with the zeal, ability and skill with which we know them to be endowed, they could render valuable service in the hospital of Boulogne, by taking in charge the poor, feeble and sick women, who have no surgeon, November 2, 1793: More than a hundred signatures are appended, among them: J. Lemoine, Mayor of Boursin; Delsaux, Mayor of Waast; Destrée, Mayor of Belle; Jacques Delpierre, Mayor of Alinctum, etc."

Needless to add, that the members of the district took no notice of the request, and the Sisters of Waast were dismissed. (Deramcourt, Vol. III.)

This, however, was an echo of the unanimous testimony rendered in favor of the Sisters from the onset of the persecution.

We give the commendatory response in favor of the Sisters, by the department, May 15, 1791, to a petition which appealed for protection against personal rough treatment, then but too common:

"The Sisters of Charity established in many cities of the department, having given constant proofs of the most generous devotedness in serving the sick poor, have merited as the highest recompense of their labors, the esteem of their fellow-citizens.

"Reassured by the expression of this sentiment, they need not fear that the tranquillity which they enjoy will be disturbed; on the contrary, they may rely upon the protection of the laws, as long as they restrict themselves to the active and benevolent sphere of exercising Christian charity..."
"The citizens of this department are aware that the Sisters of Charity are entitled to their appreciation and gratitude on account of the readiness with which they repair to the succor of the most destitute of the people; doubtless they will always be deserving of these same sentiments by perseverance in the same conduct.

"The conditions will be the same for all citizens under the immediate protection and vigilance of the laws. No one is ignorant that it is not permitted for any individual to disturb the peace of others, to lay a criminal hand upon them, and denounce them as guilty, unless a legal proof and accusation exist against them."

It was not long, however, before this criminal hand was laid upon these devoted and irreproachable women, who were consigned to punishment.

The Daughters of Charity had not been established many years at Arras where they resided in a dwelling on rue des Teinturiers, enlarged and beautified by the zealous Bishop of Conzie, when the Revolution selected from among them four of its purest victims. There were at Arras only six Sisters.

It was at Cambray where Lebon exercised his bloody authority, that this drama was enacted. The following details concern the Sisters of this city:

Cambray.—In 1793 and 1794, the prisons could no longer accommodate the number of victims, and the Communes passed those under arrest, from one prison to another. Cambray was forced to send its prisoners to Compiègne, and to this place the Daughters of Charity were transferred. The Gazette of Cambray which records these facts (February 7, 1890), copies from the original process-verbal of the examination to which the prisoners were subjected. We give with the preamble, the portion which concerns the Daughters of Charity:

"Liberty, Equality.

"The year 11 of the French Republic, one, indivisible and imperishable. Prairial 3, at six o'clock in
the morning, the citizens were presented at the house of the national agent of the district of Compiègne . . . and notified him of the decree of Joseph Lebon, representative of the people in the department of Pas-de-Calais and vicinity; said decree dated the 1st of this month, orders that the members of the constituted authorities of this Commune, in presence of the citizens above mentioned, and on the application of said national agent, will take immediate possession of all the papers which will be found in the house of detention of Compiègne, in which the suspected persons of Cambray and of other places are confined.

"The national agent at once conducted the citizens to the revolutionary committee and police. The decree of the representative of the people was read; after which the citizens, the members of the committee, and of the general council, together with the national agent of said commune, and the national agent of the district, accompanied the deputed citizens to the house of imprisonment; and having reached the first floor, an order was immediately given not to allow any of those detained therein to leave their apartments; not to let any one enter the house, or permit those who were in the house at that moment to leave it.

"He then proceeded to call the roll of prisoners, who came one by one, and who were successsively examined; their papers were seized and sealed, after having been signed and marked by themselves, as follows:

Dorothy Clemenceau, forty-two years of age, residing in Cambray, a so-called Sister of Charity, has declared that it was nothing to the republic whether she took the oath or not; that, moreover, if the guillotine was ready, she would mount it with pleasure for the greater glory of God. One paper was found on her which she signed.

Anne Devaux, seventy-six years of age, residing in Cambray, a so-called Sister of Charity. On her per-
son were found twenty-three papers which she signed, and several superstitious medals.

Roda Bulté, seventy-five years of age, from Saint Pol, a so-called Sister of Charity. Forty-six notes of fifty francs each were found on her person, quite new and of royal face; also five papers which she signed; a chaplet, two medals, a silver stamp impressed with a crucifix. The notes have been sent to the municipality of Compiègne.

Ursula Berrette, twenty-six years of age, from Cambray, a so-called Sister of Charity. Six papers were found on her which she signed.

Mary Jane Desmoulins, forty-four years of age, from Cambray, a so-called Sister of Charity. Six papers were found on her; a stamp impressed with a crucifix, two reliquaries, and other fanatical trinkets.

"All the examinations being completed, the prisoners were consigned to two different apartments on the ground floor; the accompanying commissaries, as above-mentioned, then went up stairs to the rooms occupied by the prisoners, and calling them by apartments, they examined minutely all the movables to ascertain if any papers were concealed there."

Here follows the list of articles found. The process-verbal termintes thus:

"Not finding any thing more to examine, and having exercised the greatest vigilance, we have closed the process-verbal, a copy of which will be deposited in the archives of the national agency for future reference, and we append our signatures."

Here follow eight signatures, among which is that of the Mayor of Compiègne, that of the national agent of the same place, and that of the national agent of the district.

Arras.—While the Daughters of Charity of Cambray were thus treated at Compiègne, those of Arras were sent to Cambray, in which city the guillotine was
permanently erected, and as many as twenty-five persons mounted it daily.

"When the Revolution broke out, the Sisters of Charity in Arras had charge of an establishment founded during the lifetime of Saint Vincent de Paul. They visited the sick poor, distributed food and remedies to them, and kept a free school for girls."

"November 15, 1793, the commissaries of the district and of the General Council of the Commune, among whom were Celestin Lefetz and Duponchel, repaired to the house of said Sisters of Charity of Arras, to receive the declarations of the different Sisters who composed the family, to ascertain from themselves, if they had taken the oath required by law, and at what period, and to make other investigations." "Having arrived," we read in the process-verbal, "we called all the Sisters who composed this family: namely, Madeleine Fontaine, seventy-one years of age; Marie Lamelle, forty-eight years of age; Thérèse Foutoux, forty-two years of age; Jane Fabre and Jane Gerard aged thirty-one years. We questioned them to ascertain if they had taken the oath required by law. They replied that they had not taken the oath."

"After this declaration, we visited every part of said establishment, and we observed there were various pictures relating to the Catholic religion and feudalism; we have given orders to the treasurer to remove these obnoxious pictures, and to show them to citizen Doncre, a painter, who will select from them such as are suitable for the museum, and transfer the rest to the Capuchins."

(Archives of the Department.)

"When the district, by the decree of November 23rd, had banished the religions of the hospital of Arras, it invited the Daughters of Charity, "whose knowledge and experience they greatly esteemed," to remain in their establishment transformed into a House of Hu-
inanity; but on condition they would take the oath. These virtuous women refused to consent to an act which their conscience condemned, and thus, they became objects of open persecution.

"Considering that the girls or women connected with the house called of Charity, but at present House of Humanity, obstinately refuse to take the oath required by law, the district decrees that they be deprived of pensions or means of support, excluded from the functions which they are accustomed to discharge, and be placed under arrest as suspected persons."

(February 14, 1794. Archives of Depart.)

"In the execution of this decree, Madeleine Fontaine, Superior of the Charity; Marie Lamelle, Therese Foutoux and Jane Gerard were imprisoned. Some days previous two of the youngest Sisters, Jane Fabre and Louise Michaux, succeeded in making their escape.

"Louise Michaux and Jane Fabre, called in religion, Sister Rose and Sister Therese, left the city in disguise, under the protection of Mr. Cartier Mathieu, a merchant of Arras; they succeeded in reaching the frontier, crossed over to Poland, and exercised their charitable ministry at Warsaw.

"Having returned to France in 1802, Louise Michaux and Jane Fabre were recalled to Arras, and there successively governed the House of Charity. Louise Michaux soon closed her career, which was shortened by the labors of exile. Jane Fabre died in 1820.

"The House of Humanity was governed from February 5th, by Andrew Mury, a municipal officer. This patriot hastened to inform the committee of inspection of the detention of the Sisters of Charity at the house of Providence.

"April 4th, the committee, in consideration of the announcement of Citizen Mury, director of the House of Succor, called of Charity, and of the deposition of Eugenie, his daughter, decrees that the aforesaid women
of said House of Charity be brought forward to be examined." After the examination of the prisoners the committee issued a second decree against them: 'Considering the responses of these named: Madeleine Fontaine, Marie Lamelle, Therese Foutoux and Jane Gerard, at present under arrest in the House of Providence, to the question put to them; considering that from certain notices, it may lawfully be presumed that they had concealed in the house previously inhabited by them, papers and anti-revolutionary gazettes, tending to promote revolt and civil war in this department, it is decreed that said women shall be conducted to the house of arrest of the revolutionary tribunal, and that said notices and the decree be sent to the district within twenty-four hours.'

(Archives of the Depart.)

"At the suggestion of Mury, the committee decided the next day that two commissioners, accompanied by a mason, should open a certain recess in which the informant hoped to discover the anti-revolutionary papers. 'The process-verbal drawn up by the commissaries, states that their research amounted to nothing: 'From a letter of Citizen Mury, Director of the House of Humanity, who had informed us that objectionable papers were concealed in said house, being led to conjecture thus, from a recently constructed vault, having made a most scrupulous search, we found—nothing!'

'Mury was sharper than the commissaries; the president of the board of inspection wrote to the official as follows: 'We send you a northern gazette brought by Citizen Mury which he says was found in the house of the above-mentioned Sisters of Charity.'

'The Sisters of Charity had been imprisoned since February 14th, and late in April Mury sent to the district a gazette which he pretended to have found in their house. Who then had concealed, under a heap of straw, papers which two months' search had failed to discover?
The Daughters of Saint Vincent de Paul found no favor before men who raised altars to Marat.

June 25, 1794, Caubrière sent to the national agent of the District of Arras the following letter: 'Brother, on the receipt of this letter, send the four above-mentioned Sisters of Charity whose notices have been transmitted to the representative of the people. Do not lose an instant; see that they travel at a 'double quick.' I rely on your zeal to punish the conspirators. I shall look for them very early to-morrow morning—Caubrière.'

(Arch. Dep.)

This Caubrière, selected from a body-guard, was made judge, or rather he became the clown of the ferocious Lebon, whom he amused by his coarse satires. He it was who, after his own fashion, sought to afford amusement to the people by ill-directed pleasantries against the Sisters, during their trial.

'The instructions of Caubrière were punctually carried out. The four Sisters of Charity travelling during the night, arrived at Cambray June 26, 1794, 'very early in the morning.'

During the journey from Arras to Cambray, adds a manuscript notice now before us, an incident occurred which should not be omitted here:

'After having travelled some distance, the vehicle in which the four Sisters of Charity were placed, stopped to change horses. Now, it happened that the Sisters found at this station another carriage detained for the same cause, and which was conveying to the same destination, several persons from Arras of every age and condition. All expected certain death, and, according to all appearances, they would reach Cambray first. The ladies, especially wives and mothers, were in extreme desolation at the thought of the fate in reserve for them. Then, Sister Fontaine, moved with the deepest compassion, spoke encouragingly to
them, and raising her voice, she said to them in solemn but earnest simplicity: Ladies, God will have compassion on you, do not despond; for your lives will be spared; we shall be the last victims." And as a parting gift, or in confirmation of her assertion, she handed her chaplet to one of the ladies (Madame Cartier, the wife of the merchant who protected in their escape the two Sisters to Poland.)

"The two vehicles then moved on, at a short distance from each other. The prediction of Sister Fontaine was soon verified. While she and her companions arrived at Cambray in a 'double-quick,' as had been ordered, Providence permitted that a wheel of the other carriage should break; this accident saved the life of the prisoners who thus came too late."

In the prison of Cambray, the good Sisters were still under the conviction that they would be the last victims. Associated with them was a lady whose name is in veneration in the most honorable families of this city, Madame de Merviel. This lady often related to the Sisters of Cambray, when their house was re-opened after the Revolution, that she embraced the Daughters of Charity at the moment they left the prison to meet their death. She and all the prisoners made signs to them with the hand, saying: "Adieu! Adieu! au revoir! It will be our turn to-morrow!" Then the venerable Sister Fontaine, turning back, replied to them: "No, ladies, not to-morrow; we shall be the last." The worthy Sister Amblard, the first Superioress of the House of the Daughters of Charity of Cambray, after their return, frequently heard these details from the mouth of Madame de Merviel herself. (Testimony of Sister de Missy, companion of Sister Amblard, at Cambray.)

It is a fact, that on the very evening of this execution, the action of the guillotine ceased at Cambray, on account of a national feast established by Lebon;
it was removed to furnish space for the decorations, and was never after restored. The fall of Robespierre, July 27, 1794, soon brought about that of Lebon, and thus terminated the bloody persecution.

But the four Daughters of Charity were conducted to the revolutionary tribunal. The act of accusation was read in which, besides the vulgar pleasantry added by Cambrière, they were denounced as anti-revolutionary, and as obstinately refusing to take the oath.

As the Sisters appeared indifferent in regard to what was transpiring around them, and while they recited their rosary, Dailly said to them: "Let your chaplet alone, that will not save you; rather take here the oath which you refused at Arras; this is the only means of salvation remaining to you!" "We cannot do it," replied the Superioress; "We do not fear death," added the other Sisters. "Put aside these amusements," said the coarse and brutal Darthé. "Do you not hear what the public accuser says to you?" said Andre in his turn; and snatching the chaplets from their hands, the clownish officer placed them like a crown upon their heads.

"He did not know, adds another historian of Cambray, that he thus recalled the ancient custom of the Church during her persecutions, when young virgins went to martyrdom crowned with garlands made of coral beads which they were accustomed to use in reciting their prayers." (Recollections of the Reign of Terror at Cambray.)

The names of the four victims are:

1. Therese Madeleine Fonton, born July 27, 1747, in the village of Miniac-Morian, diocese of Dol, in Brittany; received in November, 1771; employed successively in the houses of Ham, Channy, Cambray and Arras.

2. Marie Frances Pelagia Lasnel, of the city of Eu,
diocese of Rouen; born August 25, 1745; received April 10, 1764; she was employed in Cambray and Arras.

3. Jane Gerard, born October 23, 1752, in the parish of Cumières, diocese of Verdun; she entered the Company September 17, 1766, and was placed at Arras.

4. Madeleine Fontaine, then seventy-one years of age, was born at Etrepagny; she entered the Community July 9, 1748. She was sent first to Rebetz, then to Arras, Superioress.

"On hearing the death-sentence read the people did not applaud that day as they were accustomed to do; the spectators were so touched by the courage and resignation of the Sisters that they would gladly have asked for the sentence to be revoked. But cowardice was the order of the day, and every sentiment of pity was stifled.

The crowd followed in silence the four Sisters who prayed fervently to the very place of execution. They ascended the scaffold in turn, and died like the first martyrs who gave their life for God and their faith."

SISTER DUPONT,

The obsequies of Sister Dupont, Superioress of the suburban hospital of Montpellier, took place May 30th. Monseigneur de Carbrières, Bishop of Montpellier, vouchsafed to preside at this religious ceremony, which proved a real triumph for the humble and worthy daughter of Saint Vincent de Paul. The eloquent prelate delivered the following discourse:

"My dear Sisters, Gentlemen and Brethren:

"The death of Sister Dupont is a great affliction to our city. To this devoted, intelligent and religious woman, the words of Holy Writ are truly applicable: She went about doing good:” Transiiit benefaciendo.
"A unanimous concert of respect and praise attends her obsequies; and if the proportions of the chapel which was so dear to her, and in which we render to her the last duties, had permitted, thousands would have been added to the number of those who have come to bid her a last adieu.

"For my part, it is an honor, as well as an imperious obligation of my ministry, to bow with affectionate respect, in presence of this modest bier, watered during the past days by so many tears—tears of tenderness, as well as of gratitude and admiration.

"More than thirty-five years ago, Sister Joseph Du- pont, on leaving the seminary or novitiate, into which she entered only after discharging all her family duties, was sent to the hospital of Grau-du-Roi, at the entrance of Aiguesmortes. This establishment, which was strengthened and made prosperous by the encour­agements and blessing of two holy Bishops, Mgr. Cart and Mgr. Plautier, was then but beginning, and all beginnings are laborious. But the young religious was not of a timid, vacillating character! A Norman by birth, she was endowed with the qualities of her race; she was courageous in enterprise, and tenacious of lawful rights.

"In a short time Sister Joseph, as she was then commonly styled, had established her authority over the little boys entrusted to her care. Although of so tender an age, these children had all the instincts of more advanced years; they were eager, impetuous, scrutinizing, ready to take advantage of the weak side of their teacher, and this in a spirit of independence and insubordination. But they soon discovered the nature of the character with which they had to deal. The hand which guided them was gentle, but firm as well; and the reins in its grasp never slackened nor dropped.

"These sons of sailors and of fishermen entertained a
sincere affection for their teacher. I have gathered a simple story which will show you how absolute was the empire which the virtuous mistress exercised over her pupils, and at the same time, the laudable pride with which the rare and brilliant qualities of this young Sister inspired them.

"Two children, one of them a pupil of the public school, and the other of the Daughters of Charity, were disputing one day about the respective merits of their schools. "I," said the former, "I am the pupil of a man, and you obey a woman!" "No," replied the latter, "I am not the pupil of a woman; I go to the Sisters' school, and my teacher has a man's name!"

"And the little one spoke truly: Sister Joseph had the heart of a woman, tender and devoted, but she joined thereto a masculine energy of character. Hence, as her pupils advanced in age, they assumed towards her an attitude of almost passive obedience; for much as they dreaded her displeasure, they were still more influenced by her smile of approval.

"These youths, usually so impatient of restraint, blunted at an early age by their daily struggles on sea, feared to see a frown on the brow of Sister Joseph; they awaited as a reward, a sign, a simple word of approbation—and to merit from her a word of praise, they would check their impetuosity, deny themselves the pleasure of a game, and make humble promises of amendment, in case they had forgotten themselves for a moment, on the simple condition that Sister would pardon them.

"After spending ten years at Grau-du-Roi, Sister Dupont was recalled to Paris; her Superiors, gratified at the constant success of her zealous efforts, desired to have her near them that they might the better study her character and judge of her ability.

"These observations and judgments were so favorable, that she was shortly after sent to the military
hospital of Versailles, there to assist a Superior who was aged and infirm.

"On this important field of labor, Sister Dupont promptly displayed all the characteristic features of her gifted nature and exalted virtue.

"Any deficiency of education had been fully supplied by personal experience. She had made careful observations, and deep reflection; without adopting a disdainful exterior she had learned to notice, to understand, and to be silent. Hence, as those who have perfect command over their own souls, easily impart to those around them a similar mastery, the hospital of Versailles was soon completely under the influence and authority of Sister Joseph Dupont.

"Those interested in the establishment sought her advice in all matters connected with it, and it may be said, that all the duties of it were, in a certain measure, accomplished under her direction; or, at least, received from her evident impulse. So great was the confidence placed in her worth and good management, that when the vague rumor of her removal from the hospital was officially confirmed, every effort was made to retain the Sister at Versailles. A military officer having conjectured that the Sister would take an early train to repair to her future residence at Montpellier, did not hesitate to go in person to the Superiors in Paris, at the first dawn of day, to oppose the departure, alleging that strangers would not know how to appreciate the merit of Sister Dupont.

"If we were ignorant then of the worth of the new Superior whom the benevolent authorities of rue du Bac and rue de Sèvres were sending to us, sixteen years have taught us to bless this truly providential choice.

"Sister Dupont arrived in our city, at the period of removal from the old building of St. Eligius, to rue de la Blanquerie, which change was required by our uni-
versity. Sustained by her past experience and her present energy, she was capable of adapting herself to the progressive spirit of modern times in which she was ready to foster all desirable improvements. In this spirit she entered upon her career in this suburban hospital, which is being slowly completed at the present day, but which at that period was ill-prepared for her laborious functions.

"General baron Berge, at the time was in command of the Sixteenth corps of the army, and you are aware, gentlemen and brethren, that he recognized obstacles but to surmount them. It was his wish that the service of the suburban hospital should be inaugurated. The administrators of our hospital service bowed before this indomitable will, which regarded all discussion as idle, if not followed by immediate action.

"Sister Dupont being charged with the duty of carrying out the desires of the administrative commission, as well as the orders of the General-in-Chief, was equally successful in these two difficult undertakings.

"Her vast intelligence was capable of grasping all the details of a complicated organization, the essential point in which was to avoid any precipitate or imprudent decision, which might restrict or paralyze needful action. To an enterprise in which various prejudices were to be respected, she brought the delicate and patient observations of a long experience; and, in consequence of her prudent foresight, the new St. Eligins was substituted for the old without detriment to the numerous and important interests of the establishment.

"Endowed with singular tact, with enlightened prudence and rare firmness of character and power of decision, Sister Dupont had previously so regulated her course of action, as not to encroach upon the rights of others, and to fulfil conscientiously all her duties.

"She was ever discreet and respectful towards the
council of administration. Convinced as she was, that all the members of this assembly were actuated by pure, disinterested and generous intentions, she avoided whatever would be calculated to cool their ardor, or cause any misunderstanding. If a resolution was passed which she had reason to regret, she would not immediately oppose it, but she waited for time to dispel the illusion and to bring out the case in its true light. If she was requested to give her opinion, she did so in few but precise terms which failed not to shed light upon the subject.

"She never urged her point; she was content to lay the matter open to enlightened, upright and discerning minds, and then she left to circumstances the realization of her plans. And not unfrequently, she experienced the happiest results from deliberations which seemed, at the first glance, most remote from her desires. It was a pleasure to second her views which she exposed with so much humility and deference.

"If Sister Dupont was respectful towards the administrators of the hospital of St. Eligins, she was no less so in regard to the physicians and surgeons attached to the service of the sick in this extensive house of charity.

"Everywhere those religions who are devoted to the relief of the sick and the care of the infirm, are penetrated with respectful sympathy for men of science and devotedness, of whom they are the helpmates and ministers.

"But at Montpellier, in this ancient city which glories in being one of the oldest and most illustrious sanctuaries of the healing art, the physicians and the hospital religious are united by stronger and closer ties. On the part of both what a long succession of labors and dangers patiently supported!

"The noble soul of Sister Dupont understood at once that between herself and the professors of the faculty
or the practitioners of our city, a sort of fraternity should be established equally honorable to all who would accept and maintain these relations of confidence and mutual interest.

"Allow me, my Sisters, to recall a circumstance connected with your companion whom I met at the death-bed of that Combal who was so dear to me, and whose name even now sends a thrill through my frame!

"The eminent professor counted with almost cruel precision, the hours of life that still remained to him; he fostered in his mind the lofty speculations which his moral philosophy and his Christian faith suggested. But an expression of sadness passed over his countenance upon which the shadow of death was already visible. Sister Dupont, full of sympathy and compassion, constant in her faith and in her hopes, in tones tremulous with emotion, spoke to him of Heaven, which was opening to receive him, and the smiling countenance of the dying man testified, that, despite the severing of its dearest ties, the heart of the Christian can consider without alarm the terrible passage which separates time from eternity.

"I saw our dear Superioress kneeling in the death chamber of Doctor Castan, mingling her tears and prayers with the tears and prayers of a desolate family; so natural was it for her not to doubt the goodness of God, and to believe that heaven would grant to a soul so sincere and upright, the grace to know and embrace the dogmas of Christianity at the very portals of the invisible and eternal dwelling place. This grace was accorded.

"With her patients, Sister Joseph Dupont was most solicitous, careful and vigilant. She rejoiced with them when restored to health; she sympathized with them if their infirmities continued. In ministering to the body she did not forget the soul. She would gladly have brought all sinners and indifferent Christians back to
God. But, she was most prudent and reserved, knowing well that indiscreet zeal must be avoided as well as that which is heartless and rash.

"I cannot pass over in silence her pure and unselfish devotedness towards General d'Arbo. These scenes, unknown to the world and so touching in their simplicity, are vividly impressed on my heart.

"The General, perfectly master of himself even to the end, was aware of his condition, and yet he pretended to believe that he would soon recover. Reduced to a skeleton, consumed by fever, he spoke only in monosyllables and by imperious gestures. In union with Madame d'Arbo, Sister Dupont awaited a favorable moment to warn the General to think of shaking off the dust of the world, and of preparing himself to meet the judgments of God. But how could she broach this subject to a man who believed he had nothing to fear in the future?

"The two pious women united their prayers; and freely, spontaneously, at the time decreed, the General, with the seal of death already upon him, could no longer resist the call of grace. He made his confession and received holy communion; and when he raised his head, his furrowed brow was peaceful and full of hope. God had blessed him, the past had been obliterated, the future presented a radiant prospect; this was the dawn of a day of victory to which General d'Arbo was advancing with slow steps, but with a heart at peace, and a smile upon his lips. When he gave me his last embrace, tender and still vigorous, he called upon death as a friend who was to procure him inestimable happiness. Sister Dupont was the main instrument in this great work of heavenly reconciliation.

"A few words now on the intercourse of our dear and amiable Superior with our Generals. I cannot look upon the walls and windows of this chapel; I cannot behold the coat of arms of the Boisdenemets, without
remembering that, at the express desire of Sister and of the excellent General, I came here not quite a year since, to bless all these paintings and to admire this graceful decoration.

"To-day the two principal witnesses, the organizers of this family-feast, have both disappeared from our midst. But their good works, their countless merits remain; all is inscribed on these walls in lasting characters. We see here what the ingenious and pious delicacy of woman can effect, when seconded by the liberal gifts of a man of faith and generosity.

"It does not seem necessary to speak of the kindness of Sister Dupont towards the employees of the suburban hospital, particularly the residents, and the pupils of the divers courses of medicine; she had for them the heart of a mother; it afforded her pleasure to see them happy, assiduous, docile, making good progress, amassing treasures of science and experience from which their future career was to derive so great profit. She delighted to tell me how industrious, polite, discreet, amiable and earnest these young men were; she would scarcely admit that they were guilty of even the slightest faults. But, if she was obliged to reprove, she understood how to do this without wounding the delinquent. She spoke to them in motherly accents, and many have acknowledged that her reproaches, couched in gentleness and sweetness, prevented relapse. It was a conviction, that in presence of an authority so imposing and yet so mild, no plan was to be adopted but that of leading a regular and most honorable life.

"How shall I express, Gentlemen, and my Brethren, the goodness of Sister Dupont to her Sisters and companions, to Priests, and to Religious of both sexes, who came to the suburban hospital for efficacious treatment, or with a probable hope of entire recovery? She was a mother to them—a mother as intelligent as devoted; and a Sister as refined as she was charitable and affectionate.
She watched over the sick and the convalescents; her soul poured out generously the alms of prayer for the dead; and her charity adopted, to a certain extent, the families of those who had died with her.

What shall we say of her influence, of her charity? She never grew weary of giving assistance, she never abandoned or diminished the number of her poor clients. Hers was truly the soul of a saint formed on the model of those noble women whose biography has been written by Saint Jerome, their guide and director.

Weep, then, my dear Sisters, weep for so excellent a Mother. But do not refuse the precious encouragement of evangelical doctrine.

The Sacred Books speak to us of contest, of emulation, of a certain rivalry. This is God exciting his creature to the struggle, demanding of him proofs of love and piety, of zeal and abnegation! Then, when this creature has thus become voluntarily and absolutely despoiled, God declares to him that he will not be outdone in generosity. "Good measure," says the Scripture, "shall be poured into your bosom, pressed down, shaken together and running over." Dabunt in sinum vestrum mensuram bonam, et confertam, et coagitatam et superfluentam! And, in truth, who could compete with God; who would presume to say that he could not, if he so willed, dilate the heart, excite in it aspirations more vast, and satisfy without measure these desires which, like himself, are infinite.

Let us then be full of confidence, my brethren, at the vestibule of eternity,—permit me here to offer a tribute to my native land and to the great poet, my countryman; we hear the angels responding to our involuntary anxieties, and promising us that with God we shall find an entire realization of our longings here below. Thus as Reboul sings: let us be without fear: "The inexhaustible Giver," the Almighty and Eternal God will himself be our assured treasure!
“Sister Dupont has already experienced this; I am confident she is with God, and she is happy in him and by him, and this for all eternity. But, if our supplications are capable of ministering to her happiness, let us give them without measure. We shall find them in heaven increased a hundred-fold; and we shall again see in light eternal those whom we have loved. They will be crowned at the same time by their merits and by the efficacy of our prayers!”
PROVINCE OF SPAIN.

Letter from Sister Pinat, Daughter of Charity, to our Most Honored Mother Lamertinie.


MADRID, May 25, 1894.

My Most Honored Mother:

The grace of our Lord be with us forever!

At last we have the pleasure of announcing to you the opening of the Asylum Maria Christina (Carretera de l'Estramadura, No. 34.)

The blessing of the chapel and of the house took place on Sunday, May 20th; the Sisters moved into the house the next day, and Wednesday, the 23rd, our new work was solemnly inaugurated.

The chapel, as well as a hall in which her Majesty was to make a distribution to the children, one hundred and fifty being already registered, had been appropriately decorated by an officer of the palace, and by the ladies of the committee appointed, a few days previous, by the Queen, who reserved for herself the title of president. We were acquainted with these ladies who had been connected with our works, and who had always testified a singular good will towards us.

At this little festival were present: Her Majesty, the Archbishop of Madrid, who entoned the Te Deum, and complimented the Queen on this work; the Archbishop of Sion, bishop of the palace; the governor, the superintendent of the palace; the Alcalde, and the majority of the ladies of honor. Also a large number of Ecclesiastics.
The ceremony was brief, but it gave general satisfaction. Her Majesty distributed to each child, to whom she addressed a few kind words, a loaf of bread, a cake and a piece of money; on leaving, she gave us her purse, the contents of which were to be distributed to the immense crowd that surrounded the house.

In this most abandoned section, the Sisters are called to do great good. May God fill us with the spirit of our holy state, that we may accomplish his designs over us. We earnestly commend this work to your prayers, that our Immaculate Mother may vouchsafe to bless it.

I have the honor to be, in Jesus and Mary Immaculate,

My Most Honored Mother,
Your most humble and obedient daughter,

Sister Pinat,
U. d. o. c. s. o. t. p. s.
ITALY.

Province of Lombardy.

THE DAUGHTERS OF CHARITY
In the Service of the Cholera Patients in the Lazaretto of the Island Asinara.

Sardinia.—Examples are more powerful than precepts; domestic examples more affecting than foreign; those of recent date more touching than those of the past. Under this conviction, we have thought it would be good and useful to expose to the double family of Saint Vincent de Paul, the part which some of our Sisters have taken in the lamentable drama enacted a few months since, on the shores of an obscure and unknown little island of the Mediterranean.

September 21, 1893, the Prefect of Sassari (Sardinia), sent for the Superioress of the civil hospital, directed by the Daughters of Charity, to ascertain, if, in case of necessity, some of her companions could be entrusted with the service of the international lazaretto, which probably would soon be opened in the island of Asinara to receive cholera patients on the arrival of steamers which, it was feared, would bring this contagion. The Superioress was sufficiently acquainted with the intentions of her Major Superiors and the dispositions of the Community in such emergencies, to assert that if necessity required it, he could rely upon the services of the Daughters of Charity who would generously hasten wherever assistance was needed.

On returning to the hospital, the first care of the Sister Servant was to notify the Visitatrix of the intended
project, soliciting for her own tranquility of mind, a prompt reply. This reply had not yet arrived (well understood that it would be affirmative), when on the 25th instant, about noon, the Prefect informed the Superioress that a steamer suspected of having cholera among its passengers, was approaching, and would land its sick the next day at Asinara; consequently, it was urgent that the Sisters whom she had appointed, should set out immediately with two infirmarians, in order to be ready to give prompt succor at the moment of landing. The Superioress at once called the three Sisters whom she had designated in her mind, and imparted to them the pressing order received from the authorities. Happy and grateful for this choice and privilege, they blessed God and their Superioress, and in all haste prepared their scant baggage.

Desirous of commencing in the greatest purity of soul, the holy work which the God of all charity had confided to them, one of the Priests of the Mission established at Sassari, was requested to come to the hospital to hear their confession, although it was only two days since their last. After receiving the sacrament, all three prostrate at the feet of the son of Saint Vincent, their common father, asked a special blessing which he gave them while his own soul was filled with holy envy, which was shared by all the Sisters of the hospital. Not knowing what facility would be afforded them for approaching the Sacrament of Penance, or whether they would have an appointed confessor, the Missionary gave full permission to receive the Bread of Angels whenever it was possible, in order to increase in their hearts the sacred fire of divine charity.

Very early on the morning of the 26th, the three Sisters who had been selected, having received holy communion, took leave of their companions whom obedience alone prevented from following them, and, accompanied by their Superioress, they commenced their journey
calm, peaceful, and disposed to sacrifice their life in the cause of charity, if such were the holy will of God. Having reached Porto-Torres, the good Superioress, who was deeply affected, and whose heart was divided between the double sentiment of grief and consolation, bade a last adieu to her dear companions, who, with the two infirmarians, took their places in a miserable sail-boat which, every twenty-four hours, effected transport service between Porto-Torres and Asinara.

It was then about eight o'clock, A. M.; the wind was high and the sea rough. The voyage was long, uncomfortable and most disagreeable. After a sail of six hours, the Sisters landed and were suitably received by the officers in the service of the penal colony established in the island a few years since. They were at once conducted to a small habitation which had been assigned them, at a distance of ten minutes' walk from the lazaretto, which was situated in a more rugged place in the midst of heath and other wild shrubbery. Shortly after their arrival, the sanitary director of the lazaretto called upon the Sisters, and inquired if they were satisfied with the apartments that had been prepared for them; they replied affirmatively, but added humbly, that they would much prefer to be lodged in the lazaretto itself, so as to be able to attend the sick poor more promptly. This desire was immediately granted, and it was the source of great satisfaction to the authorities. That very evening they were conducted to the lazaretto and apartments placed at their disposal. The keys of all the offices—kitchen, pharmacy, laundry, were then delivered to them and full powers conferred. A purveyor was appointed to procure whatever was needed, with the sole condition, that the Sisters would keep an exact account of receipts and expenditures—all which was faithfully accomplished, and the statement was placed in the hands of the local authority before the departure of the Sisters from the island.
The Sisters were very anxious to ascertain if there was a chapel in the hospital, and if holy Mass would be celebrated every day. But what was their astonishment and grief, when, contrary to all that had been stipulated before their departure from Sassari, they learned that the lazaretto had neither chapel nor chaplain. There was but one chapel on the island, and that was at the penal prison, distant from the lazaretto about two hours' travel on horse-back, over a rugged and stony road! What was to be done? . . . . They wrote immediately to the Superioress. On the announcement of this singular and painful state of affairs, one of the Missionaries called on the Archbishop of Sassari and obtained permission to set out at once for the lazaretto, furnished with the necessary faculties to bless an apartment which he would consider most suitable for a chapel, and to give the succors of his holy ministry to the Sisters and to the cholera patients.

However, before starting, and simply out of courtesy, a telegram was sent to the authorities of the lazaretto to notify them of the intended visit of the Missionary. A response was received, stating that the visit was useless, as the ambulance was not provided with what was necessary for the celebration of Mass. A second telegram sent from Sassari, gave information that the Priest would be furnished with all things needful to offer the holy Sacrifice; a second response arrived, objecting that insurmountable difficulties were opposed to the coming of the Missionary. After these telegrams, there was an exchange of letters, but all to no purpose, and the Missionaries and the Sisters were obliged to make an act of resignation!

Now, what was the difficulty? No other, it seems, than want of space; there was no apartment in the hospital which could be converted into a chapel. But, quite near the lazaretto, there was a beautiful and spacious building in which were many rooms destined
for the use of the members of the board. How, then, could this impossibility be explained? . . . Alas! it was only a repetition of the old story of Saint Joseph and his Holy Spouse in search of an humble shelter in Bethlehem! We need investigate no further; for those who understand the spirit of the present age, it is not difficult to find a clue to the mystery. . . .

On the morning of September 27th, anniversary of the death of Saint Vincent, a day so dear to his double family, the Sisters on rising made their prayer in common; but for the first time since their entrance into the Community, they were compelled to fast from the Bread of Angels! However, the manna did not fail in the desert, and the three daughters of Saint Vincent remembered this consoling maxim of their Holy Founder and Father, "that the Lord is a continual communion in souls who do his will."

The lazaretto, on the arrival of the Sisters, had but two patients, but ere long it was filled to overflowing. During the fifty days and more of their sojourn at Asinara, a large number of ships arrived at short intervals for quarantine. Among these were four large steamers, the Charles Raggio, the Remus, the Vincent-Florio, and the "Andre-Doria," charged with a great number of passengers, consisting, for the most part, of entire families from Italy and Germany.

On this same day, September 27th, the Charles Raggio was the first to arrive with twelve hundred passengers, besides the crew. During its passage from Naples to Grand-Isle (Brazil), three hundred had died. Inhumanly repulsed by this government, which did not permit anchor to be cast in port, thirty-eight others died on the return passage to Asinara. Thirty of the sick were landed and carried immediately to the lazaretto; in the number was the physician of the vessel.

October 9th, the second large steamer, the Remus, came into port, which, having had three deaths in the
passage from Italy, was also refused at Grand-Isle, and on the return passage, sixty-three of the passengers died. Twenty patients were carried to the ambulance, for the most part, women and children.

October 14th, the Vincent-Florio reached Asinara, having on board one thousand four hundred passengers; this vessel also had been forced to return; and during this second passage, forty-two had died; so great was the number of the sick, that the lazaretto could not accommodate them.

October 19th, the “Andre-Doria” having also been repulsed, like the three former vessels from the same port, arrived at Asinara with twelve hundred passengers. During the voyage going and returning, seventy-three persons had died. Only a limited number of the poor and suffering passengers could be received into the ambulance. On some days more than a hundred patients were admitted; others not so seriously ill, were cared for, as well as possible, in tents.

It was truly heart-rending to see these poor emigrants who, having set out from their country and their homes a few months previous, expecting to better their condition, and to return at a future day to enjoy in repose the fruit of their labors, thus extended on a desert shore, in such want and distress! The paltry little sum which they had gathered by privation and hard work, or by the sale of their little property, had all been spent in a prolonged and useless navigation; health, the only resource of the laborer, was hopelessly lost, or at least, it was so shattered, that months would not suffice to restore strength! And the saddest feature in the case was to see the dearest objects of their affection—wife, husband, children, father, mother, suffer, languish, and then die in frightful convulsions!... They had seen these cherished beings transferred from the funeral plank to the bosom of the ocean! These recollections were ever present to the minds of these
unhappy creatures, and wrung their hearts with grief! If, at least, they had enjoyed the consolation of knowing that their dear ones had departed this life assisted by the succors of our holy Religion! But, on these vessels, so well supplied with provisions for a long journey, there was no Priest to speak of heaven to the dying, to assure them of forgiveness on the part of God, to console and soothe them in their agony.

It is easy to surmise the occupations that filled up the days of the Sisters. They rose at an early hour, made their morning prayer in common, and anticipated as far as they could, the other exercises of the day, well aware that later they would have no opportunity for the performance of them. The soul and heart being refreshed by prayer, they generously commenced their labors so repugnant to nature. The four small wards of the lazaretto were so crowded that there was scarcely room to pass between the beds. To their personal labor, which attendance on the cholera patients necessitated, the Sisters added the assiduous care of disinfection. Frequently it was one or two o'clock before the Sisters could find a few moments to take their repast; and in the evening, it was only towards ten or eleven o'clock and sometimes later, that they left their poor sick to take a little repose.

But the grace of Him for whose love they thus spent themselves, so sustained their strength and courage, that they were never in better health, nor more religiously joyful than during these days of hardship and trial. They verified in themselves these words of our Lord: "Where two or three are assembled in my name, there I am in the midst of them;" and these other words of the Apostle of love: "God is charity, and he who dwells in charity, dwells in God, and God in him."

However, the divine Master who, on the one hand so visibly supported them, did not fail to give them a share of the bitter chalice with which his heart was drenched
in the garden of Gethsemane. We stated that there was no chaplain in the lazaretto, and the Priest who attended the penal prison was so far distant, that he could seldom reach the hospital in time to administer the sacraments to the cholera patients. The Sisters, consequently, had the grief to see them die deprived of his ministry! Very few were able to make their confession and receive Extreme Unction, and not one received the Holy Viaticum! And, nevertheless, all were in the best dispositions...

Some of these poor people were Austrians; they could understand no one, and they could not make themselves understood to any extent; but at the sight of the crucifix which the Sister held before them, they raised their hands and exclaimed in moving accents of faith and fervor which edified all around them: “I Catholic! I Catholic! to die Catholic!” As far as possible, the Daughters of Charity endeavored to excite in the hearts of the dying Christians, sentiments of faith, hope, charity and resignation; and they had the consolation to see that their suggestions were well received. It seemed indeed that our good God himself prepared these souls for their last passage; and that, if on the one hand, their spiritual privations were very great, on the other, infinite mercy was ready to receive them into eternal rest, after the terrible sufferings and anguish through which they had passed.

From the 30th of October to the 4th of November, the mortality was at its height, above all, with women and children. How many heart-rending scenes! We remember the particular case of the death of a young woman eighteen years of age who had been married scarcely three months!

In concluding this little narration, it is pleasant to note the testimony rendered by the correspondent of the New Sardinia, a journal conspicuous for its hostile spirit. In speaking of the assistance given by the Sis-
ters to the unhappy victims of the cholera, he says: "The Sisters at Asinara make continual sacrifices, and bestow upon the cholera-stricken patients the most assiduous and tender care." These few words coming from such a source, speak volumes.

As the scourge had almost entirely disappeared, the Sisters were ready to leave the lazaretto. The patients restored to comparative health, were leaving daily for their own country. Thirty-three remained under treatment, but they were out of danger, except two of the number whose condition was considered by the physicians hopeless. The Sisters, therefore, were free to leave, November 15th, at which date they sailed for Porto-Torres. They arrived safely at Sassari after a pleasant voyage, and were received by their Superioress and companions with transports of joy and with hearts full of gratitude to God, who had restored all three safe, and in as good health as when they set out for this sacred and memorable Mission!"
REPORT OF THE MISSIONS.

By Rev. Father Bettembourg, Procurator General of the Congregation.

PROVINCE OF CONSTANTINOPLE.

(Continued.)

Constantinople.—French hospital. Twenty Sisters. The hospital, properly called the Misericorde, comprises classes, industrial school, and patronages.

The hospital is dependent on French administration, which is sometimes favorable to the Sisters, at others, inclined to laicization; everything rests with the president, who enjoys the privileges of a French Ambassador.

Mr. de Montbello was much in favor of the Sisters; this was well known and no one opposed it; the case is the same since the arrival of Mr. Cambon.

But in the intervening period, the Sisters had to contend with difficulties of all kinds; there was even question of dismissing them absolutely, as we have often witnessed in France. It was objected that for hygienic considerations, a school could not be tolerated in the vicinity of a hospital. Then it was, that in a foreign country, in presence of the enemies of religion and of France, a French administration under the presidency of a French Ambassador, in formal opposition to the letter of treaty, and to the express intentions of the benefactors, a school exclusively French, was removed from its locality!

This school would certainly have been utterly destroyed, to the great satisfaction of the Protestants.
and Schismatics, if the Daughters of Charity, listening rather to the promptings of zeal than to the rules of prudence, had not secured a property valued at sixty-five thousand francs, in the quarter Taxim. It was a heavy expense to incur, but we could not suffer the most flourishing work in the city of Constantinople to perish, for nearly five hundred children attended the classes.

To our remonstrances the Superioress replied: "In the situation in which I was placed, it was impossible for me to follow the rules of official, prudent, administrative and well-regulated charity; in order to save our works I was compelled to exercise a charity apparently absurd!"

What could we answer to such reasoning? God visibly blessed this audacious charity.

During the last year there was a decided change for the better, owing to the benevolent dispositions of the present administration, and of the President, Mr. Cambon, Ambassador of France.

The French hospital was in a deplorable and disgraceful condition; all the great nations, our competitors in the East, have erected palatial edifices which serve as National hospitals. France seems to have resigned this commission into the hands of her patriotic and devoted religious of both sexes; these indeed might have spared their country the shame of this neglect, had their efforts not been thwarted by ill-will and countless difficulties which it would be useless to mention in this report.

However this may have been in the past, Mr. and Madame de Montbello were much interested in the construction of a French hospital in Constantinople, which would be worthy in the East, of the hospitable renown of France. Upon their application, the government appropriated to this effect a legacy at its disposal.
Mr. Cambon satisfactorily settled all the difficulties affecting the security of the legacy. The new hospital is in course of erection. To carry out the plan decided upon, the Sisters were obliged to yield the property which they had procured for school purposes; they did not wish to put any obstacle in the way, therefore they purchased a new house entirely separated from the hospital, and they have occupied it since the last vacation. The administration has been most benevolent and generous in negotiating this affair. "Our works," writes the Superioress, "will surely gain by this transfer."

Hence, in the quarter Taxim, there are two houses of the Daughters of Charity. The French hospital, wherein eight hundred patients were received during the last year, and St. Vincent's House, in which the school and other works of charity, and the Propaganda, are established. This last mentioned is entirely supported by the Propagation of the Faith.

Hospital of Peace.—Twenty-two Sisters. This establishment comprises a hospital and an asylum for the insane of both sexes, to the number of one hundred and nineteen; an orphanage of eighty-five boys, and industrial schools and classes for the girls of the quarter, numbering in all at least two hundred and fifty. This establishment, which was founded immediately after the Crimean war, is entirely out of repair; there is a necessity to reconstruct it, but resources are wanting. Meanwhile, we are forced to provide as well as we can for the preservation of these multiplied and diversified works; we are of course much inconvenienced, but we suffer and pray. The Orphans, after their first communion, apply to various trades according to their taste and aptitude.

Hospital Géremiah.—Six Sisters and three infirmarys. Six hundred patients were received and nursed in this little hospital, during the course of the year.
In the dispensary attached to the hospital, the physicians give gratuitous services every day, and the Sisters have attended as many as eighteen thousand patients, and given attention to two thousand persons afflicted with sore eyes.

The Hospital Gérémiah, the smallest and I might say, the most neglected of all the works of Constantinople, is situated in a remote quarter of the city. It is in the midst of the poor; it is known and frequented only by the poor. And, nevertheless, despite its limited capacity and its poverty, it hopes, the Sisters write, in proportion to its strength, to extend the reign of God, and prove to the infidels and countless schismatics with whom we come in contact, how far superior to Islamism is the true faith. But, alas! how often we are obliged to refuse both Greeks and Turks, because they have not the means to pay the modest sum which we are forced to demand; how my heart bleeds to say to them: “Go to Balourli (the Greek hospital), there you will have nothing to pay.” They answer, weeping: But it is not the same at Balourli as here! “We know, said a poor woman, that here you take good care of the sick, and my son would be cured.”

“Our dispensary is also well-known and patronized. On one occasion, when I was in a remote part of Constantinople, a Turkish woman sent me word by a merchant, that her son had been wounded, and she wished to take him the next day to the dispensary. Our Catholics in this quarter are numerous and destitute; what can I do when they come and say: “I have nothing; I cannot take care of my sick! I am a Catholic,—how can I take him to the Greek hospital?”

The people are very anxious to have a school in this section; I am confident it would do an immense good. “Why do you not open a school?” they ask us; “we cannot send our little children so far away; we are obliged to place them with the Greeks; this is very
hard; but if you had a school, we could send them to you."

Hospital for Artisans.—Seven Sisters, ten infirmarians or domestics. Old people of both sexes to the number of one hundred and thirty.

About eighty children come to the little Asile which was opened at the request of the families in the quarter; a dispensary has also been opened and many apply for aid. The hospital, properly speaking, is at the expense of a benevolent and devoted administration, but whose financial resources are insufficient. The two other works, namely, the Asile and the dispensary, are independent of these gentlemen; the Sisters hold themselves responsible.

The houses of Bébeck, Brousse and Scutari, outside of Constantinople, radiate from this centre of charity.

Bébeck.—Six Sisters, two hundred children, a dispensary. This establishment is very poor; the house, a wooden building, is in a very dilapidated condition. The very existence of the work has been threatened many times by the suggestion of entirely reconstructing the establishment. We hesitate, considering the immense good which the Sisters effect in this portion of the shores of the Bosphorus. They maintain and strengthen religious sentiments in the Catholics of these parts, who, without them, would be totally abandoned; they exercise a salutary and even friendly influence over the schismatics.

The Sisters’ chapel serves as a church for the Catholics of Bébeck and the vicinity; this necessitates the residence of two chaplains, the one Latin, the other Armenian.

Brousse.—Eight Sisters; one hundred and eighty children in the school; one hundred patients in the small hospital; six thousand poor are attended at the dispensary. All the works of the Daughters of Charity are here united; resources do not authorize any extension of the same.
At Brousse, the Sisters devote themselves to the labors of their vocation, at the cost of untold personal sacrifices, seeking by this means and by the blessings of heaven, to obtain a proportion of the advantages which abundant resources enable the Protestants to procure. These everywhere in the East are the most formidable adversaries with whom the Daughters of Charity have to contend; but in this place, more than in others, they seek to impede their action. They have four establishments in Brousse for orphans and for extern children; they have recently opened a dispensary, in which a physician gives gratuitously advice and remedies. It is easy to understand how severe is the struggle under the circumstances. But our Sisters are courageous; in the God whom they serve in all sincerity of heart, they place their hope and look to him for success.

Scutari.—Five Sisters; one hundred and twenty-six children in the school, and three thousand poor visited and attended. This house was established in 1884, at the repeated request of Bishop Rotelli. He had in view to procure a Christian education and elementary instruction for the Catholic children of the city who, otherwise, might be tempted to apply to the Protestants and heretics, who have there many flourishing schools.

In Constantinople and in the vicinity, forty-one Missionaries and numerous Daughters of Charity, divided among fourteen establishments, labor most zealously in the various works of their vocation, in the very stronghold of Mahometanism and schism.

Macedonia and Greece.

I. Missionaries. Salonica.—The Latin Mission which is the parish of the city, is served by seven Missionaries: four Priests and three Brothers. The city being large, and the Catholics scattered in small numbers throughout the city, the ministry is difficult and fa-
tiguing. The principal church and the residence of the Missionaries are about central; our confrères have erected two modest chapels which render great service to the Catholics of these sections.

The number of the faithful increases every year; at present there are about three thousand; the Italians are in the majority, the Germans rank second; this colony has become much more important since the construction of the railway which connects Salonica with Austria, by the Serbia.

The diversity of nationalities renders the exercise of the ministry very difficult. At present the Italians have schools and a hospital in the charge of the Italian congregations, exclusively for the children and the sick, of their own nation.

The Missionaries of Salonica have been compelled to go security for the purchase of land necessary for the enlargement of their church, and also for a locality for the accommodation of the Brothers of the Christian Schools, and their numerous pupils.

Zeitenlick. Bulgarian Seminary.—Six Missionaries and four Brothers; fifty pupils. The object of this establishment is the education of young Bulgarians, to make of them, if God vouchsafes to bless your alms and our efforts, good Priests, and zealous, able and Christian school masters. In the mission of Macedonia the employment of these two levers is necessary to elevate this poor nation from the profound ignorance in which the Greek schism has jealously retained it.

Monastir.—Three Priests and two Brothers. The Missionaries direct a school for the children of Albania and Wallachia. Father Faveyrial, a Missionary, gained great influence here, and he was requested to give lessons of philosophy in the Greek lyceum; this he agreed to do. Many of his pupils afterwards went to Paris to continue their studies in the government schools. Besides the occupations to which our con-
frères devote themselves with ardent zeal in the hope of speedily arousing a desire of the Catholic faith, they are obliged to undertake frequent journeys through this mountainous country, to sustain, encourage and defend the Catholics scattered among the schismatics. While writing this report, we have received tidings of the death of Father Faveyrial. The chief of the Wallachian movement, in asking for one to replace the deceased, says that this loss is a national calamity.

Cavalla.—Two Priests and one Brother. This mission has been established only a few years and has, as yet, but two special works. The first procures the succors of religion for the Catholic population of Cavalla, of Xanthia, of Serrès, of Drama, etc.; all these localities, in which hundreds of Catholics are dispersed, are at a distance of more than a hundred kilometres from Cavalla. The number of Christians is small, but our confrères are encouraged by the good resulting from their zealous efforts. Not only does their presence maintain the Catholics in their faith, but their influence over the Turks and schismatics is gaining ascendency.

The second work to which our confrères are devoted is a school; it numbers fifty pupils. Catholics, Schismatics, Jews and Mussulmans sit side by side. This mission is but in its infancy, as I have said; our confrères reside in rented houses of greater or less convenience.

II. Daughters of Charity. Salonica.—A Misericorde and hospital. Twenty-three Sisters; twelve employees; one hundred and fifty-three children in the school; forty orphan girls. Ten thousand poor have come to the dispensary; one thousand four hundred patients at the hospital.

The various and principal works of the establishment comprise:

1. Schools.—Although all the pupils learn French, the Sisters have been obliged to multiply their classes
on account of nationalities; thus, the Italians send their children to the Sisters on condition that they will be taught in their own language, and by a Sister of their own country; it is pretty much the same with the Germans. The Sisters are consequently obliged to unite with untiring devotedness, great circumspection, to avoid giving offence to any one.

2. The Dispensary.—This is one of the most frequented in the East; daily three hundred persons of both sexes are gratuitously attended; Jews, Turks, Greeks, Bulgarians, etc.; ... they come in crowds and always manifest the highest respect for the Sisters.

3. The Hospital.—For several years the Catholics of Salonica had been anxious for a hospital. The Turks, Jews and Greeks had their respective hospitals; the Catholics alone were without one; or, at least, the house destined for the purpose scarcely deserved this name. Moreover, the Catholic colony had much increased since the establishment of the railway. A great number of the laborers were Austrians, and, for the most part, Catholics; therefore the necessity of a good hospital became more and more urgent. But where could resources be found for such an undertaking, notwithstanding the evident necessity?

A political or national view of the matter brought to light difficulties without affording any solution of them.

Thus, things seemed destined to continue in the same track, when Sister Pucci, in an impulse of charity which elicited the admiration of all the people, waived the difficulties of money and nationality.

She proposed to her companions to take up their residence in the old building decorated with the title of hospital, and yield their house, which was spacious and convenient, and their services, still more valuable and extensive, to men of good will, who desired to establish a Catholic and international hospital in Salonica. This proposal was a triumph for the Sisters as
well as for the whole city. They went to work, vacated their former house, and established themselves in the one for which they had exchanged their own; thus Salonica has now a hospital; this means, that Catholics will not die with the Greeks, Jews and Turks, too often, alas! after apostatizing; they will die as Christians in their own hospital; Greeks and Jews will also come and receive more than physical care. This was on the part of the Sisters the grandest movement of the year in Salonica. But to effect it, they were obliged to open an account with the bank of Providence.

4. The Orphanage.—This was established in the house of the Sisters. On exchanging houses, the Sisters desired to separate the works to which their immediate attention was called. With a view to economy, the orphanage was transferred to Calamari. There also the expense was enormous, far exceeding their resources.

5. Despite this increase of responsibility, the Sisters would not relinquish so important a work as that of visiting the poor in their own homes, a work which was always a source of great consolation to them. They make no distinction of families; the Mussulman governor permits them even to visit the prisons.

The cause of religion has made considerable advancement in Salonica.

Saint Vincent of Macedonia.—Seven Sisters; thirty-five orphan boys; twenty-five infants in the Crèche.

This house is situated near the Bulgarian Seminary, and the Crèche and the boys' asylum may be considered as a branch of the house in the city.

The Sisters of this establishment render valuable services to the Bulgarian Seminary; they attend to the laundry and wardrobe of this institution. The orphans, brought up with the Sisters, are afterwards employed under the direction of our Brothers, in the labors of the farm; some learn a trade, that of shoemaker, car-
penter, tailor, etc. It is, therefore, evident to all that we endeavor, in the Bulgarian Seminary, to gain all we can to defray the expense of purchase and support.

Koukousch.—Eight Sisters; one hundred and thirty-two children in the schools; ten thousand, two hundred and seven poor people, without distinction of creed, are attended at the dispensary; numerous visits to the poor in their homes; care of the churches attached to fifteen villages. Besides all this, the Superiorress, Sister Pourtalès, has also organized a Normal school for young girls selected from the best families. After completing their course of study, the greater number of these young persons return to their own villages and open school under the protection of their family.

At Koukousch, the Sisters are forced to comply with Bulgarian customs; they observe the rigorous abstinence of four Lents, have as their chaplain a pope who hears confessions and celebrates Mass according to the Slavonic rite, and to assist them in the liturgical prayers, they have books written only in the ancient language; but happily, Sister Pourtalès is able to translate and explain them to her companions.

“The only drawback to the development of the works of the establishment, writes the Superiorress, is the want of resources and of Sisters. The interne Normal school, the school for externs, and the dispensary, are entirely gratuitous. The poverty of the Bulgarians, who, with the Turks, compose the population, does not permit us to ask the least compensation for the schools, the pharmacy or the churches.”

Before passing to Asia, it is desirable to say a few words regarding the houses of Santorim and of Syra.

Santorim.—Two Priests; two Brothers; sixty pupils in the school. The Missionaries discharge the duties of their ministry among the Catholics of the island of Santorim and the adjacent islands. Rev. Father Gan-
zente has spent more than forty years in the Archipel­ago; he enjoys the merited influence of a devotedness so unreserved and persevering.

Santorim.—Thirteen Sisters; two hundred and fif­teen children in the school; one hundred and sixty patients in the hospital; sixteen old people; forty orphan girls; fourteen thousand five hundred poor received at the dispensary; an industrial school; visits to the poor in their homes, etc. From this enumeration of works, it is easy to see how vast is the field laid open to the zeal of the Sisters, in this island. All the works of the Community have been introduced here, even the care of Foundlings.

The Sisters are indeed a true Providence for these poor inhabitants of Santorim and the neighboring islands; if religion prospers, it is in a great measure due to their presence, their zeal and devotedness. Good Sister Gillot, who has celebrated her fiftieth year of sojourn in this island, is universally beloved and respected. This situation, so advantageous to the cause of religion, has the sorrowful privilege of being almost the only one in Greece and in the Archipelago.

The dissenters, writes the worthy Sister, without be­ing directly hostile, are much attached to their preju­dices, but all their objections against our holy Religion vanish when they behold the consoling effects of Catholic charity. Then, adds the Sister, they fear not to express publicly their regret for having been engendered in the bosom of schism, in which they de­clare there is no charity; and they accuse their papas of leaving them in the most profound ignorance of the Christian truths.”

Syra.—The Daughters of Charity have here two small establishments: a hospital and a school. At the hospital, four Sisters have nursed eighty patients; they have received eleven thousand, nine hundred and thirty at the dispensary, and besides have visited three thousand families.
Four Sisters are engaged in the school with seventy-five pupils. The Daughters of Charity have been in Syra only since 1885, but they have already won universal sympathy. The director of the Greek hospital and the superintendent of the prisons have declared that their doors shall be opened to them, because they are convinced that they do only what is right.

Smyrna, Bournabat, etc.

Smyrna. **College of the Sacred Heart.** — Fifteen Priests, four Brothers; one hundred and thirty pupils, eighty of this number are boarders. The program of studies is the same as that of the second grade in France. The Missionaries have beheld their efforts crowned with the most consoling results; all the young men whom they have sent to Athens to pass examination before the members of the French School, for the title of bachelor, have been admitted. The director of the French School testifies that of all the pupils of the East who have undergone the examination, the pupils of the College of Smyrna obtained the highest percentage. This success is all the more gratifying to us, as the expenses incurred for the reconstruction of this establishment weigh heavily upon us.

Besides the duties of the college, our confrères, discharge also the functions of their ministry in their chapel, which has the largest attendance in the city, and in the various houses of the Daughters of Charity in Smyrna, Boudja and Bournabat.

Smyrna. **House of Mary.** — Thirty-two Sisters; four hundred and fourteen children divided into eight classes; forty-five female orphans; seventeen thousand poor attended at the dispensary; numerous visits to the poor in their own homes; infants provided with nurses; industrial school, and a fine patronage of two hundred and sixty young girls. The good operated by this establishment, the most ancient of all those in
the East, is incalculable. From the works that are carried on, we may judge of the numbers that daily visit the establishment. The House of Mary is the house of all the poor of Smyrna; they repair thither in long processions every morning.

In the course of this summer (1893), sickness has made frightful ravages among the poorer classes of the city. The cholera, although of a mild stamp, caused the city to be deserted; the rich went to Europe, or took refuge in the country; ships were debarred from entering port until passing through the thousand formalities exacted by the board of health; so that commerce ceased at Smyrna during that year. Up to last month (December) there remained in the place only the poor, destitute of resources, and the Daughters of Charity who, in the impossibility of furnishing needful succor, were compelled, under the circumstances, to contract heavy debts.

Smyrna. French Hospital.—Thirteen Sisters; one hundred patients; two hundred and seventy-three children in the school; nine thousand poor assisted at the dispensary.

Under the name of French Hospital are comprised two distinct works: 1. The Hospital proper, which belongs to the French government; it is served by four Sisters. 2. The works inaugurated by the Daughters of Charity independently of the concurrence and support of the French government; these works comprise schools, an ouvroir, a dispensary, and finally, visits to the poor of the locality.

The Superioress, Sister Graucey, writes: "Our section is one of the most destitute in Smyrna; it numbers thousands of poor. Besides the Catholics, there are Turks, Jews, Armenians, &c.; but, when the suffering, under what name soever, implore assistance, and appear in our dispensary, how could we reject them!"

Smyrna. Hospital St. Anthony.—Ten Sisters; five
hundred patients; twenty old men, and twenty-eight insane.

This hospital is under an administration composed of the wealthiest Catholics of Smyrna. The house is supported by means of subscriptions, lotteries and bazaars. At the French hospital, only the French or the protégés of France are admitted; but here, all poor Catholics are received.

Nor does a year pass without admitting Protestants, Schismatics, Jews and even Mahometans who not un-frequently find with health of body, the more precious health of the soul.

Smyrna. Saint Joseph's Orphanage.—Fourteen Sisters; one hundred and fifty-three orphans of both sexes.

This is a branch of the House of Mary in the city; for want of space and for sanitary considerations, the orphanage was established at a little distance from Smyrna. It is at present a very fine institution. The buildings of the asylum and the chapel stand in the midst of a plain of thirty or forty acres covered with vines, olive trees, etc. . . A certain number of the orphan boys cultivate the farm; others are employed in various trades—shoemakers, tailors, carpenters and bakers. The girls are engaged in the wash-house and laundry. After their preliminary studies and their years of apprenticeship, the male and female orphans continue in the house in quality of laborers, and receive pay as such. I must say, that in general, these children entertain a deep attachment for the Sisters, and the institution. They gladly spend here some days; well understood, that during their sojourn, how short soever it be, the Sisters seek to renew them in their good resolutions of conducting themselves as true Christians.

Bournabat.—Thirteen Sisters; one hundred and eighty children in the school; ten thousand eight hun-
dred and six poor attended at the dispensary; visits to the poor in their homes.

Bournabat is situated eight kilometres from Smyrna; it numbers twenty thousand souls; many Catholic families reside there, because it is more agreeable than the city, and less expensive.

It was highly detrimental to these Catholic families to be left in close contact with Greeks, Musselmans, and, above all, with Protestants, without doing something to preserve them in their faith. It was in this view that the house was established. The German Protestants, who have a strong foothold in Smyrna, have a suburban institution at Bournabat which comprises schools for boys and girls; they have also opened a pharmacy. A great number of Catholics has been won over to them. It was with the hope of reclaiming these, and of preserving others, that the Sisters were induced to found this new house, for no one else thought of it.

In order more effectually to combat the influence of the Protestants, the Daughters of Charity have inaugurated similar works; they have, therefore, charged themselves with a school for girls and boys, extern ouvröirs, a dispensary, a pharmacy, a patronage, a class of Catechism, and visits to the poor and sick. And, with thanksgiving to God, I must add, that these efforts are not without success; Protestant influence has much declined. This result has been obtained at the cost of hard struggle and trials of all kinds. If it has taken years to attain it, the fault is a want of resources.

Boudja.—Nine Sisters; one hundred and thirty children in the classes; an industrial school, pharmacy and dispensary; visits to the poor in their own homes.

Boudja is also a short distance from Smyrna; the works of the Sisters here are similar. The struggle in this locality is not with Protestants, whose influence is very weak; but the Schismatic Greeks do all they can
to paralyze the action of the Sisters. Deprived of the Sisters, Catholicity would soon disappear from Boudja.

Immediately after the earthquake of 1880, the Sisters of Boudja were obliged to borrow money to defray the expense of repairing their house, which was falling into ruin; by the strictest economy, they have annually reduced the debt, but they are still much embarrassed.

Aiden.—Six Sisters; eighty-five children in the school, twenty-five boys and sixty girls; thirteen thousand poor are attended at the dispensary; numerous visits to the poor in their homes.

This city is distant from Smyrna about eight hours’ travel by rail. With the exception of the house of the Daughters of Charity, very few vestiges of Catholicity can be found in this place, and, nevertheless, there are many Catholics in the city and in the interior of the country. The Sisters write that their greatest sorrow, in their isolation, is to see Catholic families, animated with good will, completely abandoned as far as religious interests are concerned. It would not be prudent for them to undertake to instruct these poor people, and strengthen them in the faith. Hence, another plan is in contemplation. The Sisters purpose to open a day school for the children of these families whom they hope to regenerate in the faith by the Christian education of children. This work, of course, will be gratuitous, for all these families are poor.

The influence of the Sisters at Aiden extends not only over the Catholics, Jews and Schismatics, but it affects the Mussulman population to an extent almost incredible. The Pascha himself sends his children, grown boys and young ladies, to take lessons from the Sisters.

(To be continued.)
My Most Honored Father:

Your blessing if you please!

I confided only a few words to the courier whom we sent to Nan-tchang to announce the death of Rev. Father Anot, to Rev. Father Meugniot, who would thence transmit by telegram to Paris.

Although several months appeared to foreshadow this bereavement, yet the end came sooner than we expected. I had started for the Mission not far from our residence, and having received no news during two weeks, I tranquilly continued my labors, when, on the 20th inst., Rev. Father Donjoux summoned me in haste, informing me that our venerated patient was drawing near his end. I could not set out until the following day, and before my departure, a second courier brought me the sad tidings of his death.

Although for several months our venerated Father Anot had suffered from a painful suffocation, so calm and peaceful was the end that Father Donjoux, who had assisted him, and who still knelt in prayer at the
foot of the bed, knew not at what precise moment he ceased to breathe. It was between two and half-past A. M. on the feast of the Presentation of the Blessed Virgin Mary.

From the moment in which you placed upon my weak shoulders the charge of this interesting Vicariate, I have dreaded the day when I must make to you this sad announcement. I thank divine Providence for having delayed it for eight years. Undoubtedly our good God could bestow no greater favor upon the Vicariate, as well as upon myself personally, than to preserve to us for so long a time this incomparable veteran. Praedicavit satis by his deference towards all his superiors; and when our Priests and our Christians saw this venerable old man of seventy-eight years prostrate himself at my feet, my authority had need of no other recommendation. But he has left us many other examples which our hearts desire to portray in a more extended notice.

He was accustomed to say: "A poor man should be interred like the poor;" hence, several times, both in words and in writing, he entreated us to bury him in the most simple manner possible. During the extreme cold of last winter he remained for almost a month hovering between life and death. Amid most distressing spells of suffocation he felt his life ebbing away, while with each succeeding hour his breathing became more difficult. Several times a day the crisis seemed to be renewed; he would then urge us to pray, and repeatedly he solicited absolution. "Ah!" said he, "we must be so pure to see the face of God! If you perceive that I am at the point of death, do not fail to absolve me once more. What a favor our Lord grants me in allowing me to suffer thus! Thanks, my God! Oh! how I dread purgatory! Say to all our Superiors how grateful I am to the Congregation for having admitted me into its bosom, a favor of which I was not
worthy, nor have I ever sufficiently profited by it." He would say to the confrères who visited him: "How kind you are to assist me, to visit me in my illness. You are my visible angels. I beg you to continue your charity; if our good God grants me the favor of being admitted into his holy presence, I shall not forget you; I shall help you to bear the painful burden of the administration, etc., etc." It was difficult for us to reply otherwise than by our tears.

The last months of his life he passed almost exclusively in prayer. Amidst innumerable privations and sufferings, he preserved the most perfect tranquillity, and towards his confrères and those who rendered him any service, he manifested the sweetest gayety. Until the last week of his life he celebrated the holy Mass, neither weakness nor fatigue being able to deprive him of this consolation; and until the eve of his death he recited his office. At his own request, a few hours before he expired, Father Donjoux brought him the holy viaticum. In life and in death, may our Lord render us all like unto this holy confrère! My Most Honored Father, bless your submissive and respectful Son,

Casimir Vic,
Vicar Apostol.
I. S. C. M.

Biographical Notes on the Lamented Father Anot, Communicated by Mgr. Vic.

Rev. Antoine Anot was born May 3, 1814, at Minneville, parish of Soissous. He was admitted into the Congregation of the Mission, Oct. 5, 1838; made his vows Oct. 6, 1840.

He was remarkable both as a child and clerical student, for his amiable disposition and rare virtue. Beneath his modest exterior was concealed the heart of an apostle.

If I mistake not, the news of the glorious death of the magnanimous martyr, John Gabriel Perboyre, Priest
of the Mission, beatified by Leo XIII. 1889, had just reached Paris, when on the day following his ordination, obedience, through the voice of superiors, called Father Anot to replace our hero, his confrère, who had suffered for the faith.

The edicts of a general persecution, published at the commencement of the century and renewed several times afterwards, were in full force here. With greater perfidy and cruelty than ever, did the mandarins exercise their vengeance against the Christians, above all against European Missionaries. The long and painful sufferings of blessed John Gabriel Perboyre bear exceptional witness to this fact.

Not even for an instant, however, could all this bend the unwavering will of Father Anot, who had resolved to consecrate himself not only to the missions, but to the missions of China, where naught save injuries, distress and martyrdom awaited him. I believe the happiest day of his life was that on which he was informed of his destination for this country, so distant, and at that time so little known in Europe.

He left Paris for Brest, in September, 1842, and in company with two Missionaries from the Foreign Missions of Paris, took passage on the State frigate, La Cléopâtre; but the vessel being delayed, did not sail until Jan., 1843. The task of narrating the wanderings of this long voyage, which was not without its charm, I leave to a more skilful pen. The passengers landed at the five sections of the globe, and at Rio Janeiro, the capital of Brazil, they assisted at the marriage ceremony of the Prince de Joinville.

The sad conflict, termed the Opium War, was ended. Not far from Macao, opposite Canton, the English had just secured possession of the almost deserted island of Hong-Kong, which has since become the finest and wealthiest seaport of the extreme East; the present population of the city itself, numbering three or four
hundred thousand souls. The Almighty had humbled the power of China; five large ports were to open to European commerce. By the stipulations of the treaty, the divers nations of Europe were to share equally in the privileges of the English. Owing, however, to the artifice of the Chinese, it is easy to understand that all this was to remain almost a dead letter.

Louis Phillippe’s government, interesting itself in these matters, sent to China, as ambassador, Mr. Lagrené, who made praiseworthy efforts to ameliorate the condition of the Missionaries. He actually obtained in favor of the Chinese Christians, and of the Missionaries, promises of peace and liberty. Alas! blood was still to flow in China, and the dawn of true liberty was yet far distant. In words only and on paper, was this vast empire as yet open to Europeans.

Along the coasts and even in the interior it was not easy to elude the vigilance of the custom-house officers, who must have received special instructions in regard to the Missionaries. Oftentimes the latter were obliged to conceal themselves in a half-demolished, rickety old junk, into which on every side the water entered; again, to shut themselves up in a chest, and even to hide under bed-covering. The guide who accompanied them sought to procure at some favorable moment, when there was least compromise for their safety, the freedom of an instant, either by night or day, that they might partake of a little nourishment. Then, in order not to be discovered, they were under the necessity of immediately resuming the old position, perhaps even to submit to still greater discomfort. Thus for several months did the Missionaries live, whilst striving to reach the various Christian settlements which had been confided to them. It was only by means of such stratagems that they were able to penetrate into the interior of China. Yet, with all this, their success was far from being complete. Many
were forced to return to Canton after having borne incredible annoyances and all manner of outrages. This explains why Father Anot, after remaining five months at Macao, finding his way into the heart of the Celestial Empire, finally arrived at Kiang-si, only about the end of February, 1844.

At this epoch there was at Kiang-si, only one Vicar Apostolic charged with the administration of the two Provinces, having with him, one Missionary and a few native Priests.

Father Anot had the happiness of receiving his first lessons from Mgr. Rameaux, his Vicar Apostolic, under whose guidance he spent six months. How much he must have regretted not being able to remain longer in the school of so prudent, experienced and courageous a Missionary, who, so far as his health and circumstances would permit, had in the space of two or three years, organized two vast Provinces. Alas! this true apostle died in the following year at Macao, in the prime of life.

Mgr. Larribe, who had been consecrated in the preceding year, now became Vicar Apostolic of Kiang-si, which at this period was separated from the Province Tche-Kiang, henceforth to form a new Vicariate. In order to escape from political disturbances and to shield himself from persecution, Mgr. Larribe withdrew to a Christian settlement concealed in the mountains, at the extremity of the Province. Here he labored most profitably, compiling prayer-books and a Catechism highly valued in many of the missions of China. He thus rendered an immense service, supplying as far as possible, the need of Missionaries to instruct the Christians.

Quite different was to be the duty of Father Anot. Assiduous study had enabled him in a short time to overcome the greatest difficulties of the Chinese language, while a serious illness, which at the outset of
his ministry had brought him to the verge of the grave, thoroughly inured him to the new climate.

It was time to enter and travel through the country, to provide for our Christians so long abandoned; to visit, instruct, encourage the poor neophytes, who as yet enjoyed scarcely any effect of the religious liberty promised at Canton to all the subjects of the Empire. Although less numerous, our Christians were then, as now, scattered over all points of the Province. In consequence of the dearth of Missionaries, Kiang-si was for many years charged with the administration of not a few Christian settlements, bordering on the neighboring Provinces.

Father Anot, who was still young, devoted himself unreservedly to his duties, making no account of the fatigues, privations and disappointments, to be encountered amidst his arduous, thorny and ungrateful labors. The Priests who at different epochs were associated with him, having been soon, either called to their reward or appointed to direct the Seminary, he was for twenty years almost the only European who visited our Christians; a labor sufficient to consume in a few years the strength of seven or eight Missionaries. Always and everywhere, his zeal and energy sustained him. Nearly every year our confrère traversed every section in which a single neophyte might be found. Doubtless his robust constitution, which had become proverbial at Kiang-si, was greatly in his favor. To administer the last sacraments, to hasten from one settlement to another, no matter where urgent needs called him, he would, without the slightest hesitation, walk over the entire distance of fifty or sixty leagues. It was not a rare occurrence for him to travel over very steep mountains, to cross pathways almost inaccessible, to go over incredible distances, leaving far behind his guides and those who carried his baggage.

To enable him to make these long, fatiguing jour-
neys, he had need of great energy and powers of endurance; these he felt that it had entered into the designs of Providence to bestow upon him; hence, they became his unfailing resource in the exercise of his functions. How well he knew how to join to these qualities a tender devotedness, and an unction which enhanced the value and merit of his toil. Nor did our good God leave him without consolation. It was chiefly in this region of Fou-tcheou, where religion is now so flourishing, that he received, instructed, and baptized the first neophytes. He visited them regularly, and they came in crowds before the dawn every morning (they dare not assist publicly at these ceremonies) to recite prayers in common and hear holy Mass; their own homes being two, three, even four leagues distant.

As the result of the transfer or death of several Vicars Apostolic, the direction of the Missions, and in times most difficult, frequently devolved upon Father Anot. To the jealousy of literary men, to the insincerity and ill-will of the mandarins, to calumnies invented by the wicked, oftentimes to the treachery of certain Christians, were added all the horrors and calamities of civil war, which in the Province of Kiang-si, raged for twenty years. Who can enumerate the trials, difficulties, or portray the mental anxiety endured by this estimable Missionary, from 1849 to 1871? He laid the first foundations of the greater number of the establishments which now form the three flourishing Vicariates of Kiang-si. There existed a well-filled Seminary; he also organized the association of the Holy Infancy, which always prospered under his direction. Amid the vicissitudes of rebellion, great vigilance was requisite to preserve as the fruit of so many labors, these good works still in their infancy. Either the rebels or the imperial troops continually harassed all who came in their way.
It would be difficult to say which side exercised the more vexations and greater cruelty against the people; to pillage, burn and slay, seemed to be the frenzy of both parties. How many sleepless nights were passed by this courageous Missionary, not through alarm for his own safety, but to devise means to ensure the lives of his spiritual children.

Frequently he was obliged to leave unfinished his repast, at other times to go from the altar, hastily put aside the sacred vestments, and flee at the approach of armies. Leaving the rest to the care of divine Providence, each one took with him what he was able to carry, of linen, clothing, books, etc. Children from twelve to sixteen years of age, unaccustomed to journey afoot, soon became discouraged and were ready to sink under the fatigue of bearing on their shoulders a package of fifty pounds' weight. Forced by the danger which threatened them, they continued to travel for two or three days in succession in this distressing way, and without rest or food. All had confidence in Father Anot, who being the strongest of the band, was often reduced to the necessity of carrying both the children and their baggage; above all, he had to sustain the courage of these terrified and weary fugitives. Several times he presented himself before the rebel leaders to procure a passport. In these ventures no harm befell him. Who shall describe the mortal anguish endured repeatedly during a score of years? Sometimes, however, he had the satisfaction of being able to preserve uninjured, all the establishments which he had commenced. The countless messengers employed by him to transfer sums of money, both within and beyond the limits of the Province, passed through armies and over camps without ever losing a single coin.

I should mention that he had an assistant and companion worthy of him, in Rev. Father Rouger, who arrived in Kiang-si in 1856, and who was for the space
of twenty years almost exclusively devoted to the di-
rection of the Seminary. His death occurred about
seven years since, while Vicar Apostolic of Southern
Kiang-si. A very interesting and edifying notice on
him has been written.

Father Anot's labors had always been fruitful; but,
as our Superiors had gradually increased the number
of establishments under the charge of our Missionaries
at Kiang-si, towards the close of his apostolate he was
no longer obliged, as formerly, to travel about contin-
ually. Like all great saints, loving to be unknown, he
now quietly directed the home work. Nevertheless, he
accomplished immense good. As from a living and
treasured tradition of the past, his excellent spirit was
transmitted to all his youthful confrères. Notwith-
standing his age and increasing infirmities, the last
year of his life saw him still discharging the duties of
his position. To be reduced to inaction, was to him no
small privation, no trifling sacrifice, although for eight
years, he had been conscious of the progress of the dis-
ease which finally brought him to the grave.

Last January I recalled him to our principal House,
where we might more easily bestow upon him the care
required by his suffering condition. He spent the sum-
mer season in our new residence at Yao-tcheou, where,
as the heat was less intense, some slight comfort might
be found. Towards the end of October he returned to
Fou-tcheou, to this Central House which he had built,
where he had spent himself in labors, where he had
suffered so much, and where he desired to breathe his
last sigh. Here he lingered twenty-eight days.

The acute bronchitis which had troubled him for
several years, now became a real torture; to this was
added an obstinate and incessant cough. The extreme
cold had also brought on a most distressing catarrh,
which greatly oppressed his breathing; yet no com-
plaint escaped his lips; he bore all with admirable
patience. Finally, about 2 o'clock, A. M., November 21st, without agony or struggle, sweetly, as that of an infant, the beautiful soul of this man of God, taking its flight from the worn-out, emaciated body, presented itself before the Sovereign Judge, on the feast of the Presentation of the Blessed Virgin.

On this and the following day, clothed in the sacerdotal ornaments, the body was exposed in the church. How eagerly our Christians pressed around the venerated remains! Our numerous children of the Holy Infancy were also permitted to come; sadly they gazed for the last time upon the features of him whom they regarded with true filial affection. He was indeed their Father, having begotten them in Jesus Christ; for he it was that baptized and instructed them in the sound doctrine of our Holy Mother, the Church; their Father, in many other circumstances, in which they owed to him their preservation, when death seemed inevitable.

On the 23rd we chanted the solemn office, and the bier was borne to the Christian cemetery, distant about one league from our residence. A large cortège accompanied us. Along the entire route the students from the college, with our Christians, rendered perfectly the chant of the Chinese prayers. Outside of the city, we were obliged to pass through two kilometres of the market-place. As the procession advanced, the crowds of curious spectators formed a dense hedge of human beings. These Pagans looked on in mute admiration, or rather they uttered in a low voice only expressions of respect and kind regard; for all the people of the market had been personally acquainted with Father Anot.

Thus did our lamented confrère crown his fifty years' Apostolate, passing in triumph now through places, over which he had so often wearily journeyed unnoticed and unknown.
I venture to express the opinion that during the present century, destined to be the century of the Missions, few apostles will have furnished a career as long, but above all, as fruitful in merits, the recompense of good works. Doubtless he was not entirely alone, and therefore we are not to attribute all the good which has been effected in so many years to him; yet, to him belongs the glory of having laid the foundation of those numerous Christian settlements, now existing in the thirteen departments of the Province of Kiang-si. He is the founder of the Holy Infancy, to which, from the commencement, he imparted an impulse, which neither the civil war, nor political agitation, not even the schemes of the learned, nor of the mandarins could baffle. The degree of prosperity attained might well be emulated in many other Provinces here, of China.

As for talent, he possessed an intelligence slow and sure, which continued to gradually develop even to his old age. He was free from a certain obstinacy not uncommon in persons of his years; admirable, often amazing, were his candor and the readiness with which he accepted the opinions and decisions of his youngest confrères. He entertained no prejudice in regard to any point, nor against any person, and he strove to accomplish good wherever he believed it possible to realize his aim. His writings bear the stamp of loyalty and simplicity, with a vein of originality which must at once captivate the reader.

Among his papers I find several letters from the Cardinal Prefect of the Propaganda, and from our first French Ministers to Pekin. This correspondence manifests the high esteem in which the prudence and discretion of this true Missionary were held both in Pekin and in Rome.

Far more surprising than all the labors filling the fifty years of his apostolate, were the rare modesty and
humility of Father Anot. He was by excellence a man of desires, a man of prayer. This was, it seems to me, the key-note to the character of this true and grand type of a Missionary. This is the most forcible lesson he has left us. He prayed while on his journeys, he prayed at home; he prayed even more during the time of sickness than when in health, as was evident during the last months of his life. His long labors were one unceasing prayer, because he kept himself always united with his God. This was the secret of the immense good, which, during his long career, the divine Master was pleased to operate through this faithful servant.
PROVINCE OF SYRIA.


THE GOSPEL PREACHED IN THE VILLAGES. FOUNDATION OF PARISHES IN DIFFERENT LOCALITIES.

SYRIAN TRIPOLI, April 10, 1894.

My Most Honored Father:

Your blessing if you please!

We have just returned from our Gospel campaign; the Summer Missions began this year about the middle of August and closed on All Soul's Day. What shall I tell you of these interesting people, to whom the divine mercy inspired our good Father Baget to send us, in preference to so many other villages where the benefits of these holy exercises are incessantly besought? To our mind, as to our pen, come naturally the words of our Lord: Sicut oves non habentes pastorem, for they so well represent the condition of the several small localities in which, by the grace of God, we have preached the Gospel during the past three months.

Imagine the spiritual condition of five, six villages, each distant more than an hour's journey from the other, over frightful roads, scarcely tended by a single curate bowed under the weight of years destitute of resources and surrounded by parishioners in still greater need than himself. Here truly do we find "the poor country people;" above all they are poor as regards the succors of religion, for many of these unfortunate persons, having neither church nor Priest, in
places where they are obliged to dwell with their flocks, have not in five or six years enjoyed the privilege of assisting at Holy Mass; poor also as regards instructions, for with the exception of a few persons who could hardly repeat the Pater and Ave, all said to me at my first visit to these different villages: "My Father, we are Christians only because we were born among those who call themselves Christians, but as to our prayers or the duties of Christians, from whom could we learn them? From our forest-trees, or from our flocks? From our Mohammedan Masters, who think only of enriching themselves at our expense? No Missionary has ever visited us before; if you will only remain here for a while, we promise to be most assiduous in learning our catechism."

Such dispositions must find favor with God, cujus sermocinatio cum simplicibus, and they contributed not a little to urge us, in spite of physical difficulties and material expenses, to do our utmost to render them assistance. Hence, for more than six weeks, we so disposed our time as to be able to allow at least twenty days to each small village, in order thus to provide for the instructions and confessions of these good people.

Each day during the three principal exercises of the Mission, for the benefit of both old and young, we repeated with them over and over, the Pater, Ave, Credo, etc. We felt that we would procure for them an inexpressible advantage, by teaching them at least these prayers, the principal mysteries with the definition of each sacrament, and more than all, if we could succeed in teaching them how to make good general confessions. Now, by the grace of God, this principal fruit has been obtained. "Oh! why is it not granted to me to hear the words of this messenger of the Lord!" exclaimed a poor old deaf woman at the church door. How many good confessions bearing the evident seal of true contrition and sincere, firm purpose of amend-
ment! Unlike so many others for whom the sacred ministry loses much of its efficacy, these poor people had never yet abused the grace of God.

So many fatiguing duties at length compelled us to withdraw; but what provision could we make for these souls so well disposed to serve Almighty God? I felt urged to write a very pressing appeal to Mgr., the Bishop, to beg him to appoint a pastor for the several portions of this faithful flock, especially those at Cyr, at Carm-el-Moher and at Sagartagrina. This letter was brought to the Bishop by the chief men of the place; to my entreaties they added their own, pleading so earnestly that his Lordship was unable to refuse their request. Mgr. Stephan hastened to send an ecclesiastic to serve each small village; at the same time he solicited Rev. Father Baget to arrange with Very Rev. Father Bouvy, our excellent Visitor, to secure for these poor Priests the Honorary for masses, that their support might be provided for.

On our return route to Eden, we halted again four or five days at Toula, with a view to give to the inhabitants a kind of retreat preparatory to the great feast of All Saints. Our good God visibly blessed our efforts, convincing us also, that for very grave motives, he had inspired us to undertake the work.

At length, behold us once more at Tripoli, exhausted, it is true, by heavy labors, but wonderfully consoled by the effects of the divine mercy which we had witnessed. The poor peasants are now gathering in their olives; this gives us the opportunity at this season every year, while taking the needed rest, also to secure for ourselves the advantage of the annual Retreat.

Pray, My Most Honored Father, pray for us all, that while we preach the Gospel to others we may not fail to labor for our own sanctification. I beg you to unite with us in returning thanks to God, for his paternal goodness in favor of these poor people, from whom we
have just parted with regret; and in your fervent prayers entreat our Lord to grant them the most precious of all graces—that of perseverance.

I am in the love of our Lord,

My Most Honored Father,

Your very respectful Son,

P. CHINIARA,

I. S. O. M.

From the same to Rev. Father N——, Priest of the Mission.

Mission at Meriara.

SYRIAN TRIPOLI, April 10, 1894.

Rev. Very Dear Confrère.

The grace of our Lord be with us forever!

So great, so countless, so manifest, are the effects of our last Mission, that it is impossible not to recognize the hand of God therein. The demon and wicked men had excited difficulties which appeared insurmountable. The seeds of division were sown among the chief men of the place; thus was effected a moral ruin, the result of expensive lawsuits. All was changed, however, into a most consoling union and harmony of minds and hearts; to public scandals succeeded notable examples of conversion and edification. Under the influence of divine grace the levity of the youth of both sexes, formerly so painful to witness, now gives place to a modest reserve, while a touching piety moves them even to sobs and tears.

What shall I say of the earnestness of nearly five hundred children, hastening to all the exercises of the Mission, but to whom, for the sake of greater convenience and utility, we were obliged to give a separate instruction. The limits of a simple letter do not allow me to enter into detail concerning the multiplied blessings, which it has pleased God to shed upon these souls.

The gratitude of all these people may be resumed in
their own simple but touching words: "Without the Mission, we would be almost entirely ruined by our lawsuits; and perhaps also eternally lost, in consequence of our ignorance and spiritual miseries."

Believe me in the love of our Lord,
Your very devoted confrère,

P. CHINIARA,
I. S. C. M.
AMERICA.

Western Province of the United States.

LETTER FROM REV. THOMAS SHAW, PRIEST OF THE MISSION, TO
VERY REV. A. FIAT, SUPERIOR GENERAL.

Our Works at La Salle, Illinois.

LA SALLE, ILLINOIS,
ST. PATRICK'S HOUSE, JAN. 3, 1894.

My Most Honored Father:

Your blessing if you please!

I send you further details of our house, also of our works here in La Salle.

This city bears the name of the great explorer of the time of Louis XIV; many of our streets likewise recall its French origin; for instance, Marquette St., Hennepin, Crèvecoeur, etc. We see around us wonderful resources in the material order—pit-coal, water-power, and very fertile arable land. Hence, from every quarter laborers come in search of work. These find employment chiefly in the glass manufactories, for glass-making is a trade much esteemed in these parts. The population numbers about fourteen thousand, and our little city glories in being another Marseilles in miniature, because of the numerous nationalities found here; we have Norwegians, Danes, Germans, Austrians, Italians, Canadian-French, Poles, Irish, Scotch, English, and of course, Americans.

The majority of residents are Poles and Irish, and
consequently—allow me to say it—true children of the Church.

In this city the sects have no settled religious tenets; their adherents are content, provided they are not disturbed. They have four meeting-houses here, scarcely frequented, except by women. The Catholic Church alone possesses a decided doctrine in regard either to faith or morals.

Fifty years have passed since the advent of St. Vincent to our city, through his Sons; during this period, it is true, few persons have abandoned error for the profession of Catholicity, although, thank God, our Missionaries were all apostolic men; Potentes sermone et opere. Alas! how difficult we find it to combat evil, strengthened by force of habit, and by the education received outside the true Church.

Our parish is composed of nearly six hundred families, about three thousand inhabitants. Some are wealthy and independent; a few are in easy circumstances, or in more humble condition, simple tradesmen, farmers; but the majority of our dear parishioners earn their bread in the sweat of their brow, according to the expression of Holy Scripture: Homo nascitur ad laborem. During the year just ended, not a day passed on which we did not see the poor come to us from every direction; and we were always able, thanks be to God, to distribute among them provisions and money. Well may we repeat the words of our divine Saviour: Pauperes semper habetis vobiscum. This sight is surprising in a city that may be called the granary of the world.

Two Missionaries are constantly occupied in the service of the parish. When those of the Mission-band return from their labors, if their help is needed, they immediately assist their confrères with the confessions or other parish duties.

Permit me to say a word concerning our church and schools. The first church built here, of wood, was

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afterwards replaced by a very solid stone edifice. According to date of erection, it ranks third among the Catholics churches of Illinois, that is, in our entire State. The style of architecture is the Roman. It is simple and convenient. The church contains three altars; the main one being that of St. Patrick, to whom the parish is dedicated; the other two are those of the most holy Mother of God, and the great Patriarch, St. Joseph.

Seven hundred persons may be seated at one time, and by the grace of God, those who are able to come fail not to do so. How beautiful to see this house of the living God, three times every Sunday and on all festivals, crowded with worshippers. This is our happiness!

With regard to our schools, we must also thank the divine Author of heavenly gifts, that in these evil days we have at our command such powerful helps; this is not only our joy, but it is likewise our success, for through their influence we may hope to stem the torrent of crimes threatening the inundation of society. State schools, non-sectarian schools, impious, atheistic schools—behold the enemies of the Christian name and life!

Truly, My Most Honored Father, our Sisters’ school, and also that of the Brothers of Mary, are to us a source of satisfaction, because of the lasting good which they effect. In 1859, a Community of Brothers took charge of the boys’ school. The stone building accommodates two hundred pupils. Five Brothers devote themselves here to this heroic work of their vocation.

After oft-repeated solicitations to the Superiors of our Sisters, to obtain the Daughters of Charity for the girls, the entreaties of good Father John O’Reilly at length prevailed. Near the feast of Christmas, 1853, four Daughters of St. Vincent arrived in La Salle. The enthusiasm with which they were welcomed has already been described to you, therefore I need not repeat.
As soon as they were installed, the classes were opened and pupils began to multiply. The school-house being too small, a larger one was built of stone. This was also the Sisters' dwelling until last year, when they bade adieu to the old house. They have now an elegant, four-story brick building well adapted to school purposes, and also very convenient for the Community of the Sisters, who occupy it as a dwelling.

All the elementary branches are taught; it will suffice to say, that our schools are entitled to a genuine and well-appreciated merit. The proof whereof is found in the moral training, the thorough instruction, the excellent education, of which the children give evidence. Once a week a Missionary visits the schools to instruct the children. At the Ember-days all the pupils who are capable of making their confession, do so. Both boys and girls approach the holy table every Sunday, also on the principal feasts of our Lord and the Blessed Virgin.

The necessity of daily toil prevents many boys and girls from attending Christian Schools; there are others whose parents obstinately prefer the Public School; while the homes of many are too far distant from church or school: for all these, in order to preserve their faith, we have Catechism four or five times a week.

Now a word about the parish.

Experience teaches us, at least in this great Republic, that when there is question of improving the condition either of persons or things in the material order, we must seek a remedy in union, in associations; for, by this means, sooner or later success is achieved. With regard to the spiritual order, the case is precisely the same. We desire most ardently that our parishioners should advance in piety; we therefore have recourse to means proportioned to the evils which we wish to counteract.

Beyond a doubt, prayer and the holy Sacraments are
essential and efficacious means for the attainment of eternal life. But who are those that profit solely by prayer and the Sacraments? We can at least answer for the members of our confraternities, for these prove themselves true Christians. They are faithful to their morning and evening prayers; they have a horror of sin, and they repent whenever they yield to temptation; they draw near the source of grace, and finally merit to die in peace: *In osculo Domini.*

These confraternities, it is true, are composed mostly of women.

Now, how shall we benefit our men, both old and young? Ah! this is a problem to be solved only by persevering zeal; meanwhile we must wait in patient tranquillity. Efforts have already been made. We have organized a society of young men, known as the "Knights of St. Joseph." Although not numerous, the members are very generous, and they exert a powerful influence for good. These gallant "Knights" render us efficient service in whatever relates to church affairs, assemblies, etc.

As for ourselves, our small but very happy family, consists of five confrères, four Priests and one Brother. Each one does his best to maintain the spirit of our holy Founder.

Behold, My Most Honored Father, a glimpse of what is accomplished for the welfare of souls by your Sons in La Salle.

Bless us, and believe me, Most Honored Father, in the love of our Lord and his Immaculate Mother,

Your very devoted Son,

THOMAS A. SHAW,

*I. S. C. M.*
PROVINCE OF MEXICO.


THE GREAT SEMINARY OF SAN-LUIS POTOSI—SOLEMN DISTRIBUTION OF PRIZES. CLERICAL SCHOOL. CATHOLIC SCHOOL OF ARTS, TRADES, etc.

GREAT SEMINARY ST. CHARLES,
SAN-LUIS POTOSI,
January 16, 1894.

My Most Honored Father:

Your blessing if you please!

I have the honor to inform you of the successful results of the past scholastic year in our great Seminary of St. Charles, also of the changes recently made there.

It is customary in this country to have both private and public examinations. At the first only the professors are present; while secular Priests and other learned persons attend the second, Mgr., the Bishop of the diocese, presiding over all. The following is the method of the public examinations: A student of each grade reads a dissertation, either in Latin or in Spanish, according to the course he has followed; the examiners, previously designated, may, during the space of half an hour, challenge each candidate with whatever questions and objections they may think proper to propose. Thanks to our good God, all difficulties were promptly, clearly and solidly disposed of.

To decide who are to receive a prize or an accessit, we pursue a very wise plan: the vote of all the pupils is taken and the honor of the recompense is decreed to those chosen by the suffrage of their fellow-students.
The solemn distribution of prizes took place September 11th. On this occasion the court-yard of our establishment was ornamented with garlands, lights and trophies, commemorating divers events in the nation's ecclesiastical history; magnificent shields displayed the most memorable religious dates of this country and diocese. These decorations, with the splendor of our Bishop's throne, produced a very grand effect.

At the appointed hour the improvised hall was already filled with a distinguished audience. Our Rev. Superior, seated at the right of the Prelate, explained briefly the object of the festivity; then, in turn, the Seminarians came forward. Divers papers were read; one, "God and His Attributes;" another in Spanish, "The Origin of Man;" a third was a Latin dissertation: "The Harmony Between the Bible and Science." Poems were also read, and a fine orchestra rendered several choice selections. The whole was concluded by a remarkable discourse bearing the stamp of wisdom, and delivered by Mgr., the Bishop. He spoke of the life of a curate, dwelt upon the virtues which he should possess in order that as a pastor of souls, he may fulfill with exactitude the duties which his vocation to the priesthood imposes upon him, above all, in the service of his flock.

Every one evinced the highest satisfaction at the happy results, with which it had pleased our Lord to recompense our efforts to encourage our Seminarians to study, while urging them to the acquisition of true virtue. The public had witnessed the success of these earnest efforts, in which we had also entered into the views of our Bishop, always so benevolent in our regard.

We commenced our new scholastic term on the 6th of November, last year; opening at the same time and in the same establishment, a clerical school, as well to
procure vocations to the ecclesiastical state in this diocese, as to gradually prepare the little Seminary to be united to the great Seminary, that we may thus be enabled to preserve a uniform method of ecclesiastical teaching, according to the wise and salutary rules of our Directory. In our Apostolic school, we have already sixty pupils, sons of the most respectable families in this city; they are all very promising. Want of space limits us to this number. His Lordship and clergy, as also the people, constantly give us new evidences of their good will. God grant that we may not prove ourselves undeserving of their benevolent intentions in our regard.

In addition, Most Honored Father, I am happy to inform you that in this city, in a building adjoining our Seminary and which may be made to communicate with it, we have opened a Catholic art and trade school; the object of which is to provide Christian training for poor boys. They will follow the course of study pursued in the primary schools, and will be taught besides, with music and drawing, the art or trade of their own choice. For this end a teacher, moderately compensated, presides over each branch of industry. Besides gratuitous tuition, food, clothing, lodging, etc., are also provided for destitute students. This benevolent work is due mainly to the Sons of St. Vincent, who suggested not only the idea, but moreover, the plan of realizing it; hence, being the result of our earnest and effectual efforts, it will continue to exist under our direction. Its support is derived from voluntary subscriptions of pious and wealthy persons in this Christian city; these noble benefactors have pledged themselves to furnish monthly a certain amount as a revenue for this institution.

To our labors in behalf of the Seminary and the Apostolic school, we add the direction of the Children of Mary and the Ladies of Charity, who are, thank God,
very numerous; excellent fruits result from these associations.

We can scarcely find time for our work of predilection, the Missions. Nevertheless, during the vacation, or when our other duties permit, we give instructions either in the adjacent villages or in benevolent establishments. We also teach Catechism, especially to homeless boys who, unfortunately, are to be found in large numbers here.

I beg your blessing for all the members of this family, that without neglecting our own sanctification, we may, through our humble efforts, advance the glory of God, and in the love of our Lord, I remain my Most Honored Father,

Your devoted Son,

CYPRIAN ROJAS,

I. S. C. M
PROVINCE OF BRAZIL.

The defeat of the rebels closed the siege of Rio. Throughout the vast territory of Brazil, however, the war is not yet ended. Although at Rio there has been great destruction of property, yet we do not doubt that the following letter will be read with interest, as also with gratitude towards God, who, during the bombardment, so visibly protected the Daughters of Charity, as well as their works.

Letter from Sister Mantel, Daughter of Charity, to our Most Honored Mother Lamartinie.

SANTA CASA DA MISERICORDIA,
RIO JANEIRO, Feb. 24, 1894.

My Most Honored Mother:

The grace of our Lord be with us forever!

Since my letter to our Most Honored Father, 31st of last December, our establishment has been the scene of many incidents. The insurrection is still at its height, neither side being willing to yield; hence, there are still occasional bombardments; these are more frequent at Niteroy, which the rebels desire to make their stronghold. Should they succeed it will be easy to secure the possession of Rio Janeiro. Our Sisters there are terrified by the dreadful sounds re-echoed by the mountains, as balls and bomb-shells whiz over their house, speeding on their sinister errand of destruction.

Our own situation, My Most Honored Mother, is always fraught with danger. Daily records of disaster give us reason to fear injury from these bomb-
shells; but the consciousness that in the midst of these dangers we have always been favored by the divine protection, justifies and strengthens our confidence in the God of St. Vincent.

Being in the very midst of the cannon by which the rebels have surrounded us, our large establishment is consequently exposed to the grenades and other projectiles, which have sometimes found their way through the roof, doors, and windows; the outside walls are very much damaged, but within all is safe.

From the highest officer of the administration to the last servant, the employees of the house have all unbounded confidence in the means which from the onset of our disasters, faith inspired us to use; our sick, as also the infirmarians, share these sentiments.

One Sunday evening, about 7 o'clock, a bomb-shell entered the men's ward, through a balcony where three convalescent patients were conversing; great was their surprise to hear the dread whizzing as the ball passed between them; then, having struck the foot of one of the beds, it rolled harmlessly along. It was picked up while still burning and brought to me. At the same instant a second bomb struck the outer cornice of the ward already mentioned, then, rebounding, shattered one of the tiles of the moulding and fell through an open window, from the opposite side, into an adjacent garden.

The offices of the physicians were not spared. On one occasion two large bomb-shells burst simultaneously into one of these apartments. As he was leaving the room, the doctor heard a strange noise caused by these merciless visitors tearing up the floor where they fell. A bomb passed quite close to an attendant at his work: Isto e milagro, said he: "That was a miracle;" for he was unharmed.

Six or eight of these unwelcome souvenirs still grace our Community room and dormitories. We regard each
one as an *ex voto*, a pledge of the divine protection in our favor; for they seem to proclaim aloud God's mercy towards us. A rifled cannon-ball once lodged itself just above my head in the garret over the dormitory; this ball, weighing more than two kilos, might easily have pierced through the board ceiling, but our good God preserved me from this accident. How thankful I am, for perhaps I was not ready to appear before our Lord. Another bomb-shell fell right into the midst of thirty little boys at play in the yard; and yet another, struck against the roof of one of the operating rooms.

A patient laid upon the table, was already under the influence of chloroform. The time being so unpropitious, the sufferer was borne back to his bed to await a day more favorable for the operation.

Our Sisters' infirmary was dexterously pierced by a bomb-shell, which made its entrance quite artistically through the window-glass. Sister Jane Noize had been in bed only a few seconds when she exclaimed: "Oh! what a narrow escape!" The ball had rolled under one of the beds.

A bomb-shell cut its way through a pane of glass in one of the sacristy windows, and passing between the feet of a Polish servant who was sweeping, it rested under the Rev. Almoner's prie-Dien. On different days, two Sisters saw fall near them a ball which they took up while still burning.

Besides these instances, My Most Honored Mother, I might mention more than a hundred similar ones, all visibly marking the divine protection in favor of the double family of St. Vincent, and over this institution, wherein such a variety of miseries are found, and where so many sufferings are relieved.

It is very remarkable that of the employees, or persons connected in any manner with the Santa Casa, although the number exceeds eight hundred, all without exception have experienced the same preservation, 

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even when there seemed no possible escape from the imminent danger to which they were exposed during the bombardment.

Doubtless, My Most Honored Mother, we are indebted for these miraculous favors, to the fervent prayers offered by our children that Almighty God would avert the dangers which threatened so many of our establishments. It is a source of happiness to us to think that the prayers of these innocent little ones are so agreeable to our Lord, that he was pleased to extend his divine protection, even to the families of all those employed in the work of the Santa Casa. Not one among them all, had to deplore any accident occasioned by the war.

We owe to our Lord and to our holy protectors an immense debt of gratitude; help us, My Most Honored Mother, to return worthy thanksgiving for these numberless benefits conferred by the divine mercy upon us.

I beg you to accept the sentiments of entire submission with which I have the honor to be, in the Sacred Hearts of Jesus and Mary Immaculate, My Most Honored Mother,

Your very obedient Daughter,

Sister Mantel,

U. d. o. c. s. o. t. p. s.
PROVINCE OF THE ARGENTINE REPUBLIC.

In addition to their missionary labors and the charge of a college, the Vincentian Fathers at Lujan have undertaken the construction of a large church, in honor of Our Lady of Lujan, the most popular Madonna of the whole of South America. This church will be a national sanctuary. The excellent weekly review La Perla del Plata, under the direction of Rev. Father Salvaire, Priest of the Mission, is the organ of the pilgrimage. The following details of a touching ceremony are taken from this publication (date, Aug 13, 1893.) We know that, like Brazil, the fury of the Revolution extended its ravages also to Buenos Ayres.

The Revolution at Lujan.

From the outset Lujan appeared to be one of the points destined to offer strongest resistance to the Revolution, on account of the numerous troops stationed there by the government. The commander-in-chief was Mena, the same brave officer, who had been dangerously wounded at Olivera, in 1880; and while being restored to health, remained for more than four months within the shadow of this sanctuary. Contrary to all expectation, this city, one of the last to yield, fell under the sway of the Revolutionists, Aug. 4th. Not the sound of a single musket was heard. The Rev. Chaplain of this sanctuary immediately hastened to fulfill the promise which he had made to the Miraculous Virgin that a solemn mass of thanksgiving should be offered in her honor, if she would avert from us the shedding of blood.

When the Revolutionary troops reached the principal
Square of the city, about half-past nine in the morning, Abraham Zalazar, the commander, proposed a viva, to the Patroness of the Argentine people, to which invitation all responded with most enthusiastic cheers. A few moments later, the radicals caused the bells of this sanctuary to peal forth their triumph.

At twenty minutes before noon, the Northern division arrived from Pergamino. At this moment fifteen hundred men surrounded the Square and the church. During the day those who were able to do so, the commanders and staff-officers especially, visited with religious respect the shrine and other sections of the magnificent church.

The Zalazar regiment did not leave until three o'clock, A. M. of the following day. About half-past two, a few moments before their departure, the commander, with the officers of his staff and the whole division of his troops, marched towards the shrine in fulfilment of their vow, and also to return thanks to Almighty God for the triumphs obtained in the province. When the curtain which veils the historic and miraculous statue was drawn aside, officers and soldiers laid down their arms. Rev. Father Salvaire then made a brief but very eloquent address, congratulating them for having thus sanctified their patriotism; reminding them, too, that they might feel a just pride in having performed an act inaugurated on this very spot by Poueyrredon, Belgrano, French, and many other heroes of independence. He then expressed the hope that the holy Virgin would still listen favorably to their petitions, that to the end they might not stain their hands with the blood of their countrymen. The recitation of three Ave Marias before the statue of Our Lady, terminated this religious ceremony. Before withdrawing, the staff-officers testified their highest satisfaction and gratitude to Rev. Father Salvaire. The Revolutionary troops then took up the line of march towards the station, re-
peatedly mingling with their patriotic cheers: "Praised be Our Lady of Luján!"

During the religious ceremony just mentioned, the staff-officers occupied the choir. With them were also the other officers with their commander-in-chief, Manuel S. Laborido, and his aide, Lieutenant Diaz.

Many of the inhabitants of Buenos Ayres had taken up arms in favor of a cause which they believed just; availing themselves of this opportunity so happily presented, they proved, that, cherishing the traditions of their ancestors, they always regard the Virgin of Luján as the Patroness of their rights, and under her auspices do they still struggle to secure their liberty.
Province of the Philippine Islands.

EXTRACTS FROM NOTES ON THE PHILIPPINE ISLANDS, BY REV. FATHER ARNAIZ, PRIEST OF THE MISSION.

ON BOARD THE ISLA DE LUZON (Island of Luzon.)

April 11, 1894.

I.—Appointed by our most Honored Father to visit our confrères and Sisters of the Philippine Islands, I sailed from Barcelona, November 11, 1893, with four Missionaries and six Daughters of Charity. Our journey was prosperous and we arrived at Manilla, December 14, 1893.

Manilla is the capital of the Spanish possessions in the Philippine Islands. There is scarcely any separation between these islands. Manilla contains many fine edifices, both civil and religious; the majority of the three hundred thousand inhabitants are Indians and Chinese.

Catholicity is the only religion known here, and the pomp and magnificence attending devotional ceremonies exceed all that can be found elsewhere. The reign of Jesus Christ is undisputed; human respect never interferes with the observance of his law. The churches are numerous; they are very grand and beautiful, especially those of the Dominicans, Franciscans, Jesuits and Augustinians; also the Cathedral.

The entire population of the archipelago is nine millions, almost all Catholics; there are five Dioceses, Manilla being the Metropolitan. Cities and villages have been founded by the above-mentioned religious;
hence, under the supervision of their respective Bishops, they direct the principal parishes.

The children of St. Vincent de Paul, Missionaries and Daughters of Charity, came to this section of Oceanica in 1862, having been asked for by the government and by their Lordships.

II.—Very Rev. Father Velasco of blessed memory, and Rev. Father Moral, director, and sub-director of the Daughters of Charity, were the first Missionaries sent from Spain to the Philippine Islands.

The Archbishop was at that time so greatly edified by their piety, humility, and zeal for the salvation of souls, that he wished his Seminary to be placed under our direction. The other Bishops acted in like manner. Before 1870 our Congregation already had charge of the five diocesan Seminaries. Very Rev. Father Valasco and Rev. Father Moral are therefore the founders of the Province of the Philippine Islands.

From that period the Seminaries have been in a flourishing condition, both materially and otherwise. The buildings have been repaired and enlarged, and in three of these establishments the number of students has increased from five hundred to six hundred.

Besides the charge of the Seminaries, our confrères give retreats to the secular clergy, as well as to our Sisters and to the laity. They likewise hear confessions at the Cathedral, and in several public chapels, where they are also often invited to preach. For various reasons, however, it is not possible to give Missions.

We subjoin a few notices relative to the divers establishments directed by our Missionaries:

*St. Marcellin at Manilla.*—This house, begun in 1890, is still regarded as the Central House. Very Rev. Father Orriols, Visitor, resides here. There are five Priests and two Brothers.

Three Priests are Chaplains in the hospitals of *La Concordia* and *Looban*; and another hears confessions.
in the public chapel of the house. The faithful come in crowds to assist at Mass, also to receive the Sacraments of penance and holy Eucharist.

Secular Priests and laymen frequently attend the retreats given here.

There is question of enlarging the establishment and extending the premises.

Manilla.—The family consists of four Priests and two Brothers. Dogmatic and Moral Theology, Holy Scripture and Canon-law are taught to ecclesiastics. This institution was confided to our Missionaries in 1862.

The three other houses whose works are similar, are those of Nueva-Caceres (Island of Luzon), established in 1865; Cebu, in 1866; Jaro, in 1869. Notices of the above-named institutions have already appeared in the French Annals.

III.—The Daughters of Charity were sent, at the request of the Spanish Governor, to take charge of the hospital in the Philippine Islands, 1862. Of these first fifteen Sisters, nine are still living; they enjoy excellent health, and actively pursue the pious exercise of their works of charity. Sister Tiburcia was appointed by the Superiors, Visitatrix of the Province, and also Superioress of the Military Hospital, the first establishment confided to the Daughters of Charity. By the regularity, union and devotedness which reigned amongst them, the Sisters soon won the esteem and confidence of the Spaniards, as well as the natives, and also of the clergy, both secular and regular. This was the grain of mustard-seed, and very soon afterwards, an earnest demand was made for other Sisters, to whom new establishments were entrusted; hence, during the year 1870, the Sisters increased from fifteen, to one hundred and fifty; they now number one hundred and eighty.

They have been distributed among the following houses, which form this flourishing Province: In the
city of Manilla, The Concordia.—This is the Central House, which, when donated by a distinguished lady in 1863, was only a small building; but its present proportions accommodate four hundred persons. Thirty Sisters here educate in a thorough and truly religious manner, three hundred young girls. Many others receive with their tuition, also their daily bread.

Military Hospital.—Nearly three hundred invalid soldiers are cared for, by twenty-two Sisters.

Hospice of St. John of God.—This is a large establishment, containing four hundred patients. The Spaniards, other Europeans, Indians and Chinese are all treated in separate departments. There are twenty-six Sisters.

Municipal Schools.—These were erected by the city of Manilla. Here four hundred young girls are not only provided with primary tuition, most Christian in its spirit, but they also receive the training which fits them for the position of teachers in the elementary branches. There are ten Sisters in this institution.

St. Elizabeth's College.—Here thirteen Sisters have charge of one hundred and fifty orphan girls of Spanish parentage. Many of these pupils secure the teacher's diploma. A high rank in deportment, moreover, entitles them to a dower of nearly three thousand francs.

St. Rose's Asylum.—In this institution, the labors of ten Sisters secure a thorough education for nearly three hundred young girls, who are either gratuitously supported, or who pay a trifling amount.

St. Joseph's Hospital.—This house shelters six hundred poor persons, of whom, one hundred and sixty are insane. There are fourteen Sisters.

Louban Asylum or St. Vincent's.—A boarding school. The foundation was made for the education of seventy poor young girls; they now number two hundred. There are nine Sisters.
The above establishments belong to the city of
Manilla itself; the following are found elsewhere:

**Normal School** at Nueva Caceres. The Bishop of
the Diocese is the founder, 1866. The object of this
institution is to instruct and train nearly four hundred
young girls, one-half the number being inmates. A
decree of the royal authority further ordains that the
teachers for the entire Diocese be chosen from among
these pupils. The Sisters are fourteen in number.

**Municipal School** of Jaro, with a College-Annex,
where eleven Sisters instruct and educate nearly three
hundred young girls.

**Marine Hospital** of Cavita, near Manilla, where
eleven Sisters have charge of three hundred patients
belonging to the national fleet.

**Hospital of St. John of God** of Cavita, where five
Sisters minister to the sick, and also direct a school.

During epidemics of cholera, typhus, small-pox, or
other contagious maladies, the Sisters are immediately
placed at the disposal of the authorities to serve the
sick in the ambulances; they even hasten to lavish
their care upon the wounded on the battle-fields. (See
Annals of the Mission, Vol. XLVIII.)
AUSTRALIA.

The Vincentian Fathers have transferred their Mission from the faubourg Balmain, to that of Ashfield. His Eminence, Cardinal Moran, Archbishop of Sydney, was pleased to preside at the inauguration of the new establishment. There was also present, Very Rev. Father Morrissey, Visitor of the Irish Province, to which belong the Australian Missions: Sydney-Ashfield (1885), Bathurst (1888), Malvern (1892).

The *Sydney Morning Herald*, Jan. 15, 1894, gives the following account of this beautiful ceremony:

MISSION OF THE VINCENTIAN FATHERS AT ASHFIELD, AUSTRALIA.

Inauguration.

Yesterday afternoon a great concourse of people assembled at Ashfield on occasion of the Vincentian Fathers opening their House of the Mission. The Roman Catholic clergy of the Diocese of Sydney, were represented by distinguished members; among the laity we noticed a number of the most influential gentlemen of the western suburb. Besides Cardinal Moran, Archbishop of Sydney, there were present: Mgr. Higgins, Coadjutor-Bishop of Sydney; Mgr., Bishop of Maitland; Very Rev. Father Morrissey, Visitor of the Vincentian Fathers in Ireland; Very Rev. Father Boyle, Superior of the Vincentian Fathers, in New South Wales; Very Rev. Father Ryan, S. J., from St. Ignatius College; Rev. Abbott O’Harau; Dean MacCarthy; Very Rev.
Father Slattery, Superior of the Franciscans; Very Rev. Father Muraire, Superior of the Marists; Very Rev. Father Merg, Superior of the Sacred Heart Missionaries; Very Rev. Father Le Rennetel of the Society of Mary; Very Rev. Father Nulty, S. J., from the College of St. Aloysius Gonzaga; Rev. Fathers O'Reilley, Patrick, Long, Collender, Timoney, and others. Conspicuous among the laity were Messrs. Hennessy and Freehill, military officers. The Cardinal presided. He had long looked forward, he said, to the inauguration of the Mission of the Sons of St. Vincent de Paul.

We give a summary of his discourse:

"Although not yet completed, this edifice, with its elegant architecture, will be of itself a graceful ornament in our suburb. During these latter years, Ashfield and other sections of the limits of Sydney have made surprising progress even in the material order; and it is consoling to think that spiritual and religious advancement keeps pace with the material. When for the first time I visited Ashfield a few years ago," continued His Eminence, "our religious institutions could scarcely accommodate a dozen persons, and on Sundays the Holy Sacrifice was offered in the small schoolhouse. Since that epoch, however, a magnificent church has risen as if by enchantment. New schools have been built, property has been purchased, and the fine edifice in which we are assembled, and which compares most favorably with any in the parish, is about to commence its mission amongst us. We need no prophet to tell us, that, if success continues—and failure is impossible to the efforts of St. Vincent's Sons—this suburb is destined to become a sort of paradise."

"It is needless to dwell upon the marvellous mission which divine Providence has allotted to St. Vincent de Paul. His seal is indelibly stamped upon the noblest portion of the grand edifice of Christian Char-
ity; and the name of St. Vincent de Paul is perhaps as familiar to those outside the Catholic Church as to ourselves. Two and a-half centuries have gone by since that great nation, France, then at the zenith of her power, exercised throughout Europe an influence as far-reaching as in the days of Charlemagne; then truly was the power of St. Vincent acknowledged. In the time of this great apostle, as in our own, there were found both the oppressor and the oppressed; but St. Vincent was the unfailing refuge of all who had need of assistance or compassion. He made himself all to all for the fulfilment of Christian charity. He visited the galley-slaves and the prisoners in their dungeons. He shrank from no disease how disgusting soever; the most destitute had the strongest claim to his solicitude and succor. Everywhere, and under all forms, he organized institutions of benevolence and charity. The records of this noble zeal form some of the most luminous pages of the history of France.

"Yet more—not only France, but every country of the then-known world, found place in the great heart of St. Vincent. Without regard to the creed or condition of the unfortunate, none were ever repulsed or neglected by him. To avenge their loyalty to the throne and to religion at this epoch, Erin's sons poured out their blood in torrents. St. Vincent sent his Priests on their mission of charity to Ireland, where many of them were recompensed with the crown of martyrdom. In the highlands of Scotland, in the cities of Poland, wherever misery existed, wherever the Church had need of succor, there were to be found the Sons of St. Vincent de Paul, accomplishing the admirable mission assigned them by Providence. Had Australia been known in his day, I do not doubt that St. Vincent would have sent his Priests to continue their mission in this southern hemisphere."

"When I visited my native land, Ireland, some nine
years ago, I besought the Superior-General to send some of his zealous Missionaries to this country. So numerous and absorbing were the works in which they were already engaged, that none could be spared. The Successor of St. Vincent was obliged to rely upon Providence to fill the vacancies caused by the removal of members destined for the establishment of the Mission here. This confidence was not misplaced, for at no period do we find so many added to the catalogue of the members of the Congregation of the Mission, as during the ten years that have elapsed since the advent of the Missionaries to this and other sections of Australia.

"A grand future is in prospect for this youthful country, Australia. It is not without a special design of Providence that this land makes daily progress in liberty and science. It seems to enter into the designs of God that, whilst more ancient nations wage a ceaseless warfare against one another, thus rendering themselves faithless to their mission of propagating Christianity, this country is preparing herself for the diffusion of the bright light of faith, of which she had so long been deprived. Australia must attain this glorious destiny, which she will realize only by union, liberty and wide-spread charity. Even in Pagan times philosophers have admitted that the most flourishing cities must be brought to ruin by dissensions; therefore, it is only by banishing discord that this Republic, already so glorious, shall achieve a lasting greatness. It is to bring about this happy result, that we hail with joy the erection of this house. Already have the Sons of St. Vincent de Paul labored in almost all the colonies, and they have visited nearly every one of the provinces of Western Australia. We trust that they may continue for many years to come, to discharge in our midst their beautiful mission of peace and concord."

Mgr. Murray, Bishop of Maitland, in his turn, said
that he was delighted to note the wonderful progress which the Church had made in this section during the past nine or ten years. The Religious of the Good Samaritan, the Sisters of Mercy and the Sisters of the Company of Mary had all founded convents, and were fulfilling the duties of their noble vocation. He had established the Dominicans at Maitland to assist the Diocese in the work of education. Previous to the arrival of the Cardinal, he had failed in his efforts to introduce the Priests of the Mission, with whom he was well acquainted. The Jesuit Fathers had also been invited. A few years ago it was said that the work of education would be taken out of the hands of the Priests; the project was far from being realized, for notwithstanding the threat, we now behold countless Priests around us. This is the work of God and through the divine blessing and assistance, Australia will become the home of a happy and united people. A very different spirit prevailed here twenty-seven years ago; but now the public press speaks of the Pope, the head of the Catholic Church, as the most powerful reformer in existence. "Cardinal Moran," he added, "is the Pope's representative; he is the most influential man in Australia, and while he remains at the head of the faithful, the Catholic Church shall flourish and our national interests cannot fail to prosper."

Mgr. Higgins likewise congratulated the inhabitants of Ashfield, as also the Vincentian Fathers, to whom he predicted success for the Mission undertaken by them at New Zealand.

A collection was taken up; the amount realized was £350 sterling (£1. sterling=25 francs.) The principal donations were those of a gentleman from Ireland, Rev. Fathers Boyle and Marcey, Mgr. Murray and His Eminence, the Cardinal.

On the motion of Messrs. O'Reilley and Freehill, the assembly tendered its thanks to the Cardinal for having so kindly presided at our feast.
As to the building itself, the property extends over about two acres, and opens on Bland, Elizabeth and Charlotte streets. The department for the Missions and Retreats is on Bland street. The library, community-room, chapel, refectory and parlors are on the ground-floor. In the upper story are the sleeping apartments, bath-rooms, etc. We have a basement-kitchen. The balcony and veranda are each 343 feet. They afford a healthy promenade, while they also secure a pleasant shade from the sun. A spacious corridor runs the whole length of each story. The edifice, on the whole, presents an appearance of severe simplicity, being built in the style of the renaissance. The roof is terminated by a façade on the north; on the south by two frontlets, whence the Cross radiates.

Departure of Missionaries,

For Brazil, June 3, 1894:
Rev. Charles Calleri, C. M.
Rev. Gustave Dehaese, C. M.
Brother Nicholas Donnard.

FAVORS
Attributed to the Intercession of Blessed John Gabriel Perboyre.

At Santa Ana, College and Hospital of Saint Vincent de Paul, Republic of Salvador (Central America), cure of Sister Rochery, Daughter of Charity.—Letter of July 15, 1893.
At Buenos Ayres. Grace of conversion to a dying man.—A. M... (Uruguay.) Remarkable conversion at the conclusion of a novena made to Blessed John Gabriel Perboyre.—Letter of May 4, 1893.
At Buenos Ayres. Success in the examinations.—Letter of Feby. 14, 1893.
At Persan (France, Seine-et-Oise.) Cure.—B. D. Letter of December 14, 1893.

At Molière-sur-Cèze (France; Gard.) Cure.—Letter from Quevilly, April 17, 1893.


At Las Cortese, Torre Esmeralda (Spain.) Cure.—Letter of Mlle. Louise B., May 25, 1894.