THE FEAST

OF THE

MANIFESTATION OF THE

Immaculate Virgin

OF THE

MIRACULOUS MEDAL.
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
ENGLISH EDITION
VOL. I A. D. 1894
No. 4

ST. JOSEPH'S HOUSE
EMMITSBURG, MD.
U. S. N. America

Paris, Rue de Sèvres

FREDERICK, MD.:
PRESS OF BAUGHMAN BROS.
1895

Published by Via Sapientiae, 1894
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THE ANNALS.

THE FEAST
OF THE
Manifestation of the Immaculate Virgin of the Miraculous Medal.

NOVEMBER XXVII.

His Holiness, Leo XIII, has vouchsafed to institute a special feast to commemorate the apparition of the Immaculate Virgin Mary in the chapel of the Daughters of Charity, at Paris, in the year 1830. It is entitled: The Feast of the Manifestation of the Immaculate Virgin Mary of the Miraculous Medal. (Decree of July 10, 1894.) Here follow the lessons of the liturgical office which refer to its origin and indicate the object of the Feast.

In the year 1830, as authentic documents attest, the august Mother of God deigned to appear to a pious member of the Community of Daughters of Charity, founded by St. Vincent de Paul. The Holy Virgin directed her to see that a medal be struck in honor of her immaculate conception. According to the vision, the medal should be engraved as follows: One side should represent the Mother of God crushing, under her virginal foot, the serpent's head; from her extended hands were to proceed rays of light diverging to the terrestrial globe in on which stood the Immaculate Virgin; encircling the image was to be the prayer, "O, Mary, conceived without sin, pray for us who have recourse to thee!"
On the reverse, should appear the sacred name of Mary surmounted by a cross, under which appear two Hearts,—one, circled with thorns; the other trans­pierced by a sword.

The young maiden obeyed the Virgin's mandate; and events soon proved the divine origin of the com­mission entrusted to the Sister. Scarce had the new medal been circulated, when Christians desired to wear it in testimony of a devotion very pleasing to the Mother of God. France took the initiative; then Bishops approving of the practice, the whole universe beheld the daily spread of respect for and confidence in the Virgin who, through the agency of the medal, wrought marvels in the relief of corporeal sufferings as well as in eradicating vices from the soul.

II.—Amid the multitude of facts worthy of record, we must cite one that refers to Alphonsus Ratisbonne and which occurred on the kalends of February, 1842. It was duly certified by ecclesiastical authority. (1.)

Alphonsus was a native of Strasburg and of Jewish origin. He was on his way to the East and stopped at Rome. He there contracted a friendship for a nobleman, a recent convert from heresy to Catholicity. The nobleman, pitying his unfortunate friend's errors, endeavored, by every means in his power, to lead him into the true fold. But his words were unavailing; he could only persuade the Israelite to wear around his neck the holy medal of the Mother of God. In the meanwhile, he was recommended to the intercession of the Immaculate Virgin.

Mary soon answered the petition; Alphonsus, by an apparent chance, entered St. Andrew's Church in the quarter formerly called: delle Fratte. It was about the hour of noon. Suddenly it seemed to him that the whole Church grew dark, except St. Michael's Chapel, whence proceeded a brilliant light. Struck with fear, he looked in that direction, and beheld the Blessed
Virgin with a benign countenance, standing as the miraculous medal represents her.

The heavenly vision wrought a sudden change in the dispositions of Alphonsus Ratisbonne. He shed abundant tears; recognized the errors of Judaism; the Catholic religion, which he had heretofore regarded with horror, now manifested itself to him as the one true religion, and he embraced the true faith with fullest conviction. After a few days instruction in Catholic dogma, he received the sacrament of Baptism, to the universal joy of the inhabitants of Rome.

III.—It was fitting that Mary's maternal tenderness, so powerfully and freely manifested, through the agency of the miraculous medal, should be commemorated and that the devotion of Catholic nations for the Immaculate Conception should extend daily.

To attain these ends, the Apostolic See willingly granted, as in the case of the Rosary and of the Scapular of Mount Carmel, a special feast to be annually celebrated in memory of the apparition of the Mother of God, and of her holy medal.

Having instituted a careful investigation of these facts by the Sacred Congregation of Rites, upon their favorable report, the Supreme Pontiff, Leo XIII, has authorized the Society of the Priests of St. Vincent de Paul, ever faithful to the traditions of their holy founder in the profession and cult of the Immaculate Conception of Mary, to celebrate an Office and a Mass of the Manifestation of the Blessed, Immaculate Virgin. A like favor is accorded to all Bishops and religious communities that shall have applied for it.
The Text of the Lessons.

I.—Anno Christi millesimo octingentesimo trigesimo, quod legitima testantur monumenta, Beatissima Dei Mater sanctimonialia cuidam feminae, Catharinae Labouré nuncupatæ, e familia puellarum charitatis sancti Vincentii a Paulo, sese videndam exhibuit; eandemque jussit curare ut Numisma in honorem Immaculatæ Conceptionis suæ cederetur. Cudendi autem ea lex erat ex visu, ut in adversa fronte Deiparae prostaticet effigies, virgineo quidem pede serpentis proterens caput, manibus vero patulis subjectum terræ orbem radiis illustrans; inscripta circum circa ea prece: O Maria Concepţa sine peccato, ores pro nobis qui ad te confugimus. Inesse autem in fronte aversa sacrosanctum Mariae nomen debatat, eminentia supra crucis signo, binis inferius adjectis cordibus, altero obsito spinis, altero ense transfosso. Jubenti Virgini paruit puella; remque divinitus acceptam eventus comprobavit. Vix enim novum Numisma in vulgus prodit, illico a christifidelibus, uti religio Matri sanctissimæ pergrata, coli certatim ac gestari cæptum; in Gallia primum, mox, probantibus Episcopis, ubique terrarum. Cujus augescentis in dies reverentiae ac fiduciae id causæ fuit, quod a Virgine respiciente plurima patrabantur mira seu corporis ærumnis levandis, seu animis e vitiorum cœno erundis.

II.—In his illud præ ceteris memoratu dignum, quod Alphonso Ratisbonne Romæ contigit decimo tertio kalendas februarii anno millesimo octingentesimo quadragesimo secundo, legitimo ecclesiasticæ auctoritatis testimonio comprobatum. Argentorati judaicus ortus parentibus, in Orientem iter faciens Alphonsus Romæ substiterat. Ubi quum amicitiam cum nobili viro, ex hæresi ad catholica sacra converso, junxisset, is, adolescentis miseratus vicem, omni ope contendit ut illum ad veram Christi religionem traduceret. Nihil tamen verbis profectum; unum hoc impetratum, ut hebraeus

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III.—Tantae igitur pientissimae Matris per sacram Numisma potentie ac liberalitatis ut memoria recolretur, simulque christianarum gentium erga Immaculatam ejusdem Virginis Conceptionem religio ampliores haberet auctus, ensuit Apostolica Sedes, quod dudum ab ea pro sacratissimo Rosario et carmelitico Scapulari concessum fuerat, Manifestationem hanc sanctissimae Dei parentis et sacram ipsius Numisma peculiari festo quotannis commemoranda. Quamobrem tota factorum serie a Sacra Rituum Congregatione recognita maturoque perpensa, ex ejusdem Congregationis consulto Leo decimus tertius Pontifex Maximus Societati Presbyterorum Sancti Vincentii a Paulo, quibus ex sancti Auctoris lege solemne semper fuit illabem Mariae originem profiteri et colere, Manifestationis ejusdem Beatæ Virginis Officium et Missam celebrare concessit, idemque indultum ad singulos Episcopos ac Religiosorum familias petentes extendit.
Historical Notes on the Manifestation of the Miraculous Medal and on Sister Catherine Laboure, Daughter of Charity, favored with the Apparition of the Immaculate Virgin Mary, at Paris, Nov. 27, 1830.

The cult of the faithful for the Miraculous Medal has just been sanctioned by the authority of the Holy Church, which has instituted in favor of the Manifestation of the Immaculate Virgin Mary of the Miraculous Medal, a feast such as already existed in honor of the Holy Rosary and of the Scapular of the Most Holy Virgin of Mt. Carmel.

The Scapular, the Rosary, the Miraculous Medal; three sources of benediction, grace and miracle, a triple bond that secures the salvation of those who, "O Mary conceived without sin, have recourse to thee," and to thy maternal and miraculous influence. Such is the idea conveyed by the Church itself in the Office of the Miraculous Medal.

This devotion originated in Paris, where the Immaculate Virgin appeared in 1830 to Sister Catherine Labouré, of the company of the Daughters of Charity, of St. Vincent de Paul, in the Chapel of their Mother House, Rue du Bac. We copy from a work entitled the Miraculous Medal (1) the following details relative to the pious Sister and the apparition with which she was favored by the Blessed Virgin:

Sister Catherine, Zoé Labouré, was born May 2, 1806, in a little village of the Côte-d'Or Mountains, called Fain-les-Moutiers, of the Parish of Moutiers—St. Jean. Her parents, sincere Christians, were held in esteem. They cultivated their farm and enjoyed that competence that accrues from rural labor joined to simplicity of life. At the age of twelve years, she made, with a pure and fervent heart, her first communion in the Church of Moutiers, St. Jean. She had already

(1.) By Father Aladel, C. M.
lost her mother. Henceforth, her only desire was to belong unreservedly to Him whom she had just received for the first time.

Shortly after, the eldest Sister left home to become a Daughter of Charity. And Zoé, left in charge of the house, directed its management, aided by a woman who did the roughest part of the work. She carried their meals to the field hands and never recoiled from any severe labor.

At Moutiers, St. Jean, there is an establishment directed by the Daughters of St. Vincent de Paul. Zoé visited them as often as duty permitted, and the good Sister Servant, who dearly loved the child, encouraged her in her toilsome way of life.

One of her favorite occupations was the charge of a pigeon-house, which contained from seven to eight hundred pigeons. So faithful was she to this duty, that all the pigeons knew her, and as soon as she appeared, they flew towards her and formed a crown as they circled about her head. It was, as her Sister remarked, a most charming picture; innocence attracting its symbols, the birds of the air.

In youth, her characteristics were modesty and gentle gravity. Always pious and recollected. In the parish Church which she daily attended, she made no difficulty of kneeling upon the cold stones in the depth of winter. Nor was this the sole mortification which she practised; to the fatigues of constant labor, she added the voluntary penance of fasting every week on Friday and Saturday for a long time without her father's knowledge. At length, discovering his daughter's pious ruse, he endeavored to dissuade her from this practice of mortification, but was unable to conquer her love of penance. She thought it her duty to prefer, above all, obedience to the interior voice of God.

In all this, we clearly discern the character of the
future Sister. On one side, we remark true simplicity, unselfishness, constant assiduity to duty under the safeguard of innocence and fervor; on the other, a character accustomed to govern and very decided.

During her laborious and rustic life, she never lost sight of her vocation. She had received many offers of marriage, but her invariable answer was: that being long affianced to Jesus, her Saviour, she would accept no other spouse. But in what community would she consecrate her life to Him?

A dream, which we may consider a divine inspiration, prepared her to decide so important a question. It seemed to her that she was in the village church, in the chapel consecrated to the relief of the souls in Purgatory. An aged Priest, of venerable appearance, appeared in the chapel and vested for the celebration of Mass. She assisted at the Mass and was much impressed by the Priest. After the Mass he made her a sign to approach; but she dared not, and withdrew.

Leaving the church she went to visit a sick person in the village. There she again met the aged Priest; turning to her he said: "My daughter, it is well to nurse the sick; you fly from me now, but one day you will be glad to come to me. God has designs upon you. Do not forget it!" Some years later, being at Châtillon-sur-Seine, she called upon the Daughters of Charity. On entering the parlor she was struck at the sight of a portrait which was a perfect likeness of the Priest who had said to her in the dream: "My daughter, you shun me now, but one day you will be glad to come to me! God has great designs upon you. Do not forget it!"

She immediately asked whose portrait it was. On learning that it was St. Vincent de Paul’s, the mystery was solved and she longed more than ever to call him her Father.

In the early part of 1830, she entered the establish-
ment of St. Vincent's Daughters at Chatillon, as a postulant, and April 21, of the same year, she reached the long desired haven—the Seminary, or Novitiate of the Daughters of Charity at Paris. St. Vincent de Paul desired that the time and place assigned for the training of younger members of the Community to their holy vocations and the imbibing of the spirit of their state should be called Seminary, lest the word Novitiate used in other Communities might lead them to consider themselves nuns—whilst he, in his far-seeing wisdom, intended that in lieu of enjoying the shelter of the cloister, they should go forth, under the guardianship of charity, to serve the poor in their humble abodes, or even, if needs be, care for the wounded on the battle-field.

During the whole of her Seminary term, she had the happiness of having for the director of her conscience, Father John Mary Aladel, a Priest of eminent piety, a true son of St. Vincent de Paul, a man of clear judgment, wide experience, austere as a hermit, an indefatigable worker. He was a prudent guide to her in the extraordinary paths through which God called her. He knew how to guard her against the illusions of the imagination; especially against the seductions of pride, at the same time, that he encouraged her to walk in the path of perfection by the practice of the most solid virtues (1).

Three days before the magnificent ceremony of the translation of St. Vincent de Paul's relics to the chapel of the new house of the Lazarists, on Rue de Sévres, in April, 1830, Sister Labouré was favored with a prophetic vision. The same God who had called Vincent from the charge of his father's flocks to make him a vessel of election, was now about to confide to a poor country girl the secrets of His mercy.

"I had," said she, "the consolation of seeing the heart of St. Vincent above the shrine in which his
The relics are exposed. It appeared to me three successive days under different aspects."

An interior voice said to her: "The heart of St. Vincent is deeply afflicted at the great misfortunes that are about to visit France." The last day of the Octave she saw the same heart, vermillion color, and the interior voice whispered: "The heart of St. Vincent is somewhat consoled, because he has obtained of God, through the intercession of Mary, protection for his two families in the midst of these disasters; they shall not perish; God will make use of them to reanimate faith."

To relieve her mind, she related this vision to her confessor, who told her to think no more about it. Sister Labouré thought only of obeying, and gave no hint of it to her companions.

When the humble Daughter of Charity had the pre­vision of coming misfortunes, France was jubilant over the capture of Algiers. But, alas, her triumph was to be quickly succeeded by a bloody revolution. After those days, in July, the clergy and the religious communities of France were seized with terror. M. Aladel was much alarmed about the Sisters of Charity and the Missionaries, but Sister Labouré never ceased to reassure him, saying that the two communities had nothing to fear, they would not perish.

When Sister Catherine was favored with extraordin­ary graces, she related to her director all that she had seen and heard; and, he was careful to make a note of it, although he appeared to attach no importance to the communications. The Sister herself never thought of writing them down, she would have considered herself incapable of doing so, and would have feared to fail in humility.

When in 1856 all she had foretold had been fulfilled, Rev. M. Aladel commanded her to write, as well as she could remember, an account of all that had occurred in 1830.
She obeyed, despite her repugnances, and wrote the account of the Vision of St. Vincent’s heart as it has been described; also, an account of the Apparition of the Blessed Virgin.

She wrote again, under obedience, in 1876, an account of the same apparitions. Finally another copy, without date, was found among her papers, after her death.

These autographic notices and the notes of Sister Catherine’s Director, Father Aladel, have enabled us to publish an account of the Apparitions of the Immaculate Virgin to the humble Daughter of St. Vincent de Paul.

III.

Sister Catherine, already favored with celestial visions, ardently desired, in her simplicity, to see the Blessed Virgin, and her pious desires were gratified on several occasions.

We cannot give the full details of those visions, and will restrict ourselves to the principal details that refer to the Miraculous Medal.

How frequently God’s servants have been guided and warned by their Angels!

St. Frances of Rome enjoyed the visible presence of her Guardian Angel! This is what happened to Sister Catherine.

One night, at about half-past eleven o’clock, she hears her name, “Sister Labouré!” distinctly called three times; suddenly awaking, she opens her curtain on the side whence the voice proceeds, and perceives a little child of wonderful beauty, four or five years of age, dressed in white, enveloped in luminous rays that escape from its fair hair and entire person. “Come,” said the child, in gentle accents, “Come to the chapel, the Blessed Virgin is waiting for you!” But, thought Sister Catherine (she slept in a large dormitory), others will hear me, I shall be discovered. “Be not afraid,” said the child, in answer to her thought, “it is
half-past eleven, everyone is asleep, I will accompany you!"

At these words, unable to resist the invitation of her amiable guide, Sister Catherine dresses hastily and follows the child, who walks always at her left, illuminating the places through which he passes; and all along their way, to the Sister's great astonishment, she finds the lamps lighted. Her surprise redoubles on seeing the door open at the child's touch, and finding the interior of the chapel lighted up as if for midnight Mass.

The child leads her to the communion railing—there she kneels, whilst her celestial guide remains standing a little behind at her left.

Soon the child says to her: "Behold the Blessed Virgin!" At that instant, a lady of incomparable beauty enters the sanctuary; she wears a white dress and a blue veil. For a moment, Sister Catherine struggled interiorly against doubt, then all hesitation ceased, and following the impulses of her heart, the Sister threw herself at the Blessed Virgin's feet. At that moment, said she, "the sweetest emotions of my life filled my soul; no language can describe them."

"The Blessed Virgin told me how to act in all my trials and, pointing with her left hand to the foot of the altar, she told me it was there I must come and lay open my heart, adding that it was there I would receive all needful consolation." She then said to me: "My child, I am going to charge you with a mission. It will occasion you many trials, but you will surmount them, knowing that you endure them for the glory of the good God. You will be contradicted, but you will be sustained by grace; do not fear; with simplicity and confidence, tell all that passes within you to Him who is charged with the care of your soul. You will see certain things; you will be inspired in your prayers; give an account to Him."

"I could not tell," continued the Sister, "how long
I remained with the Blessed Virgin; I can only say that after conversing with me for a long time, she vanished like a shadow."

Rising from her knees, Sister Catherine perceived the child just where she had left him, to throw herself at the Blessed Virgin's feet. He said, "She is gone!" and placing himself again at her left, still clothed in dazzling light, he conducted her back to the dormitory by the same way they had come.

"I believe," continues the narrator, "that this child was my Guardian Angel, because I had earnestly implored him to obtain for me the favor of seeing the Blessed Virgin. Having returned to my bed, I heard the clock strike two, and I slept no more."

What has just been related was only a part of Sister Catherine's mission or, rather, a preparation for a future mission to be given her as a pledge of the Immaculate Mary's tenderness for the human race.

The apparition of November 27, 1830, is thus related by Father Aladel to the Promoter of the diocese, as we find it inserted in the verbal-process of the investigation under date February 16, 1836.

At half-past five in the evening, whilst the Sisters were at meditation in the chapel, the Blessed Virgin appeared to the young Sister, as if in an oval picture; she was standing on a globe; only half of which was visible; she was clad in a white robe and a blue mantle bright with silver sheen; from her hands, sparkling, as it were, with diamonds, emanated luminous rays diverging towards the earth, but falling more abundantly upon one part of it.

She thought she heard a voice saying: "These rays are symbols of the graces Mary obtains for men; and France is that portion of the globe upon which they fall most abundantly." Around the picture appeared in golden characters, these words: "O Mary, conceived without sin, pray for us who have recourse to thee!"
This prayer, forming a semi-circle, began at the Blessed Virgin's right hand and, passing over her head, terminated at her left hand. The reverse of the picture bore the letter M surmounted by a cross, having a bar at its base; and, beneath the monogram of Mary, were the hearts of Jesus and Mary; the former, surrounded by a crown of thorns, the other transpierced with a sword. Then, she believed she heard these words: "A medal must be struck on this model; they who wear it indulged and who will recite this prayer with devotion, shall be in a special manner, under the protection of the Mother of God." At that instant, the vision disappeared.

According to the testimony of Sister Catherine's Director, "this apparition was repeated several times within a few months, always in the chapel of the Mother House of the Daughters of Charity either during Mass or during meditation." Father Aladel adds that he was uncertain as to the number, but he knows they were repeated, at least, thrice; the Sister having mentioned their occurrence three different times."

This manifestation of the Miraculous Medal took place November 27th, 1830, which was a Saturday and the eve of the first Sunday of Advent.

Another apparition occurred during the month of December, one month after the apparition of November 27th. It took place at the same hour as the preceding, at the evening meditation. But, this time, the Blessed Virgin appeared in another part of the sanctuary. Instead of stopping at St. Joseph's picture, she passed on and rested above the tabernacle, a little behind it, just where stands the statue destined to commemorate the marvels wrought in that chapel of the Daughters of Charity.

V.

After delays, of which the Immaculate Virgin complained to the pious Sister, Father Aladel decided upon
having a medal struck according to the directions given. The following is the notice he himself published on the Miraculous Medal:

"As soon as the medal was struck, it was freely circulated, especially among the Daughters of Charity, who, knowing something of its origin, wore it with great confidence. Shortly after, it was given to several sick persons, six of whom were specially benefited by it. Three cures and three conversions were wrought. Some in Paris; some in the diocese of Meaux. All suddenly and unexpectedly.

Then there came a general demand for the Miraculous Medal—"The Medal that heals." Virtuous mothers gave them to their children and, the extraordinary joy with which they were received and worn proved how sincerely they were prized by innocent hearts.

All pious people hastened to procure it as soon as attainable; but, that which afforded us most pleasure and edification from the beginning of its circulation and which we delight in asserting, is that, in two cities of the province, nearly all young people agreed to wear the medal as the safeguard of their youth. Four hundred medals were ordered—to be indulgenced for that purpose.

Very soon, entire parishes in various countries requested their pastors to procure them medals, and, in Paris, an officer of high rank bought sixty for brother officers, at their request.

Thus, medals of the Immaculate Conception were circulated in a wonderful manner in all provinces and among all classes. On all sides, we heard most consoling accounts. Priests, filled with the spirit of God, wrote to us that, through their agency, piety revived in cities as well as in country places; and that every one that wore them, perceived their salutary effects.

Monseigneur de Quélen, himself, whose great charity brought him in contact with all classes, told me, sev-
eral times, that he had given the medal to numbers of sick persons of every condition in life, and never had he failed to recognize its happy results. Very soon he published these examples in a circular bearing date December 15, 1836, on the occasion of consecrating the parish Church of Our Lady of Loretto, at Paris. It is a fact we are eager to assert and, the knowledge of which we desire should reach the most remote parts of the Catholic world; in our diocese this devotion has become more deeply rooted with time; the afflicted still affirm, increase and extend its wonderful progress; signal favors, miraculous cures, preservation and salvation seem to multiply amongst us, in proportion as we implore the tender pity of Mary conceived without sin.

"We exhort the faithful," he adds, in the beginning of the same circular, "to wear the medal that was struck, a few years ago," in honor of the Blessed Virgin, and frequently to repeat the prayer inscribed around the image. "O Mary, conceived without sin, pray for us who have recourse to thee."

The pious and illustrious prelate of the Church at Paris took a deep interest in the apparition, the object of which he understood. It was he who persuaded Father Aladel to publish accounts of the medal, and he desired some of the first that were struck. Before ordering an investigation, he had interviewed the Mother General of the Daughters of Charity, together with the officers forming her council, to learn from them what usages or customs of the Community could have drawn upon it the favors just accorded them by the Blessed Virgin. Not content with possessing the Miraculous Medal, the pious prelate had in his own chamber a statue of the Immaculate Conception after the Sisters’ model. It was cast in bronze under his own eyes, as he wished to assist at the casting.

When, in 1839, the solemn Octave of the Immaculate Conception was celebrated in the diocese of Paris, for
the first time, this statue, on a throne surrounded with flowers, was exposed to the veneration of the faithful. The first of January of that same year, he consecrated his diocese to Mary Immaculate.

In commemoration of this, he had a picture painted, which represents him standing at the foot of Mary’s statue, his eyes fixed upon her with love and confidence. The statue rests upon a globe on which are inscribed the words: “Virgo fidelis.” And the invocation, “Regina, sine labe concepta, ora pro nobis,” is inscribed on the picture.

On the Feast of the Assumption he presented this picture to his Chapter, that it might, he said, be a monument of his devotion and that of the Chapter of Paris to the Mother of God (1) with the special intention of honoring her Immaculate Conception.

A medal bearing date January 1, 1839, reproduces this picture upon one of its disks. On the other is a tempest-tossed vessel, guided by a star to a secure haven. These words of St. Bernard: “Respice Stellam, Voca Mariam,” explain the allegory. (2) The following lines complete the explanation:

“Vana, Hyacenthe, furit: Stella Mares auspice, Vincis. (3.)

Throughout France the faithful of both sexes and of every age and condition sought to secure Miraculous Medals. Indifferent Christians, hardened sinners, Protestants, infidels and even Jews asked for them, received them with pleasure and wore them with religious respect.

The circulation of the medal was not confined to France—it spread soon and profusely throughout

(1.) Life of Mgr. de Quelen by the Baron Henrion.
(2.) “Look at the Star, call on Mary !”
(3.) “In vain, Hyacinthe (de Quelen), is the tempest unchained. Under the auspices of the Star of the Sea, thou shalt triumph over its fury !”
Switzerland, in Piedmont, Italy, Spain, Belgium, England, America—in the Levant and even through China. We must add, that at Naples, as soon as it appeared, the Metropolitan Chapter sent to one of the establishments of the Priests of the Congregation of the Mission in that city to procure a number of them, and the King had a number of them struck in silver for his royal family and the whole court. He also had a million of the same medals struck during the cholera epidemic. Thus this image is venerated in almost every house and the picture adorns several churches. At Rome the generals of religious orders profusely disseminate them, and the Sovereign Pontiff himself keeps one of these medals at the base of his crucifix. We have learned that His Holiness has given them to several individuals in token of his regard as Sovereign Pontiff.

To secure an approximate idea of the extensive circulation of this medal, it suffices to consult the registers of the engraver who manufactured the medals. By examination we have ascertained that from the month of June, 1832, to the same day in 1842, he sold two millions of silver or gold and eighteen millions of brass medals.

At Paris eleven other manufacturers, it is believed, disposed of the same quantity; at Lyons four others, at least double that number; and many other cities in France and in foreign lands an incalculable number.

Struck by this wonderful propagation and being solicited on all sides to give an account of the origin of the medal, Sister Catherine's Director published in 1834 a brief notice which contained a short account of the apparition, followed by an enumeration of graces and favors obtained through the agency of the medal. This book sold rapidly and ran through several editions. When the eighth edition was published, in 1842, a hundred and thirty thousand copies were sold, and every edition contained many additional miraculous facts.
One of these examples deserves particular mention: the conversion of Mr. Ratisbonne.

VI.

Mr. Alphonsus Ratisbonne belonged to a very distinguished Jewish family of Strasburg. Towards the close of the year 1841 he became affianced to a young Jewess who united in herself all the qualities calculated to assure his happiness. About the same time, he decided upon taking a pleasure trip to the East, visiting *en route* some of the most remarkable cities of Italy. There was nothing, he thought, interesting to him in the Eternal City. So from Naples, he would direct his course to Palermo; but Divine Mercy called him, though he did not recognize the voice; he is constrained, as it were, by the designs of heaven, to change his decision and repair to Rome. It was there that grace awaited him. His hatred of Catholicism gave no presage of his conversion. His opposition had increased, from the time that his brother, Theodore Ratisbonne, abjured Judaism and received Holy Orders. He could not pardon him what he was pleased to term his desertion. Such were Mr. Ratisbonne's sentiments when he reached Rome. Scarcely had he arrived at the Eternal City, when he thought of leaving it.

Before quitting Rome, he wished to visit one of his early friends, an old schoolmate with whom he had always kept up an intimacy, notwithstanding the difference of their religious views. This friend was Mr. Gustave de Bussière who was absent and, by a providential mistake, the servant introduced him into the salon of Mr. Theodore de Bussière who had abjured Protestantism. He knew that Mr. Ratisbonne was a Jew, and he met him with respectful cordiality. The conversation naturally turning upon the various places of interest in Rome visited by the young traveler, it soon drifted into a religious discussion. Mr. Ratisbonne repeated, that "a Jew he was born and a Jew he would die!"
Then Mr. de Bussière, not at all discouraged by Mr. Ratisboune's emphatic language, impelled by a secret impulse of grace, thought of offering him the Miraculous Medal. This must appear rash to many. Filled with the holy courage that springs from faith, Mr. de Bussière presents the young Jew with a medal of the Immaculate Conception. "Promise me, said he, always to wear this little medal." "Do not refuse me."

Mr. Ratisbonne, unable to conceal his amazement at so strange a proposal, rejects it instantly with an expression of indignation that would have disconcerted any other than his new friend. Finally he accepts it, but, with sarcastic expressions most painful to Christian listeners.

During this debate, Mr. de Bussière had told his two little daughters (interesting children) whom a religious education had already imbued with sentiments of piety, to put the precious medal on a cord. They did so, and the Father passed it around the young Israelite's neck. Encouraged by his success, he wished to pursue his advantage. He obtains of him a promise to recite the touching prayer to the Blessed Virgin, the Memorare, then they separated.

Some days later, Mr. de Bussière had the grief to lose one of his dearest friends, Mr. de la Ferronays, who died, suddenly, on the evening of May 17, 1842.

Thursday, May 20th, at about 1 o'clock, P. M., he repaired to the Church of St. Andrew delle Fratte, to make some arrangements for the obsequies of Mr. de la Ferronays, which were to take place on the following day. On his way, he happily meets Mr. Ratisbonne, who joins him, with the intention of taking one of their usual walks. They entered the church together, when Mr. de Bussière requested his friend to wait there a few minutes whilst he went to the house to attend to some business with one of the monks. After an interval of about twelve minutes, Mr. de
Bussière returns, and to his surprise, does not find his friend. He looks around for him and finds him on the left-hand side of the church, in the Chapel of St. Michael the Archangel, kneeling and apparently wrapped in devotion.

At last, Mr. Ratisbonne turns towards him, and, his tearful eyes, his clasped hands, partly reveal the mystery that has just been accomplished. "Oh!" he exclaimed, "how Mr. de la Ferronays has prayed for me!" Then he exclaimed: "Take me where you will, after what I have seen, I obey." Unable to continue, he draws forth the medal he had for the last few days worn on his heart, he takes it in his hands, covers it with kisses, waters it with abundant joyful tears and, between his sobs, exclaimed: "How good God is!"

"How much are they to be pitied who do not believe!"

Mr. de Bussière conducts the new convert to Father de Villefort, of the Society of Jesus, at the House of the Gesu. The holy Priest greets him with tenderness. Then Mr. Ratisbonne takes in his hand his medal of Mary Immaculate, covers it with kisses mingled with tears, and exclaims: "I have seen her! I have seen her!" He then adds: "I had been in the Church but an instant, when I was seized with inexplicable fear. I raised my eyes; the whole edifice had disappeared from my view; one chapel alone had, as it were, concentrated all the light, and, in the midst of this radiance, Mary appeared, standing upon the altar, as she is represented on the medal, brilliant, majestic, and serene. An irresistible power drew me towards her. The Virgin made a sign for me to kneel and seemed to say: "It is well!" "She did not speak to me, but, I understood all!"

The next day, the tidings of this wonderful conversion had spread throughout Rome. Some days, afterwards, the neophyte received holy Baptism and the Sovereign Pontiff himself granted an audience to the
new convert. "He was so exceedingly kind," said Mr. Ratisbonne, "as to take us into his chamber, where he shewed me, near his bed, a magnificent picture of my dear medal, a picture for which he entertains the greatest devotion." I had procured a number of Miraculous Medals. His Holiness blessed them for me; they are the weapons I shall use in conquering souls for Jesus Christ and Mary."

Mr. Ratisbonne's conversion, publicly styled a miracle, excited too much interest and comment for the Holy See to permit it to pass unnoticed. The Sovereign Pontiff ordered a canonical investigation according to the rules of the Church. The Cardinal Vicar prescribed an inquiry. Witnesses were examined; all the circumstances weighed, and after a favorable conclusion, the Most Eminent Cardinal Patrizzi pronounced and declared, June 3d, 1842, that the instantaneous and perfect conversion of Alphonse Marie Ratisbonne from Judaism to Catholicity was a true and remarkable miracle wrought through the intercession of the Blessed Virgin Mary. His Eminence deigns to permit the account of this signal miracle, not only to be printed and published but, likewise, authorized."

A picture commemorative of the apparition of the Blessed Virgin to Mr. Ratisbonne, representing the Virgin and the Miraculous Medal, was placed in the chapel of St. Andrew's Church, where the miracle had taken place.

A few days after his return to France, Mr. Ratisbonne, in token of his gratitude, felt urged to erect a chapel under the invocation of Mary Immaculate, in the Providence Orphanage of the faubourg St. Germain, Paris.

The laying of the corner-stone took place May 1st, 1842, and the sanctuary was finished and dedicated May 1st, 1844, with great solemnity, in the presence of M. Desgenettes, curé of Norte Dame des Victoires.
the Founder of the House, the Baron de Bussière, Very Rev. J. B. Etienne, Superior-General of the Priests of the Mission and of the Daughters of Charity, of the Rev. Eugene Boré, the immediate successor of V. Rev. Father Etienne, and who was then a layman; the Abbé de Bonnechose, subsequently an Archbishop and a Cardinal, and of many other persons of distinction.

The pious convert often repaired to this sanctuary to mingle his prayers with those of the Daughters of Charity and their dear orphans. After being raised to the Priesthood, he often had the consolation of celebrating the Holy Sacrifice and thanking his celestial Benefactress before the beautiful picture of the Immaculate Conception placed above the main altar in memory of the miracle at St. Andrew delle Fratte.

Previous to the consecration of the miraculous manifestation by the Liturgical Office since granted by His Holiness, Leo XIII, the Church authorized in 1880 the celebration of the fiftieth anniversary of the apparition of the Miraculous Medal and the solemn feasts by which it was commemorated, we may say, throughout the world. (1.)

Sister Catherine did not assist at those feasts. God had just called her to Himself after a long and holy life spent in the Community of the Sisters of St. Vincent de Paul.

Sent in the year 1831, under the name of Sister Catherine, to the Hospital of Enghien, in the faubourg St. Antoine, at Paris, she there spent all her community life and left there precious memories of her many virtues. Her humility saved her from making known that she was the medium of the Blessed Virgin's touching manifestations. Only towards the close of

(1.) See Annals of the Congregation of the Mission, Vols. L and LI.
her life was the secret by degrees revealed. Thanks to
her discretion, Sister Catherine remained for long years,
concealed in her humble duty, employed at first in the
kitchen, then in the clothes-room; she was subsequently
employed, over forty years, in the ward of the old
men, at the Hospital of Enghien, to which duty she
added the care of the poultry yard.

She took great delight in those humble duties. Her
dairy was always in perfect order—and in her mind,
nothing was preferable to the service of the poor. She
alluded to it towards the close of her life as her great­
est consolation. "I have always loved," she would
say, "to stay at home; I remain willingly that I may
serve my poor."

And this was true. One walk only, was she unwilling
to forego, that which led to the Mother House. She
knew no other road in Paris. To pray, ignored and
unknown, in the chapel where the Blessed Virgin had
manifested herself to her, was her greatest joy.

Never arrogating to herself the slightest merit for
the signal favors with which the Immaculate Virgin
had favored her, she said, one day, towards the close
of her life, when Providence permitted a slight allusion
to the subject: "I, favored Sister! I have been merely
an instrument. It was not for myself that the Blessed
Virgin appeared to me. I knew nothing, not even how
to write. All I know I learned in the Community, and
the Blessed Virgin selected me on account of my igno­
rance. So that no one might entertain a doubt."

Sister Catherine lived forty-six years, in a large
establishment under the direction of five successive Su­
periors. She was brought in contact with many Sister­
companions of different dispositions and various degrees
degree of virtue. Consequently, the appreciation of others
with regard to her disposition varied. She pursued
her way in calm and quiet, accepting kindness with
grateful simplicity, and ungracious words without dis­
turbance of mind.
Faithful to rule with such unswerving exactness that merit seemed to disappear before habit, she never uttered a word against charity. Even when age had given her some privileges over her young companions, she rarely allowed herself to blame or advise them, not, at least, unless they consulted her, then she advised submission. "Everything is in that," she would say. "Without obedience, Community life cannot be maintained." To the very end of her days, her spirit of obedience was as perfect as when she left the Seminary.

We must not suppose, however, that Sister Catherine was of a yielding, gentle temperament, to which obedience was natural; on the contrary, she had a strong will and quick temper. Thoroughly versed in household labors, she performed her part with great care and assiduity, and directed most scrupulously all that was entrusted to her charge.

Sister Catherine always retained the duty for the fulfilment of which she had been missioned to the Hospital of Enghein. She was truly admirable in the intelligent care she bestowed on the aged men entrusted to her solicitude, without ever neglecting the Pigeon House which reminded her of the pure, sweet joys of childhood. The young girl, who many years ago, had been grace fully pictured feeding the doves that fluttered around her was now a poor, old Sister; but, just as solicitous as ever about her pigeons.

From the beginning of the year 1876, Sister Catherine alluded very frequently to her death; on all our feast days, she was accustomed to say: "It is the last time I shall see this feast."

Her strength was failing gradually, she felt that she was dying, but she was without fear, we may say, without emotion.

One day, when speaking to her of her death, I said to her: "Dear Sister Catherine, are you not afraid?"
"Afraid, Sister," she exclaimed; "why should I be
afraid? I am going to our Lord, the Blessed Virgin, St. Vincent."

Surrounded by her affectionate Sisters and in the enjoyment of every spiritual favor, she calmly and devoutly gave back her soul to God, December 13, 1876.

At 7 o'clock, that evening, she seemed to sink into a slumber, and without any agony or the least sign of suffering, she yielded her last sigh. Scarcely could we perceive that she had ceased to live. Never could there be seen a death more calm and gentle.

Her blessed remains were carried to the chapel. There the Immaculate Virgin watched over her. Lilies and roses surrounded her virginal body, and her cherished device: "O Mary! conceived without sin, pray for us who have recourse to thee!" surmounting the little sanctuary, seemed the last echo of her life.

From her heavenly home, she no doubt enjoys, with Mary's servants in this exile land, the honors rendered to Mary Immaculate, whose interpreter she was on earth. A day may come when we shall be permitted to invoke that humble and devout Sister, through whom the Christian world received that gift of Heaven, the Miraculous Medal.
PETITION
To Obtain the Institution of a Special Feast to Commemorate the Apparition of the Most Holy Virgin and the Miraculous Medal.

DECREES OF ITS INSTITUTION.

A solemn triduum is annually celebrated at Rome to commemorate the apparition of the Immaculate Virgin to Alphonse Ratisbonne, as she is represented on the Miraculous Medal. During the triduum, the Church of St. Andrew delle Fratte is filled with a devout crowd. This apparition was nevertheless but a continuance of that marvel of which another sanctuary was the first scene. As the Chapel of the Mother House of the Daughters of Charity, at Paris, was the first favored by the manifestation of the Blessed Virgin Mary and of that medal which has everywhere wrought miracles. A desire frequently arose to commemorate, by a special feast, that heavenly favor in the very sanctuary in which the Blessed Virgin of the Miraculous Medal appeared to a humble novice of the Community of Daughters of Charity. They desired to celebrate this manifestation wherever the medal wrought marvels of corporeal cure, or of sanctification. We here cite an example taken from a letter received from the remote country of America and which, naturally, finds a place in our Annals.


My Most Honored Father:

*Your blessing, if you please!*

Long has my mind been preoccupied by this thought: Why is it that in our Community there exists no commemorative feast of the Apparition of the Miraculous
Medal which effects so much good around us and yet, concerning which, so many are ignorant? It appears to me that a favor so extraordinary should be universally proclaimed to the greater glory of our Immaculate Mother, as a thank-offering for the privilege accorded our dear Community and with a view to draw down upon it fresh favors.

Our Children of Mary, particularly, petition that it be observed with solemnity. They desire to invite the public to its celebration that they may the better understand the origin of their association and glorify the more their Immaculate Mother.

But, I desire, my most Honored Father, to secure, in the first place, your concurrence and blessing.

It appears to me that the Blessed Virgin desires this of us.

Offering you the respectful salutations of all your daughters in this humble and distant establishment, begging your special blessing on all our undertakings and presenting you with our best wishes for the dawning year, I remain, most Honored Father, in Jesus and in Mary Immaculate,

Your most humble and obedient daughter,

Sister Duthu,
U. d. o. c. s. o. t. p. s.

The Very Rev. Superior General of the Congregation of the Mission and of the Company of Daughters of Charity, caused a petition to be placed at the feet of His Holiness, begging of him the institution of a Feast in honor of the Miraculous Medal.

The petition, transmitted to the Sacred Congregation of Rites, was received, thanks to the patronage of the Most Eminent Cardinal Aloysius Masella, Prefect of the Congregation, not only with kindness, but, we may say, with eagerness. July 10, 1894, the following decree was issued, sanctioned on the 23d of same month by the Sovereign Pontiff, who instituted the Feast.
DECREE.

For the Congregation of the Mission.

The R. R. Antony Fiat, Superior General of the Congregation of the Missionaries of St. Vincent de Paul, has just forwarded a petition to His Holiness, Pope Leo XIII., in which he begs the Sovereign Pontiff to consider the wonderful propagation, amongst the faithful, of the Holy Medal, known as the Medal of the Immaculate Conception of the Mother of God, and, in its connection, the growth of filial piety and the abundant fruits of salvation which, according to common testimony, result therefrom, both in the spiritual and temporal order, to Christian society.

He supplicates His Holiness to refer the investigation of this matter to the Sacred Congregation of Rites, that it may take cognizance of the authentic documents that clearly establish the supernatural origin of so great an event, with a view to the grant of a solemn feast with its proper Office and Mass, under the double rite of Second-Class, in honor of the Blessed Immaculate Virgin of the Miraculous Medal.

This petition, with the suggestion of Office and Mass, was presented by me, the undersigned, Cardinal, Prefect of the Sacred Congregation of Rites and Proponent of the cause, at the ordinary reunion of said Sacred Congregation, on the day, below indicated, at the Vatican Palace.

The most eminent Cardinals charged with the preservation of the Sacred Rites, after having maturely examined the cause and given a hearing to the Rev. P. Augustin Caprara, Promoter of the Faith, have judged proper to answer: For the grant of the favor. And with regard to the Office and the Mass, referred to the Most Eminent Proponent and to the Promoter of the Faith.
July 10, 1894.

Also, together with the Promoter of the Faith, I, the Cardinal undersigned, have presented a new redaction of the Office and the Mass according to decree already rendered.

His Holiness, upon my report submitted to him, has vouchsafed to approve and authorize a Feast under the title of the Manifestation of the Immaculate Virgin Mary of the Miraculous Medal, which shall be annually celebrated by the members of the Congregation of the Mission—under the rite of a double of the Second-Class and under the rite of a double of the First-Class by the Ordinaries of places and by religious communities that shall have applied for it.

Given July 23d, 1894.

Signed: Gaet., Card. Aloysius Masella,
Prefect of the Sacred Congregation of Rites.
Louis Tripepi, Secretary.

DECRETUM
Congregationis Missioinis.

Rmus D. Antonius Fiat, Superior Generalis Congregationis Missionariorum a S. Vincentio a Paulo Sanctissimum Dominum Nostrum Leonem Papam XIII suppex exoravit, ut benigne reputans mirabilem inter Christifideles propagationem Sacri Numismatis, quod ab Immaculata Deiparae Conceptione nuncupatur, nec non filialis pietatis augmenta et uberrimos sive temporals, sive spiritualis salutis fructus omnibus spectissimos, qui in Christianam Rempublicam exinde dimanarunt, dignaretur rem totam Sacrae Rituum Congregationis examini concordere, ut, legitimis, quae supernaturalem tanti eventus originem apprime comprobant, documentis data opera perspectis, solemne festum cum Officio et Missa proprisi sub ritu duplici secundae

Quare ejusmodi Officii et Missæ a meipso subscripto Cardinali una cum eodem Promotore Fidei novo schemate confecto, prouti heic præjacet Decreto, Sanctitas Sua, ad relationem mei ipsius Cardinalis Praefecti, illud approbavit, simulque Festum sub titulo Manifestationis Immaculatæ Virginis Mariæ a Sacro Numismate quo tannis, die 27 Novembris, ab Alumnis Congregationis Missionis sub ritu duplici secundæ classis, et ab expetentibus locorum Ordinariis Religiosorumque Familiis sub ritu duplici majori celebrandum indulsit. Die 23 iisdem mense et anno.

The following are the principal parts of the special Office and Mass granted:

**NOV. XXVII.**

**FEAST OF THE MANIFESTATION OF THE IMMACULATE VIRGIN OF THE MIRACULOUS MEDAL.**

**OFFICE.**

*All as on the Feast of the Immaculate Conception of the Blessed Virgin Mary, except the following:*

**V.** Signum magnum apparuit in cælo.

**R.** Mulier amicta sole et luna sub pedibus ejus.

*Ad Magnif. Ant. Qui me invenerit, inveniet vitam et hauriet salutem a Domino.*

**ORATIO.**

Domine Jesu Christe, qui Beatissimam Virginem Mariam matrem tuam ab origine immaculatam innumeris miraculis clarisse voluisti: concede; ut ejusdem patrocinium semper implorantes, gaudiæ consequamur æterna. Qui vivis.

**PRAYER.**

O Lord Jesus Christ who hast been pleased that the Blessed Virgin Mary, thy Mother, Immaculate in her Conception, should be glorified by numberless miracles, grant, that, continually imploring her protection, we may obtain eternal joys. Who livest, etc.

**AT MATINS.**

**HYMN.**

Tutela præsens omnium, Salveto Mater Numinis; Intacta in Heææ filiis, Tu fæda mundes pectora.

O thou who protectest all men, we salute thee, O Mother of God: O Immaculate daughter of Eve, purify our sinful hearts.
Numisma quos ornatus tuum,
Fove benigno lumine,
Virtus sit inter proelia
Ægisque in hostes præpotens.

Sit flentibus solatium,
Ægris levamen artubus;
In mortis hora, fulgidæ
Æternitatis sponsio.

Jesu, tuam qui finiens
Matrem dedisti servulis,
Precante Matre, filiis
Largire cœlia gaudia.
Amen.

May thy special succor be granted to those who wear thy Medal; may it be their strength in combat, and their all powerful shield against their enemies.

May it bring consolation to those who weep, solace to the afflicted; may it at the hour of death, be the pledge of a glorious eternity.

O Jesus who, in dying, didst give thy mother to thy poor servants, grant through the prayers of this mother, the joys of Paradise to those who have become her children.
Amen.

Lessons as on page 1.

AT LAUDS.

V. O Maria, sine labe originali concepta;
R. Intercede pro nobis, qui ad te confugimus.
Ant. Posuit in ea verba signorum suorum et prodigiorum suorum in terra.

AT MASS.

The Church borrows the words that were addressed to Moses, when God announcing to him the wonders he was about to fulfil in favor of the people, commanded him to preserve the memory of these benefits and to return for them perpetual thanksgiving.
INTROIT.


INTROIT.

And it shall be as a sign in thy hand, and as a memorial before thy eyes, that the law of the Lord be always in thy mouth.

(Ps. 104.) Give glory to the Lord, and call upon his name; declare his deeds among the Nations.

PRAYER.

Domine Jesu Christe, qui beatissimam Virginem Mariam matrem tuam ab origine immaculatam innumeris miraculis clarescere voluisti; concede: ut ejusdem patrocinium semper implorantes, gaudia consequamur æterna. Qui vivis.

O Lord Jesus Christ, who hast been pleased that the Blessed Virgin Mary, thy Mother, Immaculate in her Conception, should be glorified by numberless miracles, grant, that, by continually imploring her protection, we may obtain eternal joys. Who livest and reignest, etc.

Not only in the latter ages of the Church has the Holy Virgin deigned to appear for the consolation of her servants. The Church in the following epistle, gives an account of the vision of the heavenly Virgin with which the beloved disciple was favored in his solitude at Patmos. He described it in the Apocalypse:

EPISTLE.

brought forth a man child who was to rule all nations with an iron rod, and her Son was taken up to God, and to his throne. Then were given to the woman two wings of a great eagle, that she might fly into the desert, to her place. And the serpent cast out of his mouth, after the woman, water, as it were a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth and swallowed up the river, which the dragon cast out.

Graduale. Ps. 104. Mementote mirabilium ejus, quæ fecit; prodigia ejus, et judicia oris ejus.

V. Posuit in ea verba signorum suorum, et prodigiorum suorum in terra.

Alleluia, alleluia.

v. Ps. 18. A summo cælo egressio ejus, nec est qui se abscondat a calore ejus. Alleluia.

Who can wonder at the marvels wrought at the powerful intercession of the Immaculate Virgin, when we have proof that it was in answer to her prayer that the Savior deigned to manifest His glory by working His
first miracle at Cana, which confirmed the faith in the heart of His disciples, and made of them Apostles. Of this the Church reminds us in the Gospel which follows:

**GOSPEL.**

*According to St. John, Chap. 2.*


At that time, there was a marriage in Cana of Galilee, and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: They have no wine. And Jesus saith to her: Woman, what is it to me and to thee? My hour is not yet come. His mother saith to the waiters: Whatsoever he shall say to you, do ye. Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: Fill the water-pots with water, and they filled them to the brim. And Jesus saith to them: Draw out now, and carry to the chief steward of the feast, and they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was,

but the waiters knew who had drawn the water; the chief steward calleth the bridegroom, and saith to him: Every man at first setteth forth good wine, and when men have well drunk, then that which is worse; but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, in him. Credo.

OFFERTORY.


Jesus said to the disciple: Behold thy mother. And from that hour the disciple took her to his own.

SECRET.

Beata Virgine Maria intercedente, cujus precibus exoratus Jesus Christus Filius tuus fecit initium signorum; da nobis, Domine Deus, sabus exoratus Jesus Christus filius tuus fecit initium signorum; da nobis, Domine Deus, sacramentum Corporis et Sanguinis ejusdem Filii tui pura mente conficere, ut aeterni convivii mereamur esse particeps. Per eundem.

COMMUNION.

Communio. Eccl. 36. Innov a mirabilia. Glorifica man- Renew thy signs and nova signa et immuta work new miracles. Glo- rify thy hand and thy
um tuam et brachium dexterum. Festina tempus et memento finis et enarrant mirabilia tua.

The following prayer is a reminder of the tradition of the Church of Christ—that God delights to make Mary the channel of all His graces. The Church excites us to have constant recourse to that maternal and all powerful intercession.

POSTCOMMUNION.

Postcommunio. Domine Deus Omnipotens, qui per Immaculatam Genitrice Filii tui omnia nos habere voluisti: da nobis tantae Matris auxilio, praesentis temporis periculadevitare; ut vitam consequamur aeternam. Per eumdem.

SECOND VESPERS.

All as in first Vespers.

Ad Magnif. Ant. Sancta Maria succurre miseris... quicumque celebrant tuum sanctum Patrocinium.

At the Magnificat. Holy Mary, succor the miserable... and may all experience thy aid who celebrate thy holy Patronage.
THE ANNALS.

PLENARY INDULGENCE

To be gained in the Chapels or Oratories of the Priests of the Mission and of the Daughters of Charity November 27, Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal.

AUGUST 24, 1894.—FOR SEVEN YEARS.

LEO XIII—POPE.

"To all the faithful who shall take cognizance of these present letters, health and Apostolic benediction. For the increase of the faith among Christians and to procure the salvation of souls, we open, with tender charity, the heavenly treasures of the Church. All the faithful of Christ of either sex, who, truly penitent, shall have confessed and communicated, may, on the Feast of the Manifestation of the Immaculate Virgin Mary of the Miraculous Medal, that is to say, November 27th, by visiting a church or chapel, depending on the pious establishments of the Priests of the Congregation of the Mission or of the Daughters of Charity throughout the whole world from first Vespers, until sundown of said day, gain a plenary indulgence and remission of all their sins by offering to God devout prayers for peace and union among Christian Princes, for the extirpation of heresies, the conversion of sinners and the exaltation of our Holy Mother the Church. This indulgence may be applied by way of suffrage to the souls that have departed this world in the Charity of God. We grant and concede this grace by the mercy of the Lord."

These present letters are available for seven years only.

"We will that the rescripts, or printed copies even, of these letters, signed by the hand of a public officer under seal of a duly appointed ecclesiastic, have the same authority as the original itself, shown or presented."

https://via.library.depaul.edu/annals_en/vol1/iss4/1
Indulgence of Three Hundred Days.

SEPTEMBER 4, 1894.—FOR SEVEN YEARS.

By Indult of September 4, 1894.—The Priests of the Congregation of the Mission and the Daughters of Charity may gain three hundred days indulgence by reciting the Invocation: O Mary conceived without sin, pray for us who have recourse to thee!

This indulgence may be gained seven times a day; it is applicable to the souls in Purgatory. The Indult is granted for seven years.

Latin Text of Plenary Indulgence.

Translated on page 437.

LEO PP. XIII.

Universis Christifidelibus præsentibus Litteras inspexituris salutem et Apostolicam Benedictionem. Ad augmentum fidelium religionem animarumque salutem procurandum celestibus Ecclesiae thesauris pia caritate intenti omnibus et singulis utriusque sexus Christifidelibus vere penitentibus et confessis ac sacra Communione refectis, qui die festo Manifestationis Immaculæ Mariæ Virginis a Sacro Numismate, velicer est die vigesima septima mensis Novembris, quamlibet Ecclesiam sive Oratorium piis domibus adnexum Presbyterorum Congregationis Missionis, sive Filiorum Charitatis, ubique terrarum existentibus, a primis vespis usque ad occasum solis diei hujusmodi singulis annis devote visitaverint, et ibi pro Christianorum Principum concordia, haeresum ex-
THE ANNALS.

stirpatione, peccatorum conversione, ac S. Matris Ecclesiæ exaltatione pias ad Deum preces effuderint; Plenarium omnium peccatorum suorum Indulgentiam et remissionem, quam etiam animabus Christifidelium quæ Deo in charitate conjunctæ ab hac luce migraverint per modum suffragii applicari possint, misericorditer in Deo concedimus atque elargimur. Præsensibus ad Septennium tantum valituris. Volumus autem ut præsentium Litterarum transsumptis seu exemplis etiam impressis, manu alicius Notarii publici subscriptis et sigillo personæ in Ecclesiastica dignitate constitutæ munitis, eadem prorsus fides adhibeatur quæ adhiberetur ipsis præsentiibus si foentis exhibitæ vel ostense. Datum Romæ apud S. Petrum sub Annulo Piscatoris die XXIV Augusti MDCCCCXCV. Pontificatus Nostri Anno decimoseptimo.

Pro Dno. Card. de Ruggiero.

NICOLAUS MARINI, Substitutus.

Latin Text of Indulgence of Three Hundred Days.
Translated on Page 138.

LEO PP. XIII.

Ad futuram rei memoriam.

Ad augendam fidelium religionem animarumque salutem procurandam cælestibus Ecclesiæ thesauris pia charitate intenti, omnibus et singulis presbyteris secularibus Congregationis Missionum, nec non religiosis sororibus a Charitate, si corde saltem contrito has jaculatorias preces: O Maria concepita senza peccato pregate per noi che ricorriamo a voi: quocumque idiomate, dummodo versio sit fidelis, recitaverint, trecentos dies, septies in die lucrificiendos, de injunctis eis seu alias quomodolibet debitis pœnitentiiis in forma Ecclesiæ consueta relaxamus. Quas pœnitentiarum relaxationes etiam animabus Christifidelium quæ Deo in charitate conjunctæ ab hac luce migraverint per modum

https://via.library.depaul.edu/annals_en/vol1/iss4/1
suffragii applicari posse indulgemus. Præsentibus ad Septennium tantum valituris. Volumus autem ut præsentium Litterarum transsumptis seu exemplis etiam impressis, manu alienijus notarii publici subscriptis, et sigillo personæ in Ecclesiastica dignitate constitutæ munitis, eadem prorsus fides adhibeatur que adhiberetur ipsis præsentibus si forent exhibitæ vel ostensæ.

Datum Romæ apud S. Petrum sub Annulo Piscatoris die IV. Septembris MDCCCCXCIV. Pontificatus Nostri Anno decimoseptimo.

_Pro Dno. Card. de Ruggiero,
Nicolaus Marini, subst._

_FACULTY_

Granted any Priest to Celebrate November 27, the Mass of the Manifestation of the Miraculous Medal in the Churches and Oratories of the Daughters of Charity.

_September. 7, 1894—in perpetuity._

Congregation of the Mission.

The Rev. Athony Fiat, Superior General of the Congregation of the Mission and of the Daughters of Charity of St. Vincent de Paul, has humbly petitioned our Most Holy Father, Pope Leo XIII, to grant that in all churches or oratories of said Daughters of Charity the Mass recently approved by the Apostolic See and granted to the members of the Congregation of the Mission for the feast of the Manifestation of the Immaculate Virgin Mary of the Holy Medal, termed Miraculous, may be annually celebrated November 27th by any Priest who there offers the Holy Sacrifice.

The Sacred Congregation of Rites, in virtue of the special faculties conceded it by our Most Holy Father, grants the object of this petition, on condition, however, that in the respective calendars of the dioceses in which said Daughters of Charity reside, there be no concurrence of a solemn Mass of the First-Class and in the case of Low Mass—of a double of the Second-Class.
Should either circumstance occur, the same Sacred Congregation of Rites permits the transfer of the privilege to another subsequent free day, in conformity to the rubrics, and this, all things to the contrary notwithstanding.

Seventh day of December, 1894.


L. M. Card, Parocchi.

A. Tripepi, Secretary.

LATIN TEXT OF
Faculty Granted all Priests, of Celebrating Nov. 27, Mass of Manifestation of Blessed Virgin. Mary Immaculate of M.M.

CONGREGATIONIS MISSIONIS.

Antonius Fiat, Moderator Generalis Congregatioionis Missionis et Filiarum a Charitate S. Vincentii a Paulo, a Sanctissimo Domino Nostro Leone XIII, humillimis datis precibus, efflagitavit, ut in omnibus ecclesiis sive oratoriiis earumdem Filiarum a Charitate quotannis die XXVII novembris, a quous Sacerdote in eis Sacrum facturo celebrari valeat Missa nuper ab Apostolica Sede approbata et Alumnis sive Congregations concessa pro festo Manifestationis Immaculatae Virginis Mariæ a Sacro Numismate vulgo della Medaglia miracolosa. Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, annuit juxta precesi dummodo tamen in respectivis Kalendaribus Diœcesium, in quibus præfatae Filiae a Charitate degunt, non occurrat quoad Missam solemnem duplex prima classis, et quoad lectas duplex etiam secundae classis: quo in casu Sacra eadem Congregatio idem privilegium ad aliam subsequentem diem

Pro Ilmo. et Rmo. D. Card. C. Aloisi-Masella Praefecto.
L. M. Card. PAROCCHI.

A. TRIPEPI, Secretarius.

English translation page 440.

The Circulation of the Miraculous Medal.

Mr. Arthur Loth, in his recent and excellent publication entitled: "Nineteenth Century Miracles in France" (Library of Desclee, Lille Paris, 1894), has consecrated some of his most beautiful pages to an account of the Miraculous Medal. We borrow a few passages from his masterly introduction upon miracles, and certain interesting details upon the circulation of the Miraculous Medal.

For the perpetual manifestation of the Catholic Church, God continues to work miracles according to the requirements of the times and the faith of suppliants.

Although it may appear that in our haughty, self-sufficient, modern society, the supernatural finds no place, as it did in the so-called "Dark Ages" of ignorance and credulity, it has pleased divine Providence to work as many, nay! more miracles in our own times than at any previous epoch.

Miraculous signs, necessary to the establishment of the faith, were not destined, remarks Mgr. Pie, to continue in such numbers and frequency, after they ceased to be requisite to the Church's foundation and development. Nevertheless, God is always omnipotent; and the ages approximate to the end of time, precisely because the reign of evil shall be more widespread, shall witness a repetition and multiplication of the marvels of the Nascent Church.

In the distribution of Heavenly favors, we may say that France is the most privileged among nations. Italy has its annual miracle of the blood of St. Ianua-
rius; Germany that of St. Walburga’s oil; Spain has watched the growth of thorns on the withered heart of its great St. Teresa; Austria and Belgium have beheld the wondrous stigmata on the Virgins of Tyrol and Bois-d’Haine. But, France, beyond all other lands, has been the object of divine predilections. In that land, miracles have succeeded one another, during this century, under the most varied and thrilling aspects.

With more reason than the Hebrews, we may exclaim with Moses: “Neither is there any other nation so great that hath gods so nigh them as our God is present to all our petitions!”—Deut. IV, 7.

Mary began her series of favors, by her wonderful apparitions to Sister Laboure in 1830. (The details of those apparitions have already been published.)

In 1832, Father Aladel, director of the pious Daughters of Charity, under the formal authorization of the Archbishop of Paris, Mgr. de Quélen, decided upon having the first medals struck. There was some hesitation about the symbol or figure. In the course of the apparitions, the Blessed Virgin had frequently varied her position. Finally it was agreed upon to adopt the model which distinguishes the medal termed Miraculous, as combining the most essential and characteristic details of the several apparitions.

The medal was rapidly disseminated in every direction and with it grew more fervent and wide-spread devotion to the Most Holy Virgin. Soon, it began to work marvels, whose ever increasing recurrence obtained for it the title of Miraculous. Merchants could not suffice for its sale nor engravers for its manufacture.

All countries were unanimous in testifying to the marvelous results obtained by those who wore the medals and, with confidence, invoked the aid of the Blessed Virgin.

In a short time, the medal was known and venerated
not only in France, but throughout the world. It penetrated into every European country. It was to be found in the extreme East, even on the distant shores of China. Within a very few years, 130,000 copies were sold of a small book containing a brief account of the apparition.

At sight of this extraordinary devotional impulse, ecclesiastical authority decided that there should be an investigation of the Apparitions of the Blessed Virgin to Sister Catherine Laboré. The examination began Feb. 16, 1836, called for nineteen sessions, and was not terminated until the month of July. It was altogether favorable to this new form of devotion. Nothing more was to be done save to favor the prodigious circulation of the medal, and to record the miracles daily wrought through its agency all over the world.

These miracles are indeed innumerable; so agreeable, to the all powerful Virgin, is the confidence of the faithful in the medal received through her bounty.

Graces of every kind are obtained through its agency: cures, conversions, success in difficult undertakings, happy results in almost desperate cases. The Blessed Virgin delights, in thousands of cases, to reward the confidence of her clients in this pledge of her protection.

Among the many unhoped for cures due to the invocation, "O Mary conceived without, &c.," is one, in particular, touchingly related by a child who was the favored beneficiary.

December 15, 1843, a little girl only one year old, Zenobia de M. was attacked simultaneously with water on the chest, a disease of the bowels and congestion of the brain. Doctor Flandreau, the family physician, was immediately summoned and gave the child every attention; but, his skill was of no avail and, the family was plunged in grief. No one entertained a glimmer of hope, but the child’s eldest sister, who had always clung to the pious desire of consecrating her life to
God and, who looked upon this little one as providentially sent to replace her in the family and console her afflicted parents. God, thought she, will not take back that child. In her apartment hung a picture representing the Apparition of the Miraculous Medal. Kneeling before it, she prayed for the child’s recovery, and renewed her promise to embrace a religious life should her petition be granted.

She was silent concerning her offering. The doctor, calling soon after, declared the child’s case hopeless, and that its recovery was not even desirable, for, if life were spared, it must remain imbecile, paralyzed, or blind. He proposed, however, to hold a consultation with Mr. Blaché, physician of the Necker Hospital, who prescribed energetic treatment, but remarked: “The child cannot live!”

The poor mother, deeming it unadvisable to cause the child unnecessary suffering, quietly replaced it in the cradle saying, with the faith and resignation that belongs only to Christian mothers, “The Lord gave it me, the Lord desires to take it to Himself. May His holy will be done!” That afternoon, one of the aunts accompanied the elder sister to Church, where their prayers ascended to the Most High rather for the mother than the child.

That mother, yielding to a sudden inspiration, takes a Miraculous Medal as her last hope and applies it to the body of her child, repeating with love and confidence the invocation: “O Mary, conceived without sin, pray for us who have recourse to thee!” The plaintive cries of the infant ceased, and that evening, when Doctor Flandreau called to enquire if his little patient was alive, to his great surprise he found her slightly improved. The whole body was covered with a gentle perspiration and the little paralyzed arm could move freely. But, “what a misfortune,” he exclaimed, “the child will be blind!” In fact, it seemed already
to have lost its sight. A light passed several times before its eyes—produced no effect upon them.

The mother, who had not yet told her secret, when all had left the room, took her dear medal, placed it upon her infant’s eyes and repeated the invocation. After a sound sleep of twenty-four hours, little Zenobia awoke, recognized those around her and smiled upon all. Her sight was restored!

The child’s father, full of faith and piety, exclaimed: “Assuredly God alone has restored our child to us! Henceforth she shall be called Marie, that she may ever remember her to whom she owes her life!”

An attack of measles now finished the work, according to the Doctor’s theory, by absorbing the water on the brain and throwing upon the surface of the skin, the,—heretofore, internal malady. A small gold cross, bearing the date of the miraculous cure, was hung around the little creature’s neck. Marie is now a daughter of St. Vincent de Paul.

The wonderful effects of the Miraculous Medal are not confined to the cure of physical ailments; conversions wrought through its agency are still more numerous and no less admirable.

What wonderful effects of grace! The most hardened sinners, the impious, blasphemers are suddenly converted by being brought in contact with that blessed medal; the most incredulous bow to the truth, they who could not bear to hear of religion, beg to be instructed; the sick who rejected the Priest and refused the Sacraments, beg to confess and receive the last Sacraments. No change, no prodigy is impossible to prayer and the precious medal of Mary Immaculate.

Extraordinary facts are cited.

The following circumstances occurred in North America during the year 1865, at the Great Charity Hospital, New Orleans:

Among the patients, was a high dignitary of the
Masonic Order; his hatred of religion and holy things was diabolical, and he lost no opportunity of expressing his sentiments. The Sisters, who approached him, were most ungraciously received. The sick man could not tolerate the least reference to the state of his soul or his eternal salvation. Devoted as he was to the odious sect in which he had enrolled, he could not bear to accept from any religious the material attentions his ailments required. The most trifling mark of kindness, on the part of the Sisters, threw him into a rage. And, in return for proofs of sincere charity, they met only insults. The unfortunate man railed with horrid sarcasms at the slightest manifestation of piety.

Several times his maladies brought him to the brink of the grave; but, his hard heart defied death itself.

One of the Sisters had a heavenly inspiration. She took a Miraculous Medal and, without the patient's knowledge, fastened it to the head of his bed, at the same time interiorly supplicating the Blessed Virgin to touch the heart of the unfortunate man. "Holy Mother," said she, "I have said and done all in my power to bring that poor man to better sentiments, and I have failed. Now, I give him up to thee. I rely entirely upon thee!"

The medal soon produced a blessed effect. When the good Sister visited her patient that evening she found him much calmer.

Delighted, she drew near and enquired how he felt. To her great astonishment, instead of unkind words, he very civilly thanked her for her interest. She questioned the infirmanian, and learned that a remarkable change had been noticed in the unfortunate man all day long. He appeared absorbed in deep thought.

She once more recommended her patient to the Blessed Virgin and withdrew.

About nine o'clock that night, the dying man asked to see the Priest. The infirmanian, accustomed to his railleries, thought he was jesting and paid no attention
to his request. In vain did the poor man repeat his petition. Perceiving that he was not heeded, he burst into tears, and in a loud voice called for a Priest. The patients around him mistrusted the evidence of their senses. But the infirmarian being, at last, convinced of the man's sincerity, hastened to the Chaplain and apprized the good Sister. Both hastened to the dying man who, at his own earnest request, and, in the most edifying dispositions, received the Sacraments of Baptism and Extreme Unction. Some moments later, he expired at peace with God, and ready to appear before his tribunal; thanks to the providential intervention of the Holy and Immaculate Virgin.

The effects of the Blessed Virgin's protection, over the wearers of her medal, are perceptible every day and moment. Who can forget the popularity the Miraculous Medal acquired among our soldiers during the wars of Algeria and Criméa. Most wonderful instances of preservation and protection were told in the camps and attributed to the agency of the Miraculous Medal.

In 1841, Marshal Bugeaud repaired to Algeria to assume direction of the most arduous of wars.

His family was plunged in grief, for they knew that, in every engagement, he was to the front. On the eve of his departure, one of his pious daughters begged him to accept from her hand a medal of the Blessed Virgin and permit her to place it around his neck as a safeguard from every danger. He acceded to her request and she placed upon his breast, fastened by a simple cord, a small silver medal.

That very day, the General dined at Perigueux with a large party of worldly men, as were most officials at that time. The Bishop of the Diocess, however, was present and told the General that he hoped God would protect him. "My Lord," answered Bugeaud, "I am not an infidel; I too, confide in God; to prove this,
behind the one weapon which I carry about me." So saying, the Governor of Algeria drew out the little medal suspended by a cord and added: "This is a medal of the Blessed Virgin, which I promised my daughter never to lay aside."

The valiant Marshal kept his word; throughout all the battles in Africa, the little medal rested on his heart; and Mary was pleased to reward the confidence of the daughter and the faith of the brave soldier, who came safe and sound out of his eighteen campaigns when so many brave men fell around him under the fierce attacks of the Arabs. When he returned from Algeria, he still wore his little medal in token of gratitude. It still hung around his neck when he expired in the most beautiful Christian sentiments. After his death, his daughter reverently removed Mary's image which yet rested on the heart of the veteran soldier.

This medal, devoid of intrinsic value, but most precious for its sacred memories, was asked for and obtained for the Sanctuary of Our Lady of Africa, where it lies at the feet of the Madonna, between the sword of the venerable Duke of Isly and that of the brave General Yusuf. It has been framed in a circlet of gold; and, all who visit the shrine of Our Lady of Africa may read these words:

"Medal of the Most Holy Virgin, worn by Marshal Bugeaud, on his heart, during all his campaigns in Africa and which remained with him until his last sigh!"

"His daughter, Madam, the Countess d'Isly, from whose hands he received it—took it after his death and gave it to the sanctuary of "Our Lady of Africa."

So nobly worn by Marshal Bugeaud, worn also by Marshal Saint Arnaud, invoked by Marshal Pelissier at the storming of Sebastopol, the Miraculous Medal is still the soldiers' favorite devotion. Often, during the wars of the Second Empire, army chaplains and Daugh-
ters of Charity have found this blessed pledge on the hearts of wounded braves. Often, too, have the devout made use of it to obtain the cure of fallen victims or, to secure to them the grace of a happy death, by slipping it in their clothing, or fastening it to the bed of the sufferers.

These medals were profusely distributed in the army during the several campaigns and there were never enough. Not only Catholics, but Protestants, schismatics and even Mohammedan soldiers eagerly sought the precious talisman. Officers, as well as soldiers, wore their medals openly, without human respect.

Some pressed them to their dying lips, some had recourse to them to implore a mitigation of pains and anguish; others attributed to them their preservation on the battle-fields; others owed to them a holy and happy death. It is to be found in every camp. In 1854, at the Crimean war, French, English, Turks, and Russians wore it with equal confidence; in Italy, in 1859, it reposed on the hearts of our victorious soldiers. In 1861, during the conflict between North and South, of the United States of North America, it inspired its wearers with confidence; in 1864, in Mexico; in 1866, in Prussia and in Austria; in 1870, in Germany, as well as in France, the Miraculous Medal was the dear and trusted companion and valued safeguard of many a soldier. And this devotion, so far from dying out, grows stronger with time. In 1877 to 1878, nearly fifty years after the apparitions, during the war between Russia and Turkey, a vast multitude of combatants on either side, wore this medal next their hearts.

This universal confidence in the medal of "Mary conceived without sin" should, of itself, suffice to prove its miraculous and divine origin.

A list of graces of benediction and protection attributable to the agency of the Miraculous Medal would
be inexhaustible. Scarce a family but has experienced them; thousands could he named. The greater number must remain forever unknown to us.

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GRACES

Attributed to the Efficacy of the Miraculous Medal.

More extensive enquiries would have furnished us with an almost endless list of favors attributed to the agency of the Miraculous Medal.

Those recorded in one or two volumes, within our reach, are replete with consolation and encouragement.

Our idea has been to aid such persons as desire to find a commemoration of favors obtained in their own native, or dwelling places.


3d. The Annals of the Congregation of the Mission (1883–1894.)

In the following list of favors obtained, we refer to those three works:

When a grace is mentioned, without reference, the notice on the Miraculous Medal is our authority. If only page be given, the 8th edition, 1842 is the volume to be consulted:

GERMANY.


Conversion, 1865. 10th edit., p. 298.

Austro-Prussian War (Conversions; 1866.) 10th edit., page 385.

Metz (Alsace Lorraine), Two Cures (1836.) 8th edit., p. 354.
THE ANNALS. 453

AUSTRIA.
Conversion (1866.) 10th edit., page 316.
Cracow, Cure (1837.) 8th edit., p. 351; 10th edit., p. 214.
" (1864.) Mir. Med. 10th edit., p. 315.
" " Cure " " " " p. 314.
" (1889.) Conversations, Annals, Vol. LIV, p. 518.

BELGIUM.
Fays Les Veneux. Cures; Conversions, Mir. Med.
3 ed., p. 48.
Jauchelette, near Jodoigne, Cure (1836.) P. 223;
10th edit., page 209.
Jodoigne-la Souveraine (Brabant), Cure (1835.) Mir.

SPAIN.

FRANCE.
Cure of a Religious of the Congregation of Notre Dame. Book of Mary, p. 17.
Agen. Cure. The Book of Mary, p. 137.
Alençon (Orne), Conversion (1833.) Mir. Med. 8th edit., p. 68; 10th edit., p. 125. The Book of Mary, p. 23.
Ardennes. Cure (1835.) Mir. Med. 8th edit., p. 303.
THE ANNALS.

Bélesta (Ariège.) Cure. P. 201.
Bellesme. Cure (1834.) Book of Mary. 3d edit., p. 128.
" " (1835.) Mir. Med. 8th edit., p. 305.
C. . . See Upper Garonne.
Castera-les-Bains (Gers.) Conversion and Cure, 1835.
Mir. Med. 8th edit., p. 192; 10th edit., p. 181.
Chalons-sur-Marne. Cure (1834.) Mir. Med. 8th edit., p. 84; 10th edit., p. 135.
Commines. Cure (1834.) Mir. Med. 3d edit., p. 106.
Conversion (1835.) P. 210.
(To be continued.)
INSERTION

Both in the Breviary and in the Roman Martyrology of the Title, Granted to St. Vincent de Paul, of Patron of Works of Charity.

DECREES

Sacred Congregation of Rites for the Whole World,

(Translation.)

Our Holy Father, Leo XIII, by letters Apostolic in form of a Brief under date May 12, 1885, has declared and constituted the holy Confessor, Vincent de Paul, Patron, under God, of all existing charitable associations, throughout the Catholic world that in any manner whatever, owe their existence to him.

The Very Rev. Anthony Fiat, Superior General of the Congregation of the Mission, desiring constantly to extend the glory and honor of the holy Founder and Father of said Congregation throughout the universal Church, addressed an earnest petition to Our Most Holy Father to permit mention to be made of this patronage in the Office, as well as in the Roman Martyrology on the nineteenth (19th) day of July, conformably to the additions which he proposed.

I, the undersigned, Cardinal Prefect of the Sacred Congregation of Rites and Proponent, proposed these additions for approval in the ordinary assembly of the Sacred Congregation held at the Vatican on the day below indicated. Their Eminences and Rt. Rev. Fathers, charged with the Sacred Rites, having given a hearing to R. F. Augustin Caprara, Promoter of the Holy Faith, have answered: For the Concession of the favor; and referred to the Most Eminent Proponent and to the Promoter of the Faith. July 10, 1894.
Wherefore a careful revision of these additions having been made by me, and by the same Promoter of the holy faith, a report of the same having been submitted by me to our Most Holy Father, Pope Leo XIII, His Holiness ratifying the answer of the Sacred Congregation, has directed that these additions joined, as they are to the present decree, be inserted both in the Breviary and in the Roman Martyrology, on the 23d (twenty-third) day of same month and year.

† Gaet, Card. Aloysius-Masella,
Louis Tripepi, Prefect of S. C. of Rites.
Secretary.

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INSERTION TO BE INTRODUCED
IN
ROMAN BREVARY AND ROMAN MARTYROLOGY OF TITLE GIVEN ST. VINCENT DE PAUL
OF
UNIVERSAL PATRON OF WORKS OF CHARITY—DECREE OF S. C. OF R.

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S. C. R.—ORBIS.

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LATIN TEXT.
Translation on page 454.
Quum Per Litteras Apostolicas in forma Brevis, diei 12 Maii 1885, Sanctissimus Dominus Noster Leo Papa XIII, Sanctum Confessorem Vincentium a Paulo omnium societatum caritatis in toto catholico orbe existentium et ab eo quomodocumque pramanantium cecu peculiarem apud Deum Patronum declaraverit et constituerit; Reverendissimus D. Antonius Fiat, Moderator Generalis Congregationis Missionis, quo sancti Patris
ac Fundatoris sui in universa Ecclesia honor et gloria magis magisque adaugeatur, Sanctissimum eundem Dominum Nostrum iteratis precibus regavit, ut de ejusmodi Patronatu tam in Officio quam in Martyrologio Romano, die decimana Julii, per additamenta a se proposita, mentionem fieri benigne concederet.

Hæ porro additiones quum a me infrascripto Cardinali Sacrae Rituum Congregationi Praefecto et Relatore, in Ordinariis ipsius Sacrae Congregationis Comitii ad Vaticanum subsignata die coadunatis, ut approbarrentur propositione fuerint; Eminentissimi ac Reverendissimi Patres Sacris tuendis Ritibus præpositi, audito R. P. D. Augustino Caprara S. Fidei Promotore, ita rescribere rati sunt: Pro gratia, et ad Eminentissimum Ponentem cum Promotore Fidei. Die 10 Julii 1894.

Itaque earumque additionum revisione per me infrascriptum Cardinalem una cum eodem Promotore S. Fidei rite peracta, atque a meipso facta Sanctissimo Domino Nostro Leoni Papæ XIII de hisce omnibus relatione, Sanctitas Sua sententiam ejusdem Sacrae Congregationis ratam habens, ejusmodi additamenta prout huc praæjacent Decreto, tam in Breviario quam in Martyrologio Romano inseri jussit. Die 23 iisdem mense et anno.

Aloisius Tripepi, Secretarius.

In the Feast of St. Vincent de Paul, Confessor.

Addition at the End of the VI. Lesson.

After the words: “Assigned, each year on the 19th (nineteenth) day of July,” add:

“This admirable hero of divine charity, who has deserved so well of the whole human race, at the earnest petitions of several prelates, has by Leo XIII. been declared and constituted—the particular Patron, under God, of all charitable associations that exist throughout the entire Catholic World and which, in any manner whatsoever, have originated from him.”
**Addition to be made to the Roman Martyrology.**

(July 19.) The fourteenth of the kalends of August... "St. Vincent de Paul, Confessor, who slept in the Lord the fourteenth of the Calends of October. Leo XIII. has established him, of all charitable associations existing throughout the whole Catholic World or that have in any manner whatever originated from him, their heavenly Patron with God."

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**LATIN TEXT**

Of Insertions Made in Breviary and Roman Martyrology on the Feast of St. Vincent de Paul, Confessor.

**In Festo S. Vincenti a Paulo, Conf.**

**Additio ad calcem VI. Lectionis.**

Post Verba: "die decima nona mensis Julii quotannis assignata" addatur "Hunc autem divinae caritatis eximum heroem, de unoquoque hominum genere optime meritum, Leo Tertiusdecimus, instantibus pluribus Sacrorum Antistitibus, omnium Societatum caritatis in toto Catholico orbe existentium, et ab eo quomodocumque pramanantium, peculiarem apud Deum Patronum declaravit et constituit."

**Additio Martyrologio Romano inserenda** (19 Julii) Quarto decimo Kalendas Augusti.... "Sancti Vincentii a Paulo Confessoris, qui obdormivit in Domino quintio Kalendas Octobris. Hunc Leo decimus tertius omnium Societatum caritatis in toto Catholico orbe existentium et ab eo quomodocumque pramanantium, caelestem apud Deum Patronum constituit."
DECREE

Asserting that there is Nothing in the Writings of Venerable Francis Clet to Impede the Course of His Process of Beatification.

CHINA.

Cause of Beatification or of Declaration of the Martyrdom of the Venerable Servant of God, Francis Clet, Priest of the Congregation of the Mission of St. Vincent de Paul.

(Translation.)

The following writings attributed to above-mentioned Servant of God, Francis Clet, and obtained after a formal search, have been submitted to the Sacred Congregation of Rites to be examined and reviewed conformably to regulations concerning Decrees.

They are: —— (Here follows list.)

I, the undersigned, Cardinal Prefect of the Sacred Congregation of Rites and Proponent in the cause, having reported, at the ordinary Assembly of the Sacred Congregation, held at the Vatican on the day, below designated, that I had found nothing in above said writings to interrupt the continuance of this cause, the Most Eminent and Most Reverend Fathers, having charge over the Sacred Rites, having given a hearing to the Rev. P. D. Augustin Caprara, Promoter of the Holy Faith, have judged proper to answer:

There is no impediment to pursuance of process, save, as by right, the faculty of the Promoter of the Faith to make opposition of and as he may judge proper.—March 10, 1894.

On all this, report having been made by me, the Cardinal undersigned, to Our Holy Father, Leo XIII—His Holiness has ratified and confirmed the rescript of the Sacred Congregation the 13th of the same month and year.

(Signed) GAET. Cardinal ALOYSIUS MASELLA,

Prefect of the Sacred Congr. of Rites.

For the Rev. P. D. Vincent Nussi, Secretary.

ANTHONY SARDI, Substitute.
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LATIN TEXT

Of Cause of Beatification or Declaration of the Martyrdom of the Venerable Servant of God, Francis Clet, Priest of the Congregation of the Mission of St. Vincent de Paul.

English translation, page 458.

Beatificationis seu Declarationis Martyrii Ven. servi Dei Francisci Clet, Sacerdotis e Congregatione Missionis S. Vincentii a Paulo.

Scripta, quo præfato Ven. Servo Dei Francisco Clet attributa quæque ex legitimis perquisitionibus Sacrae Rituum Congregationi exhibita fuerunt, ut super iis examen et rivisio ad tramitem decretorum institueretur, in sequenti elencho descriptur, videlicet: (Sequitur elenchus.)

Quum itaque per me infra Scriptum Cardinali Sacrae Ritum Congregationis Prefectum et Causae Ponentem in Ordinariis Sacrae ipsius Congregationis Comitiis, subsignata die, ad Vaticanum habitis relatum fuerit in prædictis Scriptis nihil invenisse quod hujusmodi causæ currsum intercipere posset, Eminentissimi et Reverendissimi Patres Sacris tuendis Eiusque praepositi, audito R. P. D. Augustino Caprara, Sanctæ Fidei Promotor, rescribendum censuerunt: Nihil obstante quominus procedi possit ad ulteriora, servata tamen facultate Promotori fidei opponendi si et quatenus de jure.—Die 6 martii 1894.

Quibus per me ipsum infrascriptum Cardinali Sacristissimo Domino Nostro Leoni Papæ XIII relatis, Sanctitas Sua Rescriptum Sacrae Congregationis ratum habuit et confirmavit die 13 isdem mense et anno.

Signat, † Caj. CARDINALIS MASELLA, Prefectus. PRO. R. P. D. VINCENTIO NUSSI, Secretario. ANTONIUS SARDI, Substitutus.
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DECREES

Certifying that Nothing in the Writings of Louise de Marillac Has Been Found to hinder the Cause of Her Beatification.

PARIS.


The writings attributed to the above named Servant of God and which, after careful enquiry have been presented to the Sacred Congregation of Rites for examination and review, conformably to the regulations to be observed in Decrees, are the following:

(Here follows the list.)

The doubt as to the Revision of the writings was put forward by me, the undersigned Cardinal, Prefect of the Sacred Congregation of Rites and Proponent of the Cause, in the ordinary reunion of that Holy Congregation at the Vatican Palace on the day indicated.

After the report of the Most Eminent Deponent and a thorough examination had been made, a hearing having been given to the Rev. P. D. Caprara, Promoter of the Holy Faith, the Most Eminent and Most Reverend Fathers having charge of the Sacred Rites, have judged proper to answer:

There is nothing to hinder course of process save, as of right, the faculty of the Promoter of the Faith to offer opposition, if and as, he shall judge proper.—July 10, 1894.

Report of these matters having been subsequently made by me, the undersigned Cardinal, to Our Holy Father, Pope Leo XIII, His Holiness ratified and confirmed the Rescript of the same Congregation on the 23d day of the same month and year.

(Signed), GAETAN, Card. ALOY. MASELLA,

Prefect of the S. C. of Rites.

LOUIS TRIPEPI,

S. C. R. Secretary.

Published by Via Sapientiae, 1894
Latin Text of Decree Declaring that there is Nothing in the Writings of Louise de Marillac to hinder Continuance of Cause of Her Beatification.

PARISIENS
Beatificationis et Canonizationis Servæ Dei Ludovicæ de Marillac, Viduæ Le Gras, confundatricis Societatis Puellarum a Charitate.

Scripta, quæ præfatae Servæ Dei attribuuntur, quæque ex perquisitionibus rite peractis Sacrum Congregationi exhibita fuerunt, ut super iis revisio et examen ad tramitem decretorum institueretur in sequenti elenchus descripturur, videlicet: (Sequitur elenches.)

Proposito autem a me infrascripto Cardinali Sacrae Rituum Congregationi Praefecto et Causæ Ponente in Ordinariis Sacrae ipsius Congregationis Comitiis subscripta die ad Vaticanum codunatis Dubio super revisione peracta horum Scriptorum, Eminentissimi et Reverendissimi Patres Sacris tuendis Ritibus præpositi, post relationem ipsius Eminentissimi Ponentis, omnibus mature perpensis, et audito R. P. D. Augustino Caprara Sanctæ Fidei Promotore, rescribendum censuerunt:

Nihil obstare quominus ad ulteriora procedi possit, reservata tamen facultate Promotori Fidei opponendi si et quatenus de jure.—Die 10 Julii 1894.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papæ XIII per meipsum subscriptum Cardinalis relatione, Sanctitas Sua Rescriptum Sacrum ejusdem Congregationis ratum habuit et confirmavit, die 23 iisdem mense et anno.

FRANCE.

The Very Rev. Superior-General considering it expedient to convoked in Paris, July 8, 1894, an Assembly of the Superiors of the great seminaries of France and Algeria, addressed, in reference to the matter, the following letter to the Sovereign Pontiff:

Most Holy Father:

St. Vincent’s children always hearken, as they should, with religious respect and docile hearts, to the inspired teachings of the Vicar of Jesus Christ. Some of His Lessons claim, in a more special manner, our attention and solicitude, in view of the duties of our Institute.

Such, Most Holy Father, are your Masterly encyclicals on the doctrine of St. Thomas, on the condition of the working classes, and on the Holy Scriptures.

Therefore, eager to second the views of Your Holiness, by imbibing, ever more deeply, the principles instilled by your words and, by selecting the means best calculated to reduce them to practice in the discharge of our respective duties to clergy and people, we have decided upon holding, as it were, congresses of our own. A congress for such amongst us as are charged with the direction of Seminaries; and another for such as are engaged in the important work of the Missions.

We entertain the hope, Most Holy Father, that adapting, as a rule and subject of study, those luminous encyclicals that awaken alike the gratitude and admiration of Catholics, our labors shall be crowned with most important results.

I have ventured to impart these designs to Your Holiness with a view to convey to the Vicar of Christ some slight consolation and to solicit for the proposed Assemblies the Apostolic benediction.
Humbly prostrate at the foot of Your Throne, I am with profound filial respect, Most Holy Father, Your most humble and devoted Son,

A. FIAH,
Sup. Genl.

His Holiness deigned to answer by Monseigr. Tarozzi, Secretary of Latin letters:

"To the Most Honored Anthony Fiat, Superior General of the Priests of the Congregation of the Mission at Paris.

Our Most Holy Father Leo XIII, derived great pleasure from the perusal of the letter you addressed to Him."

"By His direction, and in His name, I am happy to be appointed to answer it."

"You could not, certainly, have given stronger proof of your submission and that of your spiritual family, than the double project you have just submitted to the approval of His Holiness. For, if it be opportune to hold assemblies of your Priests to deliberate on the means of meeting the exigencies of the times, the pursuit of scientific studies and the works of the holy ministry; it is, above all, excellent to aim at steadfast adherence and obedience, with unqualified submission, to the Encyclical Letters of His Holiness."

"The Holy Father, therefore, approves of your design: and, that it may meet with success and bear good fruit, He most cordially grants to you, in the first place, to all your confrères assembled, in a word, to your entire Congregation, the Apostolic benediction."

With assurances of profound respect,

I am, your devoted

V. TAROZZI,
Secretary of Latin Letters
to
His Holiness, Leo XIII.

Rome, Vatican Palace,
July 26, 1894.
THE ANNALS.

Reverendissimo Viro Antonio Fiat, Summo Moderatori Congregationis Presbyter. Miss.

Epistola tua Sanctissimus D. N. Leo XIII delectatus admodum est; episque mandatu et nomine pergratum est mihi ad te rescribere. Non poteras sane tuum tuorumque erga Apostolicam Sedem obsequium certiore testimonio confirmare quam duplici a te nuntiato consilio. Nam opportunum quidem, velle vos congressionem quamdam proxime habere, de ratione scilicet tum studiorum doctrinæ tum operum ministerii sacri ad temporum cursum dirigenda; optimum vero, velle vos encyclicis ejus litteris summa religione inhaerere et obtemperare. Hæc probata sunt Beatissimo Patri; qui ut recte procedant omnia et optato cum fructu eveniant, Apostolicam benedictionem tibi primum et sodalibus congressuris, tum congregacioni universæ est peramanter largitus.

Maximam in te observantiam profiteor.

Deditissimus.

V. TAROZZI,

D. N. Leoni XIII ab epist. lat.

Romaæ ex ædib. Vatic XXVI jul. a MDCCXCIV.


The following letter from V. Rev. A. Fiat, Sup. Genl., opens the first volume.

My Dear Daughters:

*The grace of Our Lord be with you forever!*

The first edition of your series of Meditations has been exhausted for sometime. Several of your foundations of recent establishment have been forced to adopt a course of Meditations foreign to the spirit of St. Vincent and to the requirements of your daily life. This is a serious inconvenience; to obviate which, we have had a new edition of Meditations prepared, into which, we have introduced modifications whose necessity and utility experience has made manifest. The
former Meditations have been notably abridged, several suppressed and replaced by others more solid and practical. Nearly all have undergone corrections with a view to abridgment, order and precision in the development of thought.

Each point opens with a title or summary indicating its main idea, or calling attention to the most important suggestion.

Meditations on the Passion of Our Lord Jesus Christ, and bearing upon the office which the Church celebrates on the respective days, are assigned to the Tuesdays of Septuagesima and Sexagesima and the Fridays of Lent.

To meet a wish, expressed by many Sisters, we have added to the daily Meditations of the month of June, a series of evening Meditations upon the Sacred Heart of Jesus, according to the plan observed throughout the month of Mary.

This work, prepared with the utmost care, merits our full approval.

It is needless to assure you, my dear Daughters, that from the day on which you shall have secured this second edition, every book of the same nature is forbidden for ordinary use, and this latest edition is of obligation in all houses that do not possess the old; as well as in all future foundations. We shall, moreover, be happy to see it replace, in all our houses, the edition of 1863, as soon as circumstances shall permit. Beseeching our Lord to grant you all the spirit of prayer,

I remain affectionately in His love,

My dear Daughters,

Your very devoted Servant,

A. Fiat,

U. p. o. t. e. o. t. m.
LETTER OF REV. J. SEGUIER, PRIEST OF THE MISSION, TO VERY REV. A. FIAT, SUPR.-GENL.

The Typhus at Fonches (Diocess of Amiens.) Devotedness of the Daughters of Charity.

AMIENS, June 8, 1894.

Most Honored Father:

Your blessing if you please!

You have been informed that the typhus is raging at Fonches, a small village with a population of about 210.

Nine of the inhabitants have succumbed, within a few days, and the people are panic-stricken.

The Mayor has been in the city to secure aid. He applied to two Communities, who could not comply with his request.

Not knowing whither to direct his steps, he called upon my Lord, the Archbishop, beseeching him to secure the services of some religious Community.

Monseigneur hastened immediately to the great Seminary, and enquired of me if the Sisters would consent to take charge of those typhoid cases. "Why not?" I answered. "My Lord, give me time to call upon Sister Récès, the Visitatrix, and I will bring you her answer immediately. I know it will be in the affirmative."

Sister deemed it necessary to telegraph to the major Superiors, but, secure in anticipating their authorization, she prepared to start that evening at eight o'clock with two companions and an infirmarian. Monseigneur Renou had, in the meanwhile, appealed to some ladies at Amiens for linen, &c.

He would not let the Sisters start without his blessing. He reached the depot twenty minutes before the train started, and spoke to each one in so kind and fatherly a manner that the good Sisters considered themselves
happy at being selected. Their satisfaction was complete upon their arrival. Everything proved the necessity of their presence to the unfortunate sufferers. Poor people! It had been judged necessary to convey them to an old, deserted parsonage where the wind revelled at will, they lay scattered around promiscuously on bundles of straw, scarcely covered with ragged sheets, and without any regard to cleanliness.

At Fonches they thought that the village must be preserved at any cost.

The Sisters attended to the most urgent wants. Towards midnight, two of them sought rest on a bundle of straw, having no bedsteads, mattresses or bed-clothes of any description. But they could not sleep for the cold. The best they could do was to resume their labors at daybreak.

Soon, there was a great transformation. Two days later, I called to see the Sisters at Fonches. Their patients were already on the road to recovery. They were reposing on mattresses made by the Sisters; the bed-clothing was clean and comfortable; they had also an abundant supply of medicines, milk and broth.

Previous to the arrival of the Sisters, the patients would drop off every three or four days. But no death had occurred since the coming of the Sisters. Courage revived, not only at Fonches but, in the surrounding villages, exposed to the terrible scourge.

Before my departure, I enquired into the Sisters' wants. They assured me that they wanted for nothing. Yet, those good Sisters were but poorly supplied. Passing through the house I noticed on the floor of one room two mattresses and one bolster—no bedstead, no under-mattress. That was the Sisters' dormitory! In the kitchen, which answered at the same time for refectory and community room, there were neither tables nor chairs. One chest and a bench were the only furniture. Plates and dishes were in keeping with the rest.
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But never did I see the Sisters more cheerful than amid those unfortunate patients and almost destitute. They felt, probably, more completely than ever, amid their wretched surroundings, that they were worthy daughters of St. Vincent de Paul.

I thought you would be pleased to learn these edifying facts. This being the feast of your holy patron, St. Anthony, I present my little report as a festal bouquet. Accept it from your daughters at Amiens.

Believe me always V. Rev. and Most Honored Father,
Your respectful and devoted servant,

J. SIGUIER,

U. p. o. t. c. m.

Retreat at St. Walfroy's for Working Men.

We read in "the Cross of Ardennes," July 19, 1894, "every year the solitude St. Walfroy is the scene of three Retreats preached consecutively to the Master Manufacturers, the Workmen and the Priests of the Diocese."

Sequestered for some days from the valley of misery, the pious frequenters of the Retreat meditate on the great duties of Christian life in their individual social scale. They are renewed in faith, in grace, in the spiritual life. These men of good-will become acquainted with one another; they form virtuous friendships. They come down from the mountain peaceful and happy and, with a desire to return, in due time, to that holy solitude.

Twenty-four workmen made their Retreat this week. Yesterday, we paid them a visit under the guidance of Mr. Saglio, the Christian Master of the iron-works at Blagy. They were changed men.

Solitude, recollection, prayer, meditation, union of hearts in one same purpose, the word of God and His Grace, had suddenly transfigured those poor slaves of toil. Therè we found young mechanics, veterans of labor, the head of the works, a knight of the Legion of

Published by Via Sapientiae, 1894
Honor, who is director of that pious corps, and who presides over the exercises of the Retreat. Judging from the scene before us, order was easily maintained.

Upon our arrival, during the closing conference, not a single head moved. No doubt those men understood how to profit by their opportunities.

Thanks are due to employers who so nobly fulfil the obligations of their social mission by annually organizing those spiritual reunions of the working classes, and discreetly defraying necessary expenses.

Thanks to the indefatigable Sons of St. Vincent, the Priests of the Congregation of the Mission, who have for several years discharged the duties of this new apostleship, and who have hospitably aided this rising good work.

Thanks, too, to the workmen who have faithfully attended these Retreats for the past three years.

We know, too well, how hard it is to nature to be first in the ranks and to give good example.

Now the road is open. A Retreat for the working man means: Escape from the deplorable past, in whose ruts he walked so long.

Thus year by year shall add to the number of permanent conversions which the zealous village pastor often vainly labors to multiply within the parish boundary.

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**Cure**

Attributed to the Agency of the Miraculous Medal.

A worthy Missionary at St. Rosalias' No. 50 Italian Boulevard, Paris, has sent us the following account of an instantaneous cure:

The favor to which I am about to call your attention is the more striking from the fact that it occurred at a hospital in Paris from which the Sisters had been expelled, and amid patients devoid of faith, many of whom openly professed their hatred of religion.
This institution was founded in the days of St. Vincent de Paul. Unfortunately, as I have stated, his spiritual daughters were driven out to give place to lay nurses.

During the month of March, 1893, G. K., a member of the German Society of St. Elizabeth of Thuringia, No. 50, Italian Boulevard, Paris, was obliged to give up his occupation and take to his bed. He suffered from strangulated hernia of the most dangerous species. This man, aged sixty-three years, was of a calm, sedate, resolute character; his Catholic convictions were unalterable. His disease ran a rapid and disquieting course, and he was in imminent danger of death.

I administered to him the last Sacraments, which he received in full consciousness and with the most fervent piety, despite his great weakness.

When all was over, I slipped a Miraculous Medal around his neck and said: "My good friend, wear this sacred medal constantly over your heart, press it from time to time to your lips for the love of the Immaculate Virgin, recite audibly or mentally the invocation engraved upon it: O Mary, conceived without sin, pray for us who have recourse to thee! Certainly our Heavenly Mother will hasten to your assistance and fortify you amid your great sufferings. "I will do so, Father," he answered, in a dying voice, pressing the medal to his heart and murmuring the prayer. I then shook hands with him and departed, convinced that I would never see him alive again. But God, for the glory of His Blessed Mother, decreed otherwise. The disease assumed a still more fatal character; the pains termed of the miserere, a frequent consequence of this dangerous malady, set in.

At 5 o'clock, the following afternoon, the unfortunate man was conveyed to the hospital to undergo a necessary operation, on which depended life or death. He was placed on a bed in a large ward amid patients
whose religious views were as varied as their diseases. When his garments were changed, several of them noticed the medal worn by the new comer. That sufficed to awaken reflections as coarse as they were ridiculous. We shall soon see, said one, what use that medal will be to him. We shall soon find out what the Blessed Virgin can do! "Come," said another, "that fellow is plunged neck deep in superstition." These and other insulting remarks fell from the lips of his nearest neighbors. They even indulged in blasphemies which my pen refuses to record.

Before the operation, the patient was bathed, before which he removed his dear medal and placed it in the corner of his table-drawer, near his bed, a very wise precaution to prevent any profanation. Then the dreaded operation took place. The poor patient was heavily chloroformed. After two long hours, the operation terminated successfully, in the opinion of the physicians.

But, how sad was the final result! A change, seemingly, a complete revolution in the patient's system was the result. He awoke—but he was very weak and his head was heavy. The blood rushed violently to the brain. He lost his clearness of mind and consciousness—very soon his lungs filled—his respiration was labored and brought on inflammation of the lungs—nor was this all—a painful retention of urin aggravated his three other severe ailments. The unfortunate man had to contend against four grave diseases. He passed twenty-eight entire days in this frightful condition, hovering between life and death. Nearly all the time unconscious; he spoke only at long intervals and incoherently, but, in his few lucid moments, he would murmur: O Mary conceived without sin! Virgin of Perpetual Succor! in violent paroxysms of fever, he endeavored to rise, a dangerous effort for one in his condition. But measures were taken that rendered movement impossible.
The twenty-eighth day found the sick man almost worn out by sufferings; he was wasted to a skeleton. That day his relatives called to see him; it was their farewell visit, and they remarked to one another as they went away: "To-morrow he will not be alive! he will have ceased to suffer!"

Physicians, infirmarians and patients were of the same opinion. Yet that was to be the day of his instantaneous, radical recovery.

The Blessed Virgin decided that he should not die, but recover.

At four o'clock on the morning of that never to be forgotten day, he awoke from a deep sleep, looked around and perceived by the flickering rays of the night-lamp, the many beds around him. He was convinced that he was not at home, and he was painfully affected by this knowledge. By degrees his mind grew clearer. He then remembered his dear medal; he knew exactly where he had placed it. Turning slowly and with difficulty towards the table, he extended his trembling hands and withdrew from the drawer with his left hand the medal, and fastened the string around his finger lest the sacred talisman should escape his grasp. He remained two long hours in that painful position, his eyes fixed on the medal and mingling sighs and tears with his fervent prayers. He whose strength had forsaken him, repeated for two consecutive hours: "O, Mary, conceived without sin, pray for us who have recourse to thee!" O Virgin of perpetual succor, come to my assistance! "Help me in my sufferings!" From time to time, he said the Ave Maria. "May Jesus Christ be forever praised and blessed in the Holy Sacrament of the altar?" When I questioned him on the subject, he answered: "Father, I repeated those aspirations more than a thousand, perhaps more than two thousand times!" The more I prayed, the easier I found it. My prayer was most sweet and agreeable. I felt strength
return to my body. I felt fresh and healthy. "At six o’clock my four ailments had completely disappeared. But my weakness reminded me that I had been very ill."

At six o’clock, the infirmarian made his rounds, a German Catholic from Old Rock. He found K. still praying, his eyes fixed on his medal. "My friend," said the attendant, "you are in a very awkward and fatiguing position. How are you this morning?" Why! what has happened? K. raised his eyes—the infirmarian, dumb with astonishment, looked at him—"why! how changed you are. Your eyes are clear and healthy! You speak distinctly and reasonably! Why, you are cured! What! only yesterday, on the brink of the grave, to-day, you are in perfect health. What has happened?" The patient related the history of the Miraculous Medal and of his own devotion to the Immaculate Virgin. "Truly," answered the infirmarian, "the assistance of the Mother of God is as marvelous as it is evident. Let us rejoice and thank the Queen of Heaven!" At 7 o’clock the matron, informed by the infirmarian, is no less amazed and stupefied at the sudden change and can only verify the wonderful cure. At 8 o’clock, it was the resident physician’s turn; he also rendered testimony to the cure and added these words—worthy of the faith he professes. "Here, a supernatural power has intervened—for, of one hundred like cases, scarce one recovers." He warmly congratulated the miracle-cured and recommended him to persevere in his devotion and religious sentiments. The head physician, standing at the foot of the bed, confirmed the words of preceding visitors, and added half in jest, half in earnest, pressing his hand on the patient’s brow: "You are cured, but, it is neither your fault nor mine! To a power, above our control, must we attribute this result." The whole ward was in a state of excitement; all eyes turned in the direction
where, yesterday, lay a dying man. The two annoyed individuals were sent out of that ward. No rail-
leries or improper remarks were heard after that. All were struck with astonishment and admiration at sight
of the instantaneous and radical cure of a patient whose death had been daily expected. Appetite, calm
and refreshing sleep succeeded to complete the work. A superb bouquet, as a thank-offering, graced the table
of the miracle-cured.

K. remained a fortnight at the hospital after this wonderful event, to secure special attention for the
wound produced by the operation performed. Instead of derisive attacks upon religion, he was the object of
the greatest attention and kindness; he was treated with a reverential respect amounting to awe. Reflec-
tions full of respect for religion and holy things were uttered on all sides. "It must be allowed that relig-
ion is all powerful," said one. "Instead of blasphem-
ing the Mother of God," said another, "we would do
better to venerate her!" "We have just had ample proof
that she can and does aid those who invoke her assist-
ance!" The day on which K. left the hospital he took
leave of his neighbors. On all sides he heard the sor-
rowful plaint: "You are happy, you are returning to
your family well and strong. And we must remain
here and die in this ward, perhaps, sooner than any-
one anticipates. We looked upon you as lost, and be-
hold! you are saved!"

At this time K. is in perfect health. He is filled
with gratitude for the signal favor obtained for him by
Mary Immaculate. He who, before his illness, was a
fervent admirer of God's Holy Mother—who frequently
invoked her with love and zeal, now feels his love redou-
bled, and his grateful heart urges him to recommend
friends and acquaintances to wear and honor the Mir-
aculous Medal with unbounded confidence in the assistance of Mary conceived without sin.

P. Kreutzer,
Priest of the Congregation of the Mission.

*April, 1893.

THE COLLEGE OF MONTDIDIER.
Diocese of Amiens.

We are happy to quote certain passages from the eloquent discourse delivered by Monseigneur Renou, Bishop of Amiens, at the distribution of prizes at the College of Montdidier, directed by the Priests of the Mission. They are, along with historical reminiscences of the college, public testimonies of approbation which his Lordship desired to offer the Directors of the establishment.

"As far back as the twelfth century Montdidier and its inhabitants manifested a remarkable solicitude for their schools. Already there existed in that city an establishment conducted by the Canons of St. Augustine—and those good Canons enjoyed the title of Masters of the Schools. History likewise informs us that to the title was attached a special revenue."

"During the twelfth century, the Augustinians were replaced by the Benedictines whose title was confirmed by the Bishop of Amiens himself."

"Even prior to that period, there existed special ties between the Bishop of Amiens and the representatives of the scholastic institutions of Montdidier—there were evidently special relations between them—but that, was the first historical reference. At the revolutionary epoch your scholastic institution disappeared, but, as after the storm, the bowed sheaves of our fields lift up their heads and ripen, so did your dear college regain its pristine glory, as we touch upon contemporaneous times."

"Here, do I salute the venerated memories of profes-
sors, such as Father Varin, Father Scellier and many other distinguished men."

"Finally, in 1818 the college entered upon a new phase. About that time, it was confided to the direction of your venerated professors (whom I likewise claim.) The Sons of St. Vincent de Paul then assumed charge of it; and you know with what incomparable zeal they have devoted themselves to their noble task."

"In 1824, a chapel was to be consecrated here; the Bishop of Amiens was invited to bless it; and he came."

"You see, whenever the College of Montdidier enters upon some new phase, the Bishop of Amiens is always there. These bonds of sympathy, consecrated by centuries, will grow closer still. I am proud to repeat this to the worthy sons of St. Vincent de Paul, who stand so high in my esteem and affection." (Applause.)

"I was sure that these sentiments would find an echo in your hearts, and I invite you to join with me in offering a double tribute: the tribute of admiration for those Priests who so zealously devote themselves to the instruction of your sons, with what success you are well aware."

"This year, of eight candidates for diplomas, six are accepted and two deserve particularly honorable mention."

"Then, the tribute of our affection; they understand so perfectly how to meet the expectations of parents. They so skilfully solve the problem of the best possible education and how to train your sons to be loyal children of the Church and France."

"In conclusion, I have but one wish to express: It is, that what is to us a living reality, may prove a horoscope of the future, and that the Bishops of Amiens, ten, fifteen, fifty years hence, may come hither to celebrate, with the worthy citizens of Montdidier the incomparable glories of their admirable college!"
VALFLEURY.

Pilgrimage of the Members of the Conferences of St. Vincent de Paul.

We read in the Bulletin of St. Vincent de Paul’s Society (September, 1894:)

The members of the Conferences yielded to a happy inspiration, when, in commemoration of the fiftieth anniversary of St. Etiennes Conferences, they decided upon making a pilgrimage to one of the most celebrated shrines throughout the country.

Valfleury (Bloomingdale), is a charming valley lying amidst the Lyonnese mountains. It is one of those sylvan retreats we meet so frequently in France—which the Mother of God has sanctified by a gracious apparition, whose memory popular piety loves to perpetuate.

The beautiful church, with tall and graceful spire, is filled every Sunday and holy day with a crowd of devout pilgrims.

The Priests of the Congregation of the Mission, founded by St. Vincent de Paul, are established there and have charge of the parish. There, too, are to be found the Daughters of Charity and the Sisters of St. Joseph from Lyons.

Sunday, July 22nd, the Feast of St. Vincent de Paul was solemnized at Valfleury, where our confrères of St. Etiennes, St. Chamond, of Rive de Gier and other Conferences in those parts had given one another rendez-vous. Despite the distance, Roanne had responded to the invitation, and twenty-five members started thence at daybreak to assist at the Communion Mass. Lyons was represented by several confrères, notably by a member of the Central Council, delegated by the President of the Council.

An agreeable surprise awaited the pilgrims. His Lordship, the Archbishop of Lyons, who had excused himself on the plea of illness, made up his mind, at the last moment, to preside, as all desired, at our feast and
lend us the encouragement of his presence. His Lordship said the Mass, distributed to us “the Bread of Life,” and presided at the High Mass celebrated by Monseigneur Déchelette, Vicar-General; and, in the afternoon, at Vespers, during which the Rev. P. Crozier, of the Society of Jesus, pronounced an eloquent panegyric on our holy Patron. The ceremonies concluded with the Apostolic benediction graciously accorded us by the Sovereign Pontiff, Leo XIII.

In the meanwhile, the Assembly-General had taken place under the presidency of Mgr. Déchelette. The appointments were picturesquely arranged in the grove of the vast enclosure that surrounds the residence of our hosts, the Lazarist Fathers.

We cannot forbear mentioning the banquet over which the Rt. Rev. Bishop presided, in spite of his fatigue. Seventy guests participated. What amiable sociability, what cordial gaiety, what fraternal and charitable sentiments were expressed in the toasts; and how gracious was Monseigneur’s condescension.

Whilst thanking the Lazarist Fathers for their generous hospitality, we could not help congratulating them on the happy tidings from Rome: The favorable decision upon the writings of that Servant of God, Louise de Marillac, co-foundress of the Daughters of Charity, the grant of a special office for the Feast of the Apparition of the Miraculous Medal which gave rise to the archconfraternity of our Lady of Victories, and finally the introduction into the liturgical office of the title of St. Vincent de Paul as Universal Patron of charitable works.

As is usual on such festivals, all felt the necessity of laboring with renewed energy for the spread of the Society and the establishment of new Conferences.
Notice on Brother Joseph Génin, of the Congregation of the Mission, 1823-1894.

"The spirit of God breatheth where he will;" from time to time he raises up simple and humble souls, docile to his inspirations, to serve as instruments of most astonishing wonders. Of this we have a striking proof in our good Brother Joseph Génin.

I.

Brother Génin was born May 13, 1823, in the village of Foulcrey, diocese of Nancy; he was baptized on the same day, receiving at the sacred font, the name of Joseph. Having come into the world under the auspices of Mary, during the month consecrated to her honor, and having been placed from his entrance into life, under the sweet protection of St. Joseph, he always entertained in his heart sentiments of the most lively gratitude for what he delighted to term, a merciful dispensation of Providence. He recognized in this two-fold coincidence, a pledge of salvation, and his piety drew from the remembrance of these favors, an aliment of great sweetness.

His father, Joseph Géuin, and his mother, Catherine Chrétien, were in possession of no other riches than the strength of their arms, and a small garden, the products of which maintained the family. In the impossibility of transmitting to their children the goods of this world, they directed all their zeal towards securing for them the goods of heaven.

Under the paternal roof, the future Brother of the Mission, imbibed that simple but solid faith which, at a later period, gave so lively an impulse to his virtue. Having attained an age in which he was able to assist his parents in their labors, this innocent life of the fields became for him a school wherein he learned to see God in his works; the contemplation of nature insensibly prepared him for that union with God which was afterwards the joy and consolation of his soul.
In the spring of 1842, on the eve of his eighteenth birthday, he set out for Paris in company with his eldest brother. On the recommendation of a friend, he obtained a situation, in quality of gardener, with the Nuns of Calvary, rue du Cherche-Midi, and here God was to make known his will to him.

The good religious soon discovered the piety of their young gardener who was a subject of great edification to them. They spoke of him to their Spiritual Director, Father Mauriac, Procurator of the Priests of the Mission. Shortly after, Joseph Géuin was received into the family of St. Vincent, as Brother coadjutor.

II.

He experienced great joy on being admitted to share in the exercises of the Mother-House; he knew not how to express worthily his gratitude to God.

He spent the period of his postulatum at the country house of Gentilly, where he was employed as gardener. June 20, 1843, having received the habit, he was appointed Sacristan, assisted in this office by dear Brother Rouchy, who also has bequeathed us an example of amiable simplicity, condescension and goodness. But, after the space of three months, he was obliged, on account of sickness, to resign this duty, and he was sent to the house of the Congregation of the Mission at Valfleury, in the diocese of Lyons, for the benefit of his health; in this establishment, he had the happiness of pronouncing his vows, June 21, 1845, feast of St. Aloysius Gonzaga, the remembrance of which was always so dear to him. The same year Brother Géuin returned to the Mother-House at Paris, and he was entrusted with the delicate and important office of porter, which he exercised for more than forty years. In 1888, his extreme debility obliged him to retire to the infirmary, in which, to his very last days, he continued to labor successfully for the work of the Missions, in which he was so deeply interested.
The years of his novitiate were years of fervor, of edification, and of confidence in God, and these qualities characterized him to the end. During his illness he was attacked by ophthalmia which caused the most lively anxiety; it was feared that the eyes would become incurable; the good Brother was almost the only one who did not despair. "I know," said he, "by whom I shall be cured;" and he said his chaplet with remarkable faith and constancy. He attributed his restoration to health to the Blessed Virgin, and throughout his life he entertained for her sentiments of singular piety and sincere gratitude.

It was also during the time of his novitiate that Brother Génin conceived for the family of St. Vincent de Paul and its works, the intense love which sustained his virtue and his zeal; he wrote: "I would rather die, than be a subject of tears for this second Mother who so tenderly adopted me." The Rules of the state which he had chosen were for him a heaven-sent assistance; he found in them the true spirit of St. Vincent. Hence, when the conversation turned upon this subject, an interior joy illumined his countenance.

The day upon which he pronounced his vows of the Community was most dear to his heart; he delighted to recall the blessed hour in which he gave himself to God forever, under the auspices of our Lady of Valfleury whom he took as a witness of his consecration. He has left in writing the sentiments which this great action, the most solemn of his life, excited in his heart; they will be perused with edification:

"Being called by the grace of God to enter the family of St. Vincent de Paul, and having engaged myself to live therein according to the Rules of this Company, and to keep faithfully the vows which I pronounced in the presence of our Lord in the Holy Eucharist, during Mass, on June 21, 1845, under the eyes of our Lady of Valfleury, I am by this act, con-
separated to the service of our Lord in our Congregation for my whole life. Every day during Mass, I shall renew my vows; and every morning I will say to myself: as the workman is hired by his employer, so am I hired by God; in his house I must accomplish my duty and spend my day. Courage, then, my soul! labor! lose not thy time; the recompense that awaits thee at the evening of thy life is very great!

"I will also say to myself: Dost thou wish to please God to-day? Labor, bear all things, be cheerful. There are three goods of which nothing in the world should ever deprive me: The happiness of praying, the happiness of suffering, and that of devoting myself to the various works of my dear vocation; and this happiness I can enjoy always and everywhere."

III.

The Apostle St. Paul tells us, that each soul receives from God various graces. The particular grace with which the soul of Brother Génin was endowed, was, perhaps, that of a truly interior life and intimate and habitual union with God; but that which characterized his exterior life was an apostolic zeal in procuring, by every means in his power, the glory of God and the salvation of souls. This good Brother had a real passion for doing good. He betrayed the ardor of his zeal by an expression prompted by the heart: "The greatest punishment that God can inflict upon a soul," said he, "is to deprive it of the means of doing good." This is an epitome of the character of Brother Génin.

We do not intend to enumerate the services which he rendered to the Missions, those particularly under the direction of the members of the Congregation, or those to which the Daughters of Charity devote themselves. The details of such services are written on almost every page of the *Annals of the Mission*, and above all, in the hearts of those whom he so liberally
assisted, and who from these remote lands, lovingly designate him as "their dear benefactor." Donations came to him from all parts. Resources ordinarily arrived in limited measure; sometimes, however, when needs were more urgent, larger alms came in, to prove to him the intervention of God, and to encourage him in a work which was attended with many difficulties, and which only his spirit of faith could enable him to pursue with such energy and perseverance. On a certain occasion a lady unknown to him, presented herself at the office in which Brother Génin exercised his duty of porter; she was informed briefly of the needs of the Missionaries in distant countries; the interview being terminated she withdrew, and Brother Génin returned to his desk to resume his work. Shortly after, looking up, he observed that a small parcel had been left there by this lady, and upon examination he found it was an envelope addressed: "To good Brother Génin," containing a considerable sum. He fell on his knees before his crucifix and returned humble thanks to God for the succor he sent for the Missions. Opportunities for disposing of these resources were never wanting. From all the Missions—Abyssinia, China, Persia and Libanus, this good Brother received appeals for help, or thanks for benefits already bestowed. We shall mention only a few examples.

Although Brother Génin humbly and simply followed the maxim, "Let not thy left hand know what thy right hand doth," yet we may, from the details which we have gathered, form some idea of the immense good which he accomplished.

We can ask the Mission of Persia, for example, if there was ever a need or a suffering to which he did not afford proportionate succor.

A Missionary of Ourmiah wrote as follows: "My dear Brother, December 4th is a day of sweet memory
to me; so when I learned from your letter of that date, that you had sent us five hundred francs to build a chapel in honor of St. Joseph, I was more elated than surprised. I hope dear St. Joseph will charge himself with recompensing you and the devout Sister whom God inspired with the thought of this good work.” (Annals.)

In 1874 there was question of establishing a printing office and also schools; Brother Génin furnished resources to carry out the project.

In 1876 Bishop Cluzel wrote to him: “Your letter is embalmed with true charity which is manifested by works; may God’s blessing be upon you for all the good you have done to us.” (Annals.)

In 1887 another Missionary of Persia addressed the following lines to him: “I know that for a number of years, our poor Chaldean Mission has frequently appealed to you for aid, and your ingenious charity has always found means to assist us.” And immediately after, in the same letter, there is a request for resources to build two churches or chapels, each at the cost of two thousand francs.

Works still more vast than the building of churches, did not alarm the charitable Brother Génin. In 1883, a Missionary of Ourmiah wrote to him: “The Cathedral has been built with the alms collected by you. The divine Master suggested to you, dear Brother, the means of realizing this great enterprise, of which we had been thinking a long time, and he has blessed your generous resolution. The amount gathered by you was judged sufficient; and behold, the work is completed.”

Here follows a petition for means to construct a chapel for the Daughters of Charity at Khosrova, to replace one that is falling into ruins; it is desirable, says the writer, that it be built of brick instead of clay baked in the sun; the sum required is from seven
thousand to eight thousand francs, which, doubtless, the Brother did not delay to provide. This was not the only object of his zeal; for, a little after, a note appended to a letter from Persia, gives information that, "They have commenced at Ourmiah the building of a hospital; thanks to the means procured by Brother Génin." (Annals.)

Besides churches, hospitals, and the Cathedral, the needs of schools are laid before him. The apostolic delegate, the Vicar Apostolic of Persia, wrote as follows, April 6, 1884: "The establishment of the schools must be complete; ten thousand to twelve thousand francs would be sufficient for the building, taking into account the purchase of a house which is necessary for myself. I ask a great deal, I am aware, my dear Brother, but will not the results be proportionate to the sacrifices? Let it suffice for me to have acquainted you with my design; it is for you to move the hearts of the charitable, and to find in our Mission a passport to eternity."

Then, another good work presents itself to the mind of the prelate; this was the establishment of a primary school and a little Seminary: "Perhaps, my dear Brother, God will make use of your voice to collect resources which will enable us to supply these dear children with food and clothing. Could you not procure some rents which would make a fund for the education of an orphan, or of a seminarian, or to procure the services of a teacher?"

Other appeals, no less pressing, resound from various Missions: "I write to you from the Vicariate of Abyssinia, says a Missionary of Massawah, Father Delmonte. I have received the alms which you collected for our Abyssinian Seminary. Oh! may God bless your zeal and charity! Yes, my dear Brother, these spiritual treasures will procure you an eternity of happiness. Many children await the favor of being
admitted into the Seminary. Your zeal will confer this happiness upon them. (Annals.)

We know what hopes were excited by the Bulgarian movement some years ago. France generously contributed to this return to Catholic unity, by her apostles and her alms. The children of St. Vincent de Paul are in charge of the Bulgarian Mission of Salonica; their eyes turned towards Brother Génin: “We are in need of churches and of schools, wrote the Catholic Bulgarian Bishop to the good Brother; and the prelate added these words, which insinuate that resources had already been sent for that Mission: ‘But your early generous offering, my dear Brother, convinces me that Providence will in his own good time, raise up benefactors to aid us. This sustains my courage.’” (Annals.)

In fact, the Superior-General at his own expense, constructed a large establishment for the education of young native children, destined for the Priesthood; Brother Génin collected a considerable amount to furnish scholarships for this Seminary, built in one of the faubourgs of Salonica, at Zeitenlik.

In 1884, Bishop Bonetti, the Superior of the Mission, and since that period, Apostolic delegate to Constantinople, wrote: “I cannot post my letter without adding a word of thanks, my dear Brother, for the interest you take in the Bulgarian Mission. In fact, in the midst of the fierce efforts of the schismatics to get possession of the churches of the Bulgarian Catholics, all have been protected and preserved!” How? The prelate explains all in a few words: “My dear Brother, it is owing to your alms and to your assistance that I have been able to preserve almost all the churches, from the misfortune that threatened them.”

He provided for the habitual wants of the Missions, and on occasions of greater need, the most abundant resources flowed from the hands of Brother Génin.
"Is it possible, my dear Brother, wrote a Daughter of Charity on an Eastern Mission; five thousand francs in these calamitous times! It is impossible to express our joy. How good is God! May he be blessed a thousand times, and you also, my dear Brother. We no longer regard with an envious eye the hospital of the Armenians; our hearts will no longer be wrung with grief in refusing our care to the suffering members of our Lord. Your dear hospital will soon open to them its portals; we will lavish our attentions on them, hoping that this dear Hotel-Dieu will prove for many souls the happy vestibule of heaven."

It would be equally difficult to recount all that Brother Génin has done for the Missions of China. They received in turn a thousand delicate attentions and generous gifts which encouraged the Missionaries; for although these resources were far from supplying the immense needs of the Mission, yet they were truly surprising. "On many occasions, my dear Brother, you have written me charming letters, said a Missionary, and I have fully appreciated your charity; I did not believe it possible for a poor man like me, almost unknown, and lost, as it were, in the great Empire of China, to be the object of so great kindness."

"At present, we have a residence at Ki-ngan, which almost equals that of our confrères of Ning-po; besides this, we have a small college which succeeds admirably; a church dedicated in anticipation, to our Lady of Victories, although it is but half finished. To whom are we indebted for all this? First, to God, certainly, and then to you, my very dear Brother Génin. For, in regard to these works of which I speak, we have not employed one sapeque of our allocation from the Propagation of the Faith, or the Holy Childhood; on the contrary, with your contributions we have been enabled to supply the deficiencies of our Mission, and to build several chapels in the centres of
new Christian settlements. Ah! if China were not so distant, you would come to see what your donations have permitted us to do in Southern Kiang-si, and you would shed tears of joy and happiness.

"We continue to go in search of souls over the mountains and in the valleys; and you assist us by your diligence and zeal to multiply conversions by the establishment of schools, oratories and chapels, which are so indispensable for the propagation and preservation of the faith."

"Continue, then, to labor for China, and particularly for Southern Kiang-si.

"If on earth you cannot devote yourself to the exercises of our ministry, I promise you, that in heaven, at least, our Lord will place you in the company of the Missionaries of China." (Annals.)

Many chapels at the cost of two thousand francs each, have been erected in Christian settlements in China, by the alms which benefactors entrusted to this humble Brother!

"My dear Brother, says one of the Vicars Apostolic of China, I write to good Mr. N. to thank him for the extraordinary donation which he sent to my Mission through your intervention; we shall carry out his intentions, and we have ordered the purchase of materials, for the construction of the chapel of St. Peter, which will be commenced early in the spring." (Mgr. Anouilh.)

"We thought of you during our retreat, my dear Brother, and for my part, I think of you day and night, at home and in my journeys; how could I forget you, when all I see here and with our neophytes, has been procured through your means? I give constant thanks to God for the charity he has put into your heart for our Vicariate. Owing to your zeal, the imperial palace which was in ruins, and which I had the good fortune to obtain from the government, is in a
great measure renovated. Moreover, the Christians who love me as they do their eyes, have obeyed my orders; more than thirty chapels, many of which are real churches, have been built, and others will soon be undertaken in our new Christian settlements; thanks to your incessant charities, seven or eight are already erected, and that of St. Peter will be commenced in the spring. On my arrival here, there was no school, and at the present time, I have more than a hundred, both with the old and the new Christians; in fine, my dear Brother, our Vicariate is daily improving."

Such were the needs of pagan lands; other nations, formerly Christian, but fallen into error, were in no less want. A long letter from the Prefect Apostolic of Syria, in 1873, testifies to this: "Yes, my dear Brother, he wrote, in these countries which have fallen again into barbarism, we must raise up a new generation by means of the education of children." And Brother Génin solicited in favor of schools. (Annals.)

Speaking of the city of Beyroot, the same Prefect Apostolic said in 1874: "At the present day the only benevolent institution remaining, is a female orphan asylum, destitute of resources. I hope, my dear Brother, that you will be of the number of those whom Providence has chosen to supply this deficiency."

Afterwards, seeing the magnificent edifice erected by the Germans for a protestant hospital, it was thought necessary to have a similar institution for Catholics. A handsome and spacious hospital was accordingly constructed; and the day after the inauguration, the Superioress of the Daughters of Charity to whose care it was entrusted, wrote to Brother Génin: "Accept, my very dear Brother, the expression of my lively gratitude for the inestimable benefit you have conferred upon the poor of Beyroot. This hospital is yours, as our venerated Prefect Apostolic asserts; hence, it gives me pleasure to notify you of our instal-
lation." (Letter of Feb. 2, 1886.) This hospital was not "his," as the good Sister expressed herself; it was the work of the benefactors to whom he had recourse, and whose offerings he had transmitted. They and he had contributed thereto in a princely manner. The Prefect Apostolic wrote to this effect: "A distinguishing characteristic of this hospital is, that it is built solely with the money of France. It has cost so far, two hundred and twenty-two thousand francs, furnished in part by the solicitude of Brother Génin, partly by the French government, and by the work of the Propagation of the Faith." It would not be surprising, after all that we have learned of the zeal of this good Brother, that the contribution offered by this humble soul was in no way unworthy to be compared with that of the French government, nor with that of the Apostolic work of the Propagation of the Faith.

These are marvels of Providence, as inexplicable to those who are the instruments thereof, as to those who witnessed them. And the name of Brother Génin will bring to the mind of those who have read the life of St. Vincent de Paul, the remembrance of that Brother of the Mission, Matthew Renard, by whom the Saint sent into the countries desolated by war, twenty thousand and fifty thousand pounds to be distributed to the needy, and ten thousand gold crowns, and who was never molested in his journeys; and that other Brother of the Mission, John Parre, who effected wonders equally astonishing, and whose deeds St. Vincent could not recount without expressing the highest admiration, which found an echo in the hearts of the Ladies of Charity, whose alms he had distributed. Brother Génin does not rank below these, if we consider the bountiful alms which he distributed to the distant Missions; indeed, he surpasses them, for it was by his Apostolic legislation and by his personal zeal that he gathered these immense resources.
Brother Génin was no less a subject of admiration on the part of those who lived with him, by the imperturbable tranquillity of his soul, his peaceful countenance, and his affability of manner. This is a kind of heroism which, superior to zeal and devotedness, perhaps, denotes the perfection to which a soul has attained. The secret or the source of this lay in the complete self-possession and interior union with God, to which the good Brother applied himself throughout his life. This practice of perfection had been suggested to him by his Director, Father Etienne, Superior-General of the Congregation of the Mission and of the Daughters of Charity. Good Brother Génin continued to apply himself thereto to the end of his life.

Every thing that related to God, gave him pleasure. Spiritual reading was the source of the purest enjoyment to our dear Brother. When acquitting himself of this duty, it seemed as though he were seated at a banquet; and, not to lose the fruit of his reading, he remained after it, in recollection, relishing what had been such a consolation to him; he often recapitulated, or commented in a practical manner, on the thoughts which had most deeply impressed him. In the Friday conferences, in the repetitions of meditation, and in the annual retreats, he noted in a special book the thoughts which could foster piety. A volume might be compiled from the notes jotted down here and there on the first sheet of paper that came to hand. He allowed nothing to escape which was calculated to maintain in his heart the fire of divine love.

He did not confine himself to a special method of meditation; he allowed his heart to speak; or, to use his own expression, he employed in his meditations "the old system of St. Augustine:” "May I know thee, O Lord, and may I know myself, Noverim te,
Domine, et noverim me; may I know thee, to love thee more and more; may I know myself, to hate and despise myself more and more."

The imagination enjoyed a certain freedom in the piety of our virtuous Brother; it embodied his thought; his figurative style strongly characterized by a vein of originality in the expression of his thoughts, always animated by confidence in God, attracted the attention of all when he gave an account of his meditation.

The reception of the Sacraments and assisting at the holy sacrifice of the Mass held also a distinguished rank in his affections; one of his greatest fears, which sometimes cast his heart into trouble, was, lest he should not bring to them all the necessary dispositions. He approached the holy tribunal in trembling; but his confession being terminated, he had no words to express the happiness which he experienced at the thought that God had pardoned him. On days of Communion he breathed all day long, the peace and purity which our Lord left in his heart, as we inhale the perfume of a flower. During holy Mass, "he placed himself in spirit in the hands of the Priest that he might be immolated with our Lord Jesus Christ."

So many and so precious graces amassed with such care, could not fail to produce the happiest fruits in the heart of this good Brother: God was pleased to adorn the soul of his faithful servant with all the virtues of his holy state. Brother Génin had a natural attraction for union with God; he did not love the world; he had never loved it. This kind of natural disgust for the world dates from his earliest years; hence, when obedience withdrew him from the office of Sacristan, "where he lived in the company of our Lord," and confided to him the office of porter, "in which he had one foot in the world," he wept bitterly. We may readily surmise what he said to God in his intimate communications with him: he recalled the
benefits of God in his regard, to thank him for them; he reflected in the humility of his heart on his faults, and asked pardon of God for them; he offered himself in sacrifice to the divine justice, to expiate the sins of the world; he prayed for the Church, for the Company, for "our venerated Superiors," as he expressed himself; for the foreign Missions. He found in this holy exercise his strength, light and consolation.

He was never so happy as when he could follow his attraction for prayer without being disturbed by the requirements of duty. He was accustomed to attend the door during the celebration of the first Mass; this was the most quiet hour of the day; the good Brother was happy to profit by this hour of recollection to satisfy his love for prayer. He commenced by reciting his chaplet, then he read a nocturne of the little office of the Blessed Virgin; this was followed by the litany of St. Joseph, "and if any time remained, he spent it in conversing with the holy Virgin and St. Joseph; he addressed them alternately, said he, to obtain what he desired, as being the child of both." He testifies that he received many graces at these times.

During the night, prayer was not abandoned; when he awoke, "immediately his mind and heart were directed to God and the holy Virgin, by a short but fervent invocation."

The other virtues flowed naturally, from his tender and enlightened piety.

He was a child of obedience; on the day of his vows, he had promised our Lord to live in absolute dependence on his Superiors; he was faithful to this practice to his last sigh. And, as the angel of darkness frequently transforms himself into an angel of light, he resolved never to undertake anything without having sought counsel of those who held for him, the place of God on earth. On one occasion, he was ordered to
desist from the work of the Missions, to which he had devoted himself body and soul. His heart was deeply afflicted at this, and his countenance distressed. However, not a word of reproach or displeasure escaped his lips. Under the pressure of this heavy trial, the Priest to whom he confided his grief, said to him, kindly: "Courage, dear Brother, God lays his finger on your work, because he approves it." At these words, his emotion vanished as if by magic. Later, he recognized that his trial was one of the graces of his life, because, said he in his humility, "it revealed to me the deep roots which pride had taken in my heart."

Far from glorying in the good operated through his efforts, he was astonished that God would make use of so miserable an instrument in the accomplishment of his designs.

On a certain occasion, being in the company of several Missionaries, these thinking it would be agreeable to him, expressed their admiration, and congratulated him on the happy results of his zeal. The good Brother allowed them to finish, then speaking in his turn, he made them this mild and respectful reply: "You are acquainted with the works of St. Francis de Sales; now, who among you would amuse himself with admiring the pen which he employed in writing them, instead of exalting the genius which inspired them? Very well, this is all that poor Brother Génin is, whom you praise: a little instrument in the hands of God."

V.

At length the good Brother began to feel the weight of years, and with it, the accompanying cortège of miseries and infirmities. He beheld the cross approaching, and, as a true son of St. Vincent, he bade it welcome; for this generous soul, the visit of the cross was the visit of our Lord himself. "Sickness, said he,
comes from God, and all that comes from God, comes from the hand of a good Father who loves us, and who desires only the good of his children.” Notwithstanding all his efforts to surmount the fatigue he experienced, Brother Génin sensibly declined. Finally during the winter of 1888, a heart affection confined him to the infirmary for the rest of his days.

The infirmary is a school in which sickness, it is said, stamps upon virtue the seal of perfection: virtus in infirmitate perficitur. Let us permit our dear Brother to open his heart to us, and manifest the sentiments with which our Lord inspired him in this last trial.

“Behold me, then, stricken down! God be praised! Four maladies attack me, sometimes successively, sometimes simultaneously. However, I can still labor for the Missions in my sick chamber; I can pray and meditate, as my strength permits; this is my consolation. Our Lord has said, ‘I will lead the soul into solitude, and there I will speak to her heart.’ I am in solitude; I must profit by it.

“If I have been of any service at the door, during the past forty-five years, I have also committed many faults. From time to time, I would renew my intention of acting for God alone; but in spite of this, my actions have been tainted with numberless imperfections which have rendered them disagreeable to God and, perhaps, valueless; now, I can expiate them, and purify myself on the altar of resignation.

“What a contrast between my present state and my office of porter! To keep my room; to be all alone with the crucifix, the pictures of Mary and St. Vincent my only company! my poor nature suffered a great deal during the first days; but now, I am well content to be alone with God and his saints. I have learned in these interior conversations, by which I entertain myself with our Lord, that he has conferred a great
favor on me, by obliging me, in consequence of sickness and infirmity, to live solitary; he wishes to prepare me to die well. This truth consoles me, and makes me love my solitude; besides, we are never less alone, than when we are alone with God, his saints and angels; trials of all kinds, the sufferings which it pleases God to send me, are tokens of his love for me; it is an undeniable fact that God treats his friends most rigorously.”

The devout Brother thus passed his long hours of solitude in these colloquies between himself and God, but on the morning of March 9, 1894, he was attacked by paralysis; he received the last rites and consola-
tions of our holy religion, and at four o’clock in the afternoon he gave up his soul into the hands of his Creator. He was unconscious during these last hours; no doubt God was pleased to spare him the anguish of the last struggle. The indefatigable laborer had com-
pleted his task; the Master called him to eternal repose in these consoling terms: “Well done, good and faith-
ful servant, thou hast been faithful in all things; enter into the joy of thy Lord.”

Good Brother Génin has been called away from the work he loved so well. But this work is not destined to die with him, for the needs of the Missions, which he took so much to heart, far from diminishing, daily increase.

Hence, a Priest of the same Congregation, Father Joseph Angeli, being appointed to continue this office, conceived the thought of placing it under the patronage of Blessed John Gabriel Perboyre, who so loved the Missions while he was on earth, and who devoted himself to them even to the shedding of his blood. The glorious martyr will, we fondly trust, be their procurator in heaven.

Persons who desire to obtain some temporal or spiritual favor, will promise Blessed John Gabriel an
alms for his work, each according to his means, with the confidence of obtaining what he asks, if there is no obstacle to the fulfilment of his desires.

The payment of the debt thus contracted can be made to Father Angeli, rue de Sèvres 95, Paris, or to one of the Priests of the Mission, or to the Daughters of Charity, according to convenience, and these will transmit it to the centre of the work.

Blessed John Gabriel has already manifested his influence with God, by obtaining favors solicited. Let us, then, have confidence in his powerful intercession; this confidence will be recompensed two-fold; by the favor obtained, and by the merit of the thanksgiving offering!
PROVINCE OF AUSTRIA.

LETTER FROM FATHER FERDINAND MEDIT, PRIEST OF THE MISSION, TO VERY REV. A. FIAT, SUPERIOR GENERAL.

Fruitful Missions in the Diocese of Vienna, Austria.

VIENNA, June 1, 1894.

Most Honored Father:

Your blessing, if you please!

Our labors have always been blessed by God, particularly, our Missions in Hungary; in fact, God in his justice gives abundantly to the poor, the graces which the rich and learned too often reject; *auferetur reguum et dabitur genti potentes fructus ejus; deposuit facienti de sede et exaltavit humiles, pauperes evangelizantur.*

Your Sons have seen these words verified in a special manner during the last six Missions in Hungary. While one portion of the citizens made every effort to separate the Church from the State, and to form gradually, a national church, a schism; another portion was zealously striving to live according to a truly Catholic spirit, and to repair the outrages which heresy and freemasonry have offered to our good God.

I assure you, my Most Honored Father, that since you had the kindness to send me a relic of blessed John Gabriel, and since I have tried to honor, in a special manner, this great Missionary, and to follow exactly the Directory of the Missions, an extraordinary benediction attends our labors. I shall give you an account only of the last six Missions.
We set out in the month of March to give the first Mission at Koppany, a little village in the forests of Bakony, formerly a rendez-vous for thieves and brigands. The Rev. Pastor was apprehensive that the Mission would be a failure, knowing the dispositions of his flock; but our merciful God gave such efficacy to this Mission, that not one of the faithful failed to make his confession; the Most Reverend Benedictine Abbot of Zivez, to which abbey this parish belongs, coming to Koppany during the Mission, and witnessing the marvellous change which divine grace was operating in these souls, said, in shedding tears of joy: "O may God he praised and glorified! He has instituted the Congregation of the Mission by means of St. Vincent; and what St. Bernard formerly did, St. Vincent operates now through his Sons. The hours that I have spent here, added he, are the most consoling of my life; I shall never forget them." This parish numbers only four hundred and fifty souls, and yet, we had one thousand one hundred communions, because the faithful of the neighboring parishes came in crowds to unite in this consoling Mission.

From Koppany, we repaired to Nemet-Tevel, where a similar blessing was in store for us. Not only did all the inhabitants of this village endeavor to make a good confession, saying to us: "We desire to prepare for a good death," but the people of the vicinity hastened to us, calling upon the Missionaries: "Heal our souls, they are sick!" Sometimes there were five, seven, eight or nine confessors, and yet we were not able to hear all the confessions. For this reason, the faithful of the vicinity requested their Pastors also to invite the Missionaries. We afterwards learned that they said to their curates: "If you do not send for the Missionaries, a just God will demand of you an account of our souls." At Nemet-Tevel, we had more than one thousand five hundred communions. From
this place we departed for Polany; here our good God, in his infinite mercy, bestowed such blessings on our labors, as to elicit from the curate, this testimony: "Heretofore, I had no idea of what a Mission is; but now I see clearly that it is the good God himself who operates such wonders in souls." *Verba Missionarium movent, sed Deus dat incrementum et trahit animas ad se.*

We had one thousand two hundred communions. From Polany, we went to Tosok-Berend. Here the same consolations awaited us which he had experienced in the other stations. The Pastor, a very zealous Priest, seeing the crowd which daily increased like the sand upon the sea shore, wrote to all the Priests of the neighborhood to come and assist in hearing the confessions. Sometimes as many as twelve Priests were engaged at the same time in this ministry, and yet, when evening came, there were as many penitents around the confessional as there had been in the morning. At the hour appointed for our departure, although a heavy shower made it impossible for us to set out, about five hundred persons came to take leave of us. They wept abundantly, saying: "May God reward you! You have saved our souls! Oh! before we die, may we have the opportunity of addressing ourselves again to you for confession!" We had two thousand five hundred communions.

We then directed our course to Tapolcra, a small city near lake Balaton. The Daughters of Charity have here a public school. This city has many civil employees; the Pastor feared that the Mission would not be successful, because the spirit of freethinkers was so rapidly gaining ground. But thanks be to God, quite the contrary happened. In the very first days, the church could not accommodate all the faithful who presented themselves; and the number daily increasing, we were obliged to preach in the public square on which the Church stands. Sometimes as many as
six thousand were present at our sermons listening with remarkable attention. Divine grace so inundated their hearts, that all wished to make a good confession; not only peasants, but artisans and employees surrounded the confessionals. I heard only the men; and they were in such numbers at the confessional from morning till night, that they almost crushed one another; and generally, to get to my confessional, I required the assistance of one or two men, to open the way. We had four thousand five hundred communions.

From Tapolcra, we repaired to Ugod. As we approached the village, the Rev. Vicar came to salute us at the head of fifteen hundred of the faithful who accompanied us chanting canticles in honor of the Blessed Virgin, even to the church; at the door of which the Rev. Pastor received us. There he greeted us in the name of him who sent his Apostles to all nations; then, taking off his stole, he gave it to us, saying, that he confided his flock into our hands, that we might save their souls. He then exhorted his parishioners to be sincerely converted; for, added he, if any one of my flock casts himself into hell, it will be his own fault; for, during the Mission every one, even the greatest sinners, may be easily converted. The people of Ugod profited so well by this counsel of their good Pastor, that there was not one among them who did not approach the tribunal of penance. We had eighteen hundred communions.

By this you see, my Most Honored Father, that the benedictions of God which you invoke upon your Sons, produce fruit. The Rev. Pastors say: "We would never have believed that the Missions would have obtained such success!" Hic est digitus Dei omnipotentis et miserentis!

Yesterday I received a letter in which all the Pastors of one district request a Mission during the com-
ing year. Besides these eleven curates, twenty others had already asked for the same.

Please continue to pray for our works and to bless your children, particularly him who remains ever,

My Most Honored Father,

Your most obedient Son,

Ferdinand Medits,

I. S. C. M.

LETTER FROM REV. FATHER BINNER, PRIEST OF THE MISSION, TO VERY REV. A. FIAT, SUPERIOR GENERAL.

Death and Obsequies of Rev. John Nachtigall, Priest of the Mission... His Virtues.

VIENNA-WAHRING, June, 22, 1894.

My Most Honored Father:

Your blessing, if you please!

My veneration and affection for dear Father John Nachtigall, the lamented Superior of this house, urge me to say a few words to you of his precious death and of his remarkable obsequies.

Vox populi, Vox Dei, a unanimous voice proclaims the dear deceased to be a faithful copy of St. Vincent de Paul. What eulogy, in our estimation, could equal this? It says more than could be expressed in entire pages. This title suits him, and it is justly merited.

What we read in the lives of the Saints about immense crowds of the faithful coming to venerate the mortal remains of these servants of God, has been renewed on the present occasion. During the space of almost two days, it was difficult to preserve order in the throngs continually passing before the body of the lamented deceased. Persons waited for hours at the door, or near our residence, to attain, at last, their desire.
At the funeral, we would have sought in vain for official personages, who, through mere courtesy, had come to take part in the ceremony, or follow the procession; we would have found it no less difficult to count those whom a sincere veneration and deep gratitude had gathered there. It is thought that as many as twenty thousand made it their duty to manifest, in one way or another, their sentiments of esteem and interest. The general edification was increased by the pious recollection which reigned around; it was interrupted only by the recitation of the holy rosary in common, or by the sobs of the grateful poor.

We, the sheep deprived of our good shepherd, and with us many others, proclaim that in him we have lost here below a kind Father; but we are intimately convinced that we have in heaven a powerful intercessor.

It is to be hoped that an able pen will trace the life of this faithful Son of St. Vincent; the venerated deceased is worthy of it, and the edification to be derived therefrom, seems to demand it.

Be pleased to grant us, above all in this painful trial, a special remembrance at the holy altar and before the shrine of our blessed Father.

In the love of the Sacred Hearts of Jesus and Mary Immaculate,

I am, my Most Honored Father,
Your grateful and devoted Son,

JOSEPH BINNER,

I. S. C. M.
PROVINCE OF SPAIN.

LETTER FROM REV. M. PEDROS, PRIEST OF THE MISSION, TO VERY REV. A. FIAT, SUPERIOR GENERAL.

FIGUERAS, June 10, 1894.

My Most Honored Father:

Your blessing, if you please!

On the feast of Pentecost, the solemn inauguration of this house, composed of Fathers Fontanet, Cam­pomar, Nuno, and your humble servant and two Broth­ers, took place. On that day we had solemn high mass, and in the evening a Trisagium to the Most Holy Trinity, with a sermon by a Confrère. The at­tendance was large. All classes of society manifested so much deference and kind feeling, that we were quite confused, and we read upon the countenances of all, the joy and satisfaction which the inhabitants ex­perienced in having us among them.

We preach every Sunday in our little church, which is always filled, and the people listen with religious attention. We have commenced the month of the Sa­cred Heart of Jesus, and every Sunday we speak on this consoling devotion. May we, by this means, draw the people to the frequentation of the Sacra­ments! This hope is not void of foundation, for it seems that here many “ask for bread, and there is none to break it to them.” This section has been al­most deserted, not on account of the negligence of those who inhabit it, but on account of the dearth of Priests. Hence, with the assistance of grace, we may have the confidence, that our labors will secure fruits
to the greater glory of God and for the salvation of souls.

The obligations of this new establishment are: The maintenance and propagation of devotion to our Lady, Advocate of the Hopeless, to whom our church is dedicated; the spiritual direction of the old people of both sexes, in the Asylum of the Daughters of Charity; finally, an instruction every evening for two hours, to the adult children of the laboring poor; the number already exceeds one hundred. These are the obligations and functions of the institution. But, considering the dangers to which young people are exposed, particularly on Sundays, by frequenting places of dissipation, we have opened a school on Sunday, for children over ten years of age; instructing them from three o'clock in the afternoon until seven, in reading, writing, arithmetic, geography, music, drawing, catechism, etc.; then, after two hours' lesson, we take them for a little recreation to a neighboring farm, where they have a luncheon, and draw, by lot, some objects useful for piety or otherwise. In this way we prevent much evil, and we endeavor to do good. We feel there is much good to be realized in this country. We have already two hundred of these children, and the number will gradually increase.

I am in the love of our Lord,

My Most Honored Father,
Your devoted and obedient Son,

MICHAEL PEDROS,
I. S. C. M.
A mournful incident occurred at Granada during the month of May last. A young man of the province of Alicante, a resident of the village of La Gineta, had come to the city of Catholic Kings to pass his examination. One day, prompted, doubtless, by melancholy or despair, he threw himself on the railroad track just as the train was about to pass. It was thought that he was killed. However, they found him still living, but in a very sad condition; his left arm was dislocated, his right arm much injured, several ribs were broken, and his face was mutilated and covered with blood; he also vomited clotted blood. Being conveyed to the hospital, the physicians proceeded at once to amputate the right arm.

A cousin of the young man whom the examinations had also brought to Granada, seeing him in imminent danger, inquired of the doctor if there was any probability that the life of his cousin could be prolonged until the arrival of the father to whom he had despatched; he received an answer that the patient could not survive the night.

But this was not the case; on the contrary, there was a notable improvement in his condition; the doctor perceiving this when he called in the morning, expecting to find him dead, turned to the Sister who accompanied him and exclaimed: "Something very extraordinary has taken place here, Sister!" The Sister replied that the change was a favor obtained by the Blessed Virgin, after placing a Miraculous Medal on the wounded man. So rapid was the improvement, that when the father of the young man arrived, not only did he find his son out of danger, but every bruise on the face had disappeared. A few days after,
the patient was able to sit up, and in a short time, he returned to his home perfectly cured.

But the Blessed Virgin obtained for this young man, not only health of body, but also the cure of his soul. According to what the family wrote to the Superioress of the hospital, he became so repentant for past misdeeds, looking upon every thing in its true light, and professing so tender a devotion towards the Immaculate Virgin, that he could no longer be recognized as the same person, so complete had been the change in his conduct. Afterwards, the good father wrote a letter of thanks to the Superioress, July 1, 1893, expressing his gratitude to the Sisters, as well for the physical care which they had bestowed upon his son, at the hospital, as for their good counsels and exhortations which had revived and strengthened the sentiments of faith and piety in his soul. He added that the family regarded the accident at Granada as a loving dispensation of divine Providence; and so deep is this conviction that it will never be effaced.

In this hospital of Granada, a frequent use is made of the Miraculous Medal, and the Daughters of Charity have the happiness of seeing their confidence in the protection of the Immaculate Mary often recompensed. Hence, when they find that a patient refuses to receive the Sacraments of the Church, they place the Medal on him, with the firm conviction that he will not die impenitent.

The above is an extract from a letter which the Superioress of the Hospital of St John of God, Granada, Sister Jane Marie Olano, Daughter of Charity, wrote to Rev. Father Arnaiz, July 4, 1893, and from that which the father of the happy young man wrote to the same Sister Jane, July 1, 1893.
Rome.—Audience granted by His Holiness, Leo XIII, to the Daughters of Charity, August 29, 1894.

The Sovereign Pontiff, by a special act of benevolence, vouchsafed to grant an audience to the Daughters of Charity who had just performed the exercises of the retreat in the House of St. Vincent de Paul, at Rome. The Visitatrix of the Province of Naples gave an account of this memorable audience, in the appended letter addressed to the Superior General.

NAPLES, September 2, 1894.

"My Most Honored Father:

"Your blessing, if you please!

"It is my intention to give you the details of the precious and ever memorable audience which the Holy Father was pleased to grant us at the close of our retreat, August 29th. I am confident that this will be a sweet joy to your heart, My Most Honored Father.

"After the heavenly consolations which we enjoyed during the past days of silence and recollection, the Divine Master had in reserve for us a very signal favor, which may be regarded as the spiritual bouquet of these holy exercises; this was a special audience of the Holy Father. This favor was obtained by Bishop Bisletti whose good will towards the two families of St. Vincent is well known to you, My Most Honored Father; his testimonies of devotedness and interest in their works give us constant proofs of it.

"The hour appointed for the audience was half past five; we were thirty in number; a Sister represented each of the houses in Rome, and there were Sisters from the environs, all had just made the retreat. We had been introduced into the hall of the Arazzi, and
there we awaited, with lawful impatience, the arrival of His Holiness. But, a few minutes before the appointed time, the Bishop came to invite us into the hall of the Throne, which is near the apartments of the Holy Father. On our way thither, Mgr. allowed us to enter the little chapel in which His Holiness celebrates the Holy Sacrifice. Our hearts were much affected while kneeling in this Sanctuary in which Leo XIII, daily prays, and where he receives in his communications with the God of all holiness, the lights and graces which he afterwards diffuses throughout the Catholic world!

"About twenty minutes before six o'clock, His Holiness entered. We formed a large circle in the hall of the Throne; the Sovereign Pontiff passed on to the throne, which was in the centre of the hall, blessing us affectionately on his way.

"The Holy Father then called me. I expressed my gratitude to him for having deigned to interest himself in so particular a manner in the first retreat made in the House of St. Vincent de Paul, and I added that we were happy to come and ask His Holiness to bless the resolutions we had taken during these holy exercises.

"Leo XIII then said to me: Ah! Mother Havard. "we know what you were in Paris . . . etc.; and now, "obedience has sent you to Italy; are you in charge "of the whole of Italy? Oh! no, Most Holy Father, "I replied, only the southern portion. And he "added: Will you come to preside at the next re- "treat? . . . etc. It is a great consolation for me, said "His Holiness, to see that this house which the Mar- "quis Patrizzi had built for schools, has become "the property of the Community, and that every year, "in the portion reserved, retreats will be held in "which a large number of Sisters from Italy will take "part."

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After this little prelude, His Holiness, with fatherly kindness, drew the circle which we formed, closer to him and said: "Let us have a little familiar and spiritual conversation.

"You have just made the retreat! A retreat is a great benefit of God, to which you should endeavor to correspond; for, during these holy exercises, a religious soul becomes invigorated, acquires new strength and renews her fervor and zeal. In consequence of the weakness of our nature, we are inclined to relax in the service of God; but in the retreat, we resume a new life, we renew the promises which we made on entering the Community to which our Lord has called us.

"You bear the beautiful name of Daughters of Charity: Charity, the queen of virtues which comprises them all; charity which brings us into relation with God and our neighbor. Charity is as a light which illumines and warms: it should penetrate your mind; your heart should be inflamed with the ardor of it. You should live in charity; all your actions, even the most indifferent, should be animated by this charity, this love for God. This same light of Charity must enable you to discover all the miseries of the world, that you may abhor them . . .

"But charity towards God cannot be separated from the charity which we must have for our neighbor. The principal end of your Institute is to exercise this charity. Certain contemplative Orders, such as the Carmelites, the Trappists, also practise charity in regard to the neighbor, by praying continually for the conversion of sinners; but you, Daughters of Charity, you are in the midst of the world to relieve all miseries; in hospitals, with the dying, to be as their angel guardians, having the mission to console them in their sufferings, and to lead them to God while giving them physical care. In the schools,
you are in the midst of children, always animated by this sole desire, to do good to souls and draw them to God! To gain a soul to God! What a great thing this is! a soul made to the image of God, redeemed by the precious blood of his Divine Son, our Lord Jesus Christ! Therefore, you should always regard in the miseries of the poor, their soul, which is the price of the blood of a God!

But in this exercise of charity towards your neighbor, you are exposed to many dangers. In the contemplative Orders, the religious have their cloister which shelters them from the perils which you have to encounter in the accomplishment of your works of charity, hence, your virtue must be solid, firm—

the Holy Father in pronouncing these words did so with that marked accent so peculiar to him and which you have noticed, My Most Honored Father—

to resist the passions, such as anger, sensuality; you must know how to subdue the divers impulses of nature, by mortification; yes, above all, by mortification; and also by deriving from meditation the light and strength to overcome yourselves always, and to resist temptation.

But it is useless, added His Holiness, for me to give you all these recommendations, you have heard so many beautiful things during your retreat. Nevertheless, one word more.”—At this moment the Holy Father was silent, and we, waiting with breathless interest, asked ourselves what this last advice of the Sovereign Pontiff might be; then in a firm but truly paternal tone, he said:

“Love, yes, love your Institute; appreciate the immense advantages which it procures you; esteem all that St. Vincent de Paul has done; and if the enemy of all good seeks to make you deviate from the path into which God has called you, repulse vigorously all his suggestions. Thank the Lord who
"has withdrawn you from the world and called you into this Community, in which you can be assured of gaining heaven. A religious who faithfully observes her Rule, who edifies the world, and who is animated by the spirit of mortification, enjoys a paradise even in this world. She serves God as the Angels serve him in heaven. In the midst of the trials which this soul encounters while in this land of exile,—and after all, it is good and advantageous to suffer,—she ought to encourage herself by the thought of the eternal recompense! Ah! how sweet and consoling is this thought of heaven—of heaven where we shall see God, and be united with the Angels and all the Saints!"

"After His Holiness had finished speaking, I thanked him anew, and asked his blessing for our venerated Superiors, and for all the Daughters of Charity. His Holiness deigned to reply, in looking earnestly on me with an air of ineffable goodness: Yes; and I charge you to be the interpreter of my sentiments, and to transmit them." I humbly assured him I would do so. Then Leo XIII rising, pronounced the words of benediction; but previously he had said: "I bless your Superiors, the Daughters of Charity present and absent, not only of Italy, but of Paris, of France, and of every part of the world." When he was seated anew, each Sister advanced to kiss his hand and his foot. To each one he had a kind word to say, showing an interest in her mission, her works, etc.

"After these touching evidences of paternal goodness, His Holiness arose, and passing through our midst, withdrew, still blessing us. We all under the same impulse, followed the venerated Pontiff to the very door, forming around him a crown. Again, turning towards us, he said: "Pray, pray for the Pope, who is in great need, he has many enemies to vanquish; pray, pray with affection." The Holy Father appeared
much affected, and while we kissing his hands pressed more closely around him, he added: I am as "if in the midst of Angels!" Then laying his hand upon my head, he blessed us for the last time and retired.

"It was impossible for us, My Most Honored Father, to restrain our tears, tears of joy; and our hearts overflowing with gratitude, will long preserve the remembrance of these moments so precious and so short, which can be surpassed only by the joys of heaven!

"In sending you this little account, which is very imperfect, I rely upon your charity, My Most Honored Father, that you will see therein only my desire to make you participate in these moments of happiness which will prove a consolation to your own heart, so devoted to the Sovereign Pontiff, and to comply with the injunction which he laid upon me of transmitting to you his sentiments.

"For my part, the evening of August 29, 1894, will be indelibly engraven among my dearest remembrances; united to that of my first retreat in Italy, which was crowned with the spiritual bouquet of the words of our Holy Father, on charity, it will remind me that I must love God with all my heart, and devote myself unreservedly to his service.

"Be kind enough, My Most Honored Father, to assist me by your prayers; bless me and accept the humble homage of filial respect and profound gratitude with which I am in Jesus and Mary Immaculate, ...

"Sister L. Havard,

U. d. o. c. s. o. t. p. s."

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Mgr. Vincent Tarozzi, secretary of Latin letters to His Holiness, Leo XIII, having read the letters of St. Vincent de Paul, has transcribed the impression which this perusal made upon his mind, in the following lines addressed to the Superior General, and which the readers of the "Annals" will certainly be most happy to see.

(Translated from the Italian.)

ROME; from the Vatican, July 27, 1894.

"Most Honored Sir:"

"In the two volumes of the Letters of St. Vincent (published by Dumoulin, Paris, 1882), with which you have had the kindness to present me, I have found a true school of asceticism and wisdom; and it affords me much pleasure to resume this reading.

"In my opinion, the most remarkable points of the same, are:

"First, a careful study of the examples of our Lord, accompanied by singular ingenuity in proposing them, so as to render them acceptable.

"An exquisite tact in his expressions of gratitude, in his commendations, exhortations and admonitions; a frankness and determination joined to great modesty, when occasion offered of appreciation or of reproof.

"New sentiments on humility, most admirable, and highly productive of fruit.

"Rules of heavenly prudence in the government of the Congregation and in the direction of souls.

"A perfect knowledge of affairs, due principally to the habit of examining matters in the presence of God, and a little slowness in execution.

"Of regard even for persons of the humblest condition; and in points of detail, great clearness, energy and charity."
Finally, a most logical attack on Jansenism, with admirable wisdom and penetration in discovering hidden consequences.

"Be pleased to accept, Most Honored Sir, this humble tribute of admiration for the brilliant virtue of this great Saint, my patron, and of gratitude to yourself, through whom I have been enabled more highly to appreciate him; I ask your prayers, that I may obtain the grace to imitate him.

"Devotedly yours *in Christo*,

"VINCENT TAROZZI."
PROVINCE OF CONSTANTINOPLE.

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

EARTHQUAKES AT CONSTANTINOPLE.

CONSTANTINOPLE, July 12, 1894.

My Most Honored Mother:

The grace of our Lord be with us forever!

On Tuesday last, July 10th, about twenty minutes past twelve, we felt the shock of an earthquake; we are told that such a thing had not occurred at Constantinople for centuries. I was in the chapel at the time, with Sister Bredin; suddenly we saw the lamp sway and its light become extinguished; the chandeliers and vases fell and broke; the plaster crumbled, and we experienced an extraordinary motion attended by a dull sound like the rolling of many carriages. It is said that the shock lasted thirty-two seconds! A few seconds more, we would have been crushed under the ruins.

In the twinkling of an eye, every one assembled in the courtyard, and prayed with great earnestness. We said the chaplet, the litany of the Blessed Virgin, prayers for the souls in purgatory, invocations of all kinds, each according to her devotion. The children cried; terrified parents soon arrived in search of their children, and the neighbors took refuge with us, as in a secure asylum.

We continue to experience slight shocks from time to time; we know not whether this indicates a cessation of the calamity, or new commotions, our good God
alone knows! We abandon ourselves to him in life and in death. May his holy will be done!

Yesterday and again to-day, I went to visit our Sisters in the different houses. They are full of courage. The house which has suffered most is the Orphanage of St. Joseph; the school-houses for extern children are unfit for use. Happily the shocks occurred during the time of recess, otherwise we should have to deplore the loss of a Sister and many pupils, the ceiling having fallen on the Sister’s desk.

We are grateful to God for his protection over us; for at Stamboul many houses were destroyed, steeples fell, dwellings and magazines were swallowed up, and a large number of persons perished.

We have placed the scapular of the Sacred Heart over all our doors, and every evening before retiring, we recite the litany; and if you permit, we shall continue this practice as long as we are in danger.

The panic in the city is general; our section is almost deserted; families sleep in boats, in their gardens, under tents, etc.

The house of the Armenian Religious was much injured; the inmates sought refuge with our Sisters in the hospital of Peace. I saw twelve of them yesterday.

For our part, we place our confidence in the Sacred Heart of Jesus who will, we trust, deliver us from this fearful scourge.

Sister Salzani,
U. d. o. c. s. o. t. p. s.
LETTER FROM REV. FATHER CAZOT, PRIEST OF THE MISSION, TO
VERY REV. A. FIAT, SUPERIOR-GENERAL.

The Earthquake.

CONSTANTINOPLE, July 19, 1894.

Most Honored Father:

Your blessing, if you please!

It was not without anxiety that you heard of the earthquake which has caused such destruction in Constantinople; but you, doubtless, learned at the same time, that divine Providence had watched in a particular manner over the Children of St. Vincent. We are all safe. I intend to-day to give you a few details of this catastrophe which will not soon be forgotten.

It occurred July 10th, the day after our distribution of premiums. It was twenty-seven minutes past twelve, as indicated by our clock; the pendulum stopped at the first shock; we were at table, and the Superior, on the point of departure for France, had just given us Deo Gratias, when all at once a rumbling sound was heard, the tables moved, the plates slipped about, and everything was disturbed. In the midst of the noise of our conversation, we were hardly conscious of this first shock; it lasted only long enough to give us to understand that it was an earthquake.

But, immediately after, a second shock followed, more severe and of longer duration; this caused great damage; it was a general save himself who can, but in vain; the ground appeared to sink under our feet; it was like walking on the waves, and the strongest limbs were as if paralyzed.

We had not reached the courtyard when this second
shock was over, and a third commenced, less violent and less prolonged.

As no accident had befallen us, the Sisters, or the vicinity of St. Benedict, we could form no idea of the extent of the disaster, and we soon recovered from our very lawful terror.

The first seismic motion lasted three seconds; the second, twelve, and the third, but a very few seconds. But, in the interval of one minute, a gigantic drama had been enacted which produced ruins that long years will be powerless to repair.

After dinner we made the tour of the house. Although we found no serious damage anywhere, yet numerous crevices bear witness to the violence of the shock. I do not think a single wall escaped; the brick walls especially, were riddled. If the house was standing, it was not the same with the chapel; there were many openings, and the architect has interdicted for a time, all public services. Hence, to-day, our feast of St. Vincent has been very sad for us—no Solemn Mass, no panegyric; only a low Mass at nine o'clock, and the church almost deserted.

Since this first shock, we have had several others, and they still continue; they are, however, generally slight; three or four of them were more serious, particularly that of Thursday the 12th, and of Wednesday the 18th; these completed the destruction of houses already tottering, and sustained the panic among the people. With a little attention we perceive continuous vibrations.

We have reason to thank God who, in these days of trial, has been so merciful to us, and indeed, to all the Children of St. Vincent in Constantinople.

Our confrères of St. George have suffered only from the panic. Their houses, some of which were very slight and supposed to be a ready prey to the ravages of the earthquake, remained intact; but our confrères
were obliged to close their school because parents sent immediately for their children.

The houses of the Daughters of Charity have suffered unequally; several have been only slightly damaged, inconsiderable crevices, portions of ceiling fallen, etc. The Orphanage of St. Joseph and the hospital of Peace suffered the most.

At the Orphanage of St. Joseph, the children were passing from the refectory at the moment of the first shock; they ran hastily to the courtyard, and there they felt the second shock; all were on their knees praying fervently, but also crying piteously. As soon as the trembling of the earth ceased, they repaired to the chapel and sang the Magnificat with hearts in which gratitude outweighed the terror first experienced. Moreover, the afternoon was spent in prayer and singing hymns; from these prayers and canticles the children derived remarkable courage, so that they were soon in dispositions to resume their duties. In the evening before retiring to rest, they chanted the Litany of the Blessed Virgin; it was most affecting to see these children who had no earthly parents, sending up their supplications to their mother in heaven, in the midst of this disturbance of the elements, and experiencing, in consequence, an unbounded confidence in her protection. Since this day, at every new shock, they all fall on their knees and begin to pray. The little ones only seek safety in flight. An exemplary piety and decorum reign in the house, and all have approached the Sacraments with extraordinary fervor.

As the building occupied by the orphans seemed in no danger, the children, after spending a portion of the afternoon in the courtyard, repaired to their dormitory; I cannot say whether they slept soundly, but this was certainly on the part of the children, a beautiful testimony of courage, and of confidence in their teachers. The Sisters kept watch for several nights, to be ready...
If the buildings belonging to the orphanage have suffered but little damage, although the ceilings have to be repaired, we cannot say the same of the schools for extern children. The pupils who dine there had just finished their repast, and were on the stairs at the moment of the catastrophe; thanks be to God for this, for the brick wall fell in behind them, breaking the Sister's desk. The other partitions which separate the class rooms were violently wrenched from the wall, not one remained standing; an armoire placed against the partition was thrown to a distance of thirty centimetres. The children providentially escaped a great danger; had the shock occurred at any other time of the day, there must have been many victims. All this necessitates extensive repairs; besides, these poor orphans who earn their bread in the sweat of their brow, have no work; the catastrophe has paralyzed all action at Constantinople. But God, who provides nourishment for the birds of heaven, will not abandon them.

Although the damage sustained by the hospital of Peace is less disastrous, it is still considerable. All the ceilings in the upper story are in a very bad condition, and even those that did not fall under the force of the shock, will have to be renovated. The arched door was broken in two, and it requires extensive repairs. At the moment of the shock, the Superioress was confined to her bed with a wounded limb; in vain did she entreat her companions who surrounded her, to flee immediately, no one was willing to leave her; they fell on their knees and passed this critical period in prayer and great calmness. This catastrophe produced different effects on the various classes of patients in this immense establishment. The poor insane hastened into the court, and all, Catholics, Greeks, and Turks, fell on their knees in prayer. The imbecile were in a state of great excitement and despair which it was impossible to pacify. The orphan boys who were in the
refectory at the time, took flight, although they were not much alarmed, not suspecting an earthquake; nor were they much frightened on the succeeding days. Terror seized them only some days afterwards; and now if a door slams, if a window shakes, if a bench is overturned, or a board in the floor creaks, they are filled with fear. In fact the establishments in which there were children, have been subjected to a great trial; terror was at its height.

At St. Vincent's school (the ancient school of Taxim), the children were playing on the terrace when the shock was perceived; there was a general panic. Parents, equally alarmed, hastened to their children, and their cries joined to the screams of these young girls filled up the measure of terror and confusion.

At the house of Providence, the children were in the yard; all began to pray before the statue of the Blessed Virgin; the alarm seemed to subside, but the following night the children who were in the upper story not being able to sleep in consequence of the events of the day, and having noticed a slight shock towards midnight, rushed down the stairs. But at the present time all is quiet; they have been sleeping in their dormitories for several nights.

The house of Providence justifies its title; it is the refuge of all who are in want of bread, or the means of procuring it. The Sisters expend without taking account, or rather, they count only on the liberality of Him who is never deaf to the appeal of his children, and they prove themselves worthy Daughters of St. Vincent. Moreover, the Sisters go every day to visit the poor who sleep in tents; and they discover many miseries which otherwise would never come to light.

The Sisters of Saint George were obliged to close their school, some of their pupils having become much unnerved. The ceilings, however, which yield with
the weight of the children, have remained in good condition.

But there is no further question of examinations and prizes. The Superioress of the school of Bébek desired to continue the classes because the children at first were not at all alarmed, but the shock which occurred on the twelfth instant produced a panic which defies description; the following day they were all dismissed.

The Sisters of the hospital have been most edifying. They were certainly in great terror, but they controlled themselves and appeared calm and self-possessed in the midst of their patients. At the French hospital, at the hospital Jeremias, and at the Municipal hospital, the patients quitted their beds and came down stairs as quickly as possible, although some of them had undergone an operation that same day; and those who were absolutely unable to move, were in the deepest despair. But, thanks be to God, this was followed by no fatal consequences, even in the case of those who had just been operated upon.

The Sisters of Pancoldi and their good old people were not at all disturbed by the earthquake; the Sisters prayed, and then continued their repast.

At the Municipal hospital the Sisters are much pressed; there is an uninterrupted procession of men bringing to them the dying, and sometimes the dead. Although the hospital is exclusively for male patients, the Sisters admitted a woman and her daughter rescued from the ruins of a house; two other daughters of this woman were found dead, fearfully mangled. It is a subject of regret that the want of room and the limited resources furnished by the municipality, prevent the Sisters from doing all the good that might otherwise be effected.

You see, Most Honored Father, that the children of St. Vincent at Constantinople have been a little tried by God in this terrible manifestation of his anger.
But different quarters of the city have not been thus spared.

Stamboul has suffered greatly; a portion of the large bazaar has fallen, and at the moment, they say more than six thousand persons were in it. Hence, the immense extent of the disaster; the number of dead and wounded found in the ruins is very great; all the ruins have not yet been explored, and at the present time, the offensive odor that prevails, indicates but too clearly what is concealed by the debris. We count by hundreds the fallen houses in the various parts of the city burying victims under the ruins; more numerous still are the buildings disturbed by the first shock; these are uninhabitable and are liable to fall at any moment.

The vicinity of Constantinople has suffered still more than the city itself; many villages between Kadikeni and Ismidt are destroyed; Prince Islands have been much damaged. We are told that not one stone house is habitable. Of the Greek school of theology, not a stone remains upon a stone; happily at the moment of the shock, the students were dining in the yard and thus they escaped the fate of their house.

The extent of the disaster bears no proportion to the terror of the population; no one in the city will sleep in a stone house; from the first day, the people took possession of the Turkish cemeteries, the public gardens and waste lands; more than ten thousand persons sought shelter and repose near the Latin cemetery; each one erected his tent; it was a motley show, but most picturesque. Unfortunately, after a few days, these tents became sinks of infection and engendered many diseases.

At the present time, all who could find shelter in the country have taken refuge there; only a few tents remain, and, through the agency of the police, these will soon be removed; still, the people are far from feeling secure.
As far as we are concerned, we are at peace, living in the hands of the Lord and under the guardianship of our good Mother in heaven, and we feel that we shall not be confounded.

I have the honor to be, Most Honored Father,
Your devoted and respectful Son,

E. CAZOT,

I. S. C. M.
LETTER FROM REV. FATHER MEROLLA, PRIEST OF THE MISSION, TO REV. ARMAND DAVID, PRIEST OF THE SAME CONGREGATION, AT PARIS.

Scientific Details of the Earthquake.

CONSTANTINOPLE, Aug. 9, 1894.

Reverend and Esteemed Confrère:

The grace of our Lord be with us forever!

For the last ten days I have had the desire to give you some details of the earthquake of July 10th. But the shocks have been so continuous, that I was obliged to delay that I might furnish you with more complete and scientific details. And now that all is quiet, except a few vibrations which are known to us only by means of the seismograph, I am at your service.

Constantinople, as you are aware, has no meteorologic institute, nor any established Service; hence, the absolute impossibility of making minute observations; for this reason also, it is very difficult in Turkey to study these natural phenomena.

The seismic shock was perceived at Galata, July 10th, at 12.26, the hour at which all the clocks stopped. There were two heavy vibratory motions; the first, from southeast to northwest; this lasted six seconds; after a slight undulation of three seconds, another shock was felt which lasted from fifteen to eighteen seconds, the violence of which produced most disastrous results in the city and environs. The direction of the first motion caused suspended objects to describe a semi-circle; the case was the same with statues resting on pedestals; and that of the second was a transverse direction, which being in opposition to the former, caused a most fright-
ful vibration from base to summit. These two shocks were followed by a third, which lasted only five seconds, but it completed the destruction of those edifices in which the previous shocks made only some openings.

This was not the end of the disastrous catastrophe. On the first day, at 1.24, and again at 4.30, two new shocks occurred; and in the night, at 11.25, at 12.30, and at 3.28, the people were alarmed by other shocks.

On the 11th and 12th, the shocks continued, brief and frequent, always in a vertical direction, but were quite harmless; however, about 4.25 of the same day a violent shock filled with new alarm the already terrified inhabitants; houses were vacated, and the grounds and public gardens of the city, even the cemeteries, were converted into encampments. The lateral direction of the shock completed the destruction of the tottering buildings, and increased the number of disasters.

Finally, on July 19th, at 11.55, there was another shock, the third in intensity since the two at the beginning; it was vertical and lasted six seconds. The result of this shock, moral rather than physical, brought on a delirium tremens of which many have died; and others who are somewhat tranquil are resolved not to return to their houses. From this you may judge of the need of physicians to minister to these countless disorders, the inevitable consequence of fear and exposure.

From this period to the present time, August 8th, shocks occur at distant intervals. Quite recently we received a telegram stating that a shock of twenty-five seconds' duration plunged our neighbors at the Dardanelles into the greatest terror. Besides this, there were two other shocks on the 6th instant, at 3.10 A. M., and at 11.15 P. M., which have increased the terror of the people.

The earthquake at Constantinople had all the characteristics of the past noted seismics. First, a sway-
ing motion, opposed by seismic verticals, lifted certain buildings resting on a double foundation of stone and quartzite—the destruction was complete. I witnessed this myself at Prinkipo and at Halki. Moreover, at San Stephano, the sea receded two hundred metres, and returned over the city, bringing all the desolation of a reaction. At Makey-Kay the wells were dried up, and the water which returned was yellow and brackish. At Oxia, a heavy smoke enveloped the islet; five miners were killed; the upper part of the place crumbled. The actual earthquake may, therefore, be justly reckoned the ninth in importance on the official list of seismic waves, marked by Gorel.

And what has happened in the houses of the double family of St. Vincent? Nothing that can be termed a misfortune. Nevertheless, almost all our rooms exhibit cavities, and the church from the very first has caused much inquietude.

You, my esteemed confrère, will unite with us in thanking our Blessed Father, whose words in one of his conferences to the Daughters of Charity have never been more fully verified than at present.

Believe me in the Hearts of our Lord and Mary Immaculate,

Your humble servant and confrère,

ANTHONY MEROLLA,

I. S. O. M.
LETTER FROM SISTER VOISIN, DAUGHTER OF CHARITY, TO VERY REV. A. FIAT, SUPERIOR-GENERAL.

Laying of the Corner-Stone of the New French Hospital.

CONSTANTINOPLE, July 14, 1894.

My Most Honored Father:

Your blessing, if you please!

I cannot see the close of this day which will occupy an important place in the history of the French Hospital, without rendering you an account of it.

Mr. Cambon, the French Ambassador, officially invited me to be present at the blessing and laying of the corner-stone of the French Hospital, which took place this morning, July 14th.

Sister Visitatrix accompanied me, and Sisters from all the houses of Constantinople assisted at the ceremony.

It will give you pleasure, My Most Honored Father, to see an account of the proceedings in one of our journals. I regret that it does not give more ample details. The allocution of Mgr. Bonetti was not inserted, and much of the speech of the Ambassador is suppressed.

After saluting His Excellency and the Consul I glided in among our Sisters; but our Consul sent for me and had me placed near him; he himself was seated next to the Ambassador.

Both of these gentlemen had already said to me most graciously, that this was our day of entry and of triumph on account of the new Hospital.

You can imagine, My Most Honored Father, what my feelings were during the speeches, seated as I was in the midst of these gentlemen of the colony, who in congratulating us, expressed the hope that we might
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all be assembled again for the grand inauguration of
the Hospital this day commenced.

Standing beside the stone which was blessed, I
prayed with all my heart, that this first benediction
might extend over all succeeding years, and that our
good God might be loved and glorified within these
walls.

Be pleased, My Most Honored Father, to send your
blessing to your Daughters of the French Hospital.

I have the honor to be in the love of our Lord,

Your humble and obedient Daughter,

SISTER VOISIN,

U. d. o. c. s. o. t. p. s.
This letter was addressed by Mgr. Yic to our lamented Brother Génin, who died March 9, 1894, a notice on whom has been given in preceding pages. We shall perceive anew, how great was the esteem in which he was held, and how unlimited the confidence reposed in his charitable zeal.

Fou-tcheou-fou, Feb. 20, 1894.

Very dear and esteemed Brother:

The grace of our Lord be with us forever!

The present year brings us its share of calamities and of consolations, of successes and of disappointments, all which the Sovereign Judge has already weighed in the balance of his eternal justice. The last of the year which has just closed was particularly sad for us, by the death of the incomparable Father Anot who, for half a century, had devoted himself so unreservedly and successfully to the Mission of Kiang-si.

In considering these fifty years of Apostleship with the eye of faith, we taste the sweet consolation and the firm confidence that God has accepted these labors and privations, and now he is rewarding in a royal manner this noble and virtuous Missionary who, we doubt not, continues by his intercession before the Lamb, to labor effectually for the conversion of our poor Chinese. The commencement of his Apostolate dates back to the day following the martyrdom of Blessed John Gabriel Perboyre. We have, happily, collected from the examples, rather than from the lips of this man of God, the tra-
ditions of our martyrs. I hope we shall one day have the consolation of reading a detailed and interesting notice which could be appended to the history of our glorious Martyr.

After rendering the last duties to our regretted veteran, I undertook the visitation of the ancient Christians of the Vicariate, of which pleasure circumstances had so long deprived me.

I spent eight days in the large and beautiful settlement where Blessed John Gabriel came to rejoin Father Laribe. Some aged Christians of the place remember to have seen him; they point out with satisfaction the apartment which the Blessed occupied for two or three weeks. The property belongs to a good Christian family that will make no difficulty in giving it up; but as the family is not rich, we shall of course be obliged to make a compensation of about two or three hundred francs. This apartment is near the Christians' oratory which Father Laribe had just completed, and which has remained intact to the present day.

The grouping of the Christians—there are about eight hundred in a radius from five to six kilometres—requires us to do something for them. It will be well to have a chapel worthy, in some measure, of our Blessed Martyr; then a small residence for a Missionary, and some school buildings for children of both sexes. The old oratory, which is quite small, could be used as a hospital for aged women. We have sufficient ground for all this.

Our Christians in their extreme poverty, have promised, each, to bring a stone for the buildings in which they are much interested. Their offerings will scarcely amount to one thousand francs, and we shall require ten thousand.

We do not undertake anything rashly; our good God so visibly blesses our humble efforts, that we have every confidence in him. Ah! well, my very dear and
estimable Brother Génin, will you not try to help us
in this need? I ask this in the name of the merits of
the Passion of our Lord, and in the name of Blessed
John Gabriel, in whose love
I am devotedly and affectionately.

Casimir Vic,
Vicar Apostolic I. S. O. M.
Most Honored Confrère.

The grace of our Lord be with us forever!

Father Wynhoven died on Saturday last, May 26th, at nine o'clock in the morning, and Father Allofs died the same day at three o'clock in the afternoon. They both found their death in devoting themselves to the sick; they fell victims to typhus fever in attending those attacked by it.

The Blessed Virgin received them herself on a Saturday in the month of May, at the gates of paradise which they had merited by their life of self-denial. May our merciful God grant me a death like theirs!

You can easily understand how deeply the loss of these two excellent directors of the district afflicts us! Our good bishop is very much grieved; he is at this moment seeking a little consolation before the most holy Sacrament. He is suffering from fatigue; his illness of the winter and these heavy trials have severely shaken his constitution. But may the holy will of God be forever blessed and accomplished!

Excuse me for not giving you more ample details to-day, and ask our good God to look benignly upon the poor desolate Vicariate of Pekin.

Your most humble and respectful servant, and confrère in Jesus Christ,

ALPH. FAVIER,

I. S. C, M.

PEKIN, HOUSE OF THE IMMACULATE CONCEPTION,
June 15, 1894.

Monseigneur:

Your blessing, if you please!

In compliance with your request, I send you a simple and correct statement of the extraordinary incident concerning Father Wynhoven (1), of which I was a witness. May it please your Grace to make what use of it you judge proper for the edification of the Company and for the consolation of your household. It is a happiness for me to be able to render this little tribute to the memory of a holy Missionary. May this consoling recital soothe the grief which this great loss has caused you.

I have entered into the minutest details, in order to give you an exact account of the fact.

Be pleased, my Lord, to accept the expression of profound respect with which I am,

Your humble and obedient,

Sister Louise D.,

U. d. o. C. S. o. t. p. s.

"The knowledge of those extraordinary graces with which God favors his servants is not necessary to prove the sanctity of a Missionary whose life was a constant example of the solid virtues of charity, humility, poverty, obedience and prudence; but the following narration will reveal something of the tender devotion of Father Francis Wynhoven towards the most holy

(1) Francis Wynhoven was born at Brockhuisen, diocese of Ruremonde (Limbourg), May 19, 1848, was received into the Congregation of the Mission May 12, 1867, and there made his vows May 13, 1869.
Virgin, and the favors which this good Mother bestowed upon her faithful servant even in this world. The fact is as follows:

Sister Tharel, of holy memory, the first Superior of the hospital of Tien-tsen, after the massacre, was dangerously ill of heart affection. The physician gave us no hope of her recovery, and the sick Sister earnestly solicited the grace of the last Sacraments. Father Wynhoven promised her that he would administer them the next day. She had a very bad night; and a Sister remained with the patient while the others assisted at holy Mass in our temporary chapel. No sooner had Father Wynhoven commenced the holy Sacrifice when the four Sisters present heard distinctly a sweet, low voice repeating all the prayers of the holy Mass—much the same as at a Mass of ordination. The voice became more distinct at the offertory and at the prayers of the canon which precede and follow the consecration, even to the Pater.

"The four Sisters, astonished, could not understand what was going on; they looked at one another, and resolved to go and see if any one outside of the chapel was praying there; twice a Sister went out, but found no one. Meanwhile Father Wynhoven continued the holy Sacrifice very slowly, stopping from time to time, as if awed by the presence of a superior being.

"When the Mass was finished, we went to the sick Sister and found her much better. Sister Tharel said to us confidently: "I know not what was going on during the holy Mass, but some one must have prayed very earnestly for me." At these words, under the impression of what we had heard, we related to Sister Tharel what had occurred during the holy Sacrifice.

"Meanwhile, a Sister who was the only one that went to holy Communion, remained in the chapel to make her thanksgiving. Father Wynhoven who had turned towards the little altar of our Lady of the Sa-
cred Heart, prolonged his prayer. When he left the chapel, Sister Antichan, thinking he was going as usual to see our sick Sister, followed him; but the holy Priest appeared quite absorbed, and said to her that he would return later to see the Sister.

"About ten o'clock Father Wynhoven came; he found quite a change in the patient. Sister Tharel said to him: "You have prayed very earnestly for me, for while Mass was going on, I understood that I would not die." The pious Missionary not suspecting that what had occurred at the holy Sacrifice, was known, replied: "Yes, I was saying chaplets for you all night, and this morning I offered the holy Sacrifice to repair by means of the precious blood, the faults I might have committed in my service at the hospital, and in punishment of which I feared that God might withdraw you from this world, and I asked the holy Virgin to offer the holy Sacrifice with me. This it was, then, said Sister Tharel enthusiastically, that our Sisters heard this morning; it was the holy Virgin uniting her prayers with yours; the holy Virgin is so good to me."

"To me also," said the fervent Missionary; then he remained silent while the patient gave him the details of what had transpired. He requested Sister Tharel to keep the matter secret, and she promised to do so.

"I have these details from Sister Tharel, but I do not feel bound to secrecy now that both of these souls are in heaven."

"We were anxious to know if the server of Mass had heard this mysterious voice. A Sister asked him if he knew in what direction of the chapel there was talking during the Mass, adding that no one was willing to acknowledge himself in fault.

The Sien-Chang replied confidently: "No one spoke outside, it was in the chapel. The Father did not say Mass as usual; there was another voice there besides his. I afterwards asked the Father what had
"taken place during the Mass, but he did not answer "my question."

"Some time after this, on the feast of our Lady of Prodigies, in the same little chapel, something remarkable transpired between the fervent Missionary and his Immaculate Mother. This time, we heard nothing during the Mass, but Father Wynhoven seemed wholly absorbed at the altar by a visible presence. He stopped quite suddenly, two or three times and turned towards the little altar of our Lady of the Sacred Heart. We did not speak of this to the good priest. But from that period, he seemed to have a particular devotion to the statue near which he must have received so many favors.

"Long years have passed since that day; but the remembrance of it is as fresh in my mind as if it were only yesterday; and when my fervor flags at the Holy Sacrifice of the Mass, I reflect on the signal favor which our good Mother granted to her devoted servant, who, we firmly believe, is now in the enjoyment of the sweet presence of our Lord and his holy Mother in heaven."
PROVINCE OF PERSIA.

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

CARE OF THE POOR.

Khosrowa, House of Providence, February 2, 1894.

Most Honored Mother:

The grace of our Lord be with us forever!

Permit me, Most Honored Mother, to share with you the consolations we enjoy in the land of Persia.

Last September an aged Nestorian, accompanied by his wife, presented himself at our dispensary. Having come on foot from a village distant more than ten days' journey from Khosrowa, they reached us in a state of misery difficult to describe. The rags of various hues which covered them, the long hat adorned with an old turban which the man wore, the filthy piece of stuff which served the woman for a mantle, bespoke their absolute poverty.

Having started with the intention of seeking care and shelter with the Episcopalians or with the Protestants, for they did not know that we were here, they lost their way. Divine Providence had his designs in this; after travelling eight or ten days they arrived here exhausted by fatigue, and sought shelter in a stable.

The Sister in charge of the dispensary, accustomed as she was to dressing sores, was terrified when these two strangers appeared. The wounds of the old Nes
torian, particularly those on the hand, were horrible to behold. Every day it was found necessary to burn away the proud flesh, in dressing his sores, and yet not a complaint escaped his lips during this severe treatment.

At the end of some weeks there was a remarkable improvement, and these poor creatures could not find words to express their gratitude. But quite unexpectedly inflammation set in, and the poor man, consumed by fever, was forced to keep his bed. Alas! this bed was only a heap of straw upon which we found him stretched; it was indeed the poverty of Bethlehem. I procured a mat and an old carpet for him, and every day one of our Sisters carried the necessary food to these poor creatures. The sick man edified us greatly by his resignation; he gave God incessant thanks for having brought him here. He asked for baptism; a Chaldean priest came to see him, instructed him and gave him the Sacraments which he received with edifying piety. He then sent for me, and after expressing anew his gratitude, he commended his wife to me; she is now one of our protégés. A few days after, the good old man gave up his soul to his Creator.

I have the honor to be, Most Honored Mother,

Your most humble and obedient Daughter,

SISTER ANDREA,

U. d. o. c. s. o. t. p. s.
AFRICA.


I. ALEXANDRIA IN EGYPT.

The establishments of the Missionaries and of the Daughters of Charity in Alexandria have been assigned to the Province of Syria.


Like their confrères of Beyroot, the Priests of the Mission exercise the functions of the holy ministry in their chapel which is considered as the French church. On Sunday and on every evening of the week, they receive the young people who form a society, the end of which at first was to furnish means of preservation and of perseverance for children who have gone from the asylum; but they could not refuse admission to a crowd of other young people desiring to enter the patronage. Our confrères are, moreover, as in all the cities of the East, the chaplains of the various houses of the Daughters of Charity.

2. Works of the Daughters of Charity.—Alexandria—Misericorde.—Thirty-five Sisters; poor assisted at the dispensary: Seventy-two thousand men; eighty-eight thousand women; forty-two thousand children; total two hundred, two thousand. Visits to the poor in their homes in the city and in the Arabian villages; instruction of Catechumens; asylum for one hundred and twenty-five children; schools for gratuitous education of children of reduced families; two
professional schools; patronages; one thousand one hundred sixty-five children, in eighteen classes, etc.

This enumeration of itself indicates that this house is the most important of all in the East, both on account of the number and variety of the works, and the multitude of the poor and miserable who frequent it. It is also the centre of all the works of charity, and the propaganda of Alexandria; if any works of charity exist outside of it, we may be quite sure that they took their rise at the Misericorde, or were inspired or encouraged by it.

The Protestants themselves endeavored in vain to establish a similar institution. In Egypt there are master spirits that control the power of the administration; they are making every effort to annihilate on the borders of the Nile, first, French influence, and then Catholic faith. Unhappily, they meet with some success. They rule especially at Cairo; Mr. de Reverseaux, the French minister, and the Franciscan Fathers are very anxious for an establishment of the Daughters of Charity. They feel that their works and their spirit would be the most powerful weapons to combat the efforts of the Protestants.

Besides the works of charity and of the propaganda, carried on at the Misericorde, we have noted the number of children who attend the schools of the Sisters. It is indeed a population: One thousand one hundred sixty-five children! It is needless to say that the teaching is all in the French language. The Consul takes pleasure in showing this establishment to distinguished compatriots who visit Alexandria. A few months since a French squadron was stationed in port for several days; the Consul invited the admiral and his major to visit the Misericorde.

The Superioress writes: "After visiting our dispensary filled with Arabs and Europeans, our eighteen classes of extern children, and our orphan asylum, the
admiral was not able to express his satisfaction in regard to the important works of the house. We heard that on returning to the vessel he said in presence of his officers: "I am charmed with the works of the Sisters! Truly, one should be satisfied to make any sacrifice to maintain persons so generous and devoted!"

Alexandria. Asylum for Boys.—Seven Sisters, one hundred and five orphans.

This good work has neither board of managers nor benefactors; the Propagation of the Faith supports it. The number of children would be much increased if resources authorized it; every week the Superioress is obliged to refuse many applicants; she is overwhelmed with petitions addressed to her by the Rev. Franciscan Fathers or others, not only of Alexandria, but of Cairo, Ismailia, Suez, etc. . . Many of these children are of French parents, more or less abandoned by them. These would be received by the English and inevitably would become Protestants, and perhaps worse still, if the Sisters did not receive them. But, I repeat, the resources of this establishment are too limited.

During the past years the children were taught three languages, the knowledge of which would almost ensure their future; these were: French, Italian and Arabian; at present we are under the necessity of adding a fourth—the English language.

The majority of the children learn trades; that of carpenter, shoemaker, etc.; the most intelligent engage in commerce. To-day, there is great demand for machinists, a large number of these last are employed in railroad companies.

This institution has incurred great expense in attaining its present condition; the debt at this time amounts to thirty-four thousand francs.

Alexandria. Foundlings.—Nine Sisters, one hundred and sixty children; eighty pupils in the day schools.
The necessity of a work like this was recognized from the entrance of the Daughters of Charity into Egypt (1844.) The principal ladies of the city formed a committee to assure the existence of this work. This committee is still active; the receipts amount to six thousand francs yearly. I mention this sum only to show how dependent this establishment is on the continued allocations of the Propagation of the Faith. Besides the care of the Foundlings, the Sisters have opened day schools for the little girls of this section so remote from the heart of the city, and especially so from the Misericorde. The Superioress writes in her report, that the number of pupils would be doubled if there was room for them. But how can we build when a debt of fifty-four thousand francs rests upon the house of the Foundlings?

The three houses of which I have spoken, namely, the Misericorde, the boys' Asylum and the Foundlings, are the only establishments of the Daughters of Charity in Egypt which have any share in the funds allotted by the Propagation of the Faith, to the Missions of the double family of St. Vincent. We have three other houses, however, which depend exclusively on private administration. The Sisters conduct their establishments like the hospitals, for example, in France. These houses are, the European hospital of Alexandria, the hospital of the Canal of Suez Company at Ismailia, and schools for the children of the employees of the same Company at Suez. I make mention of these establishments, because the Sisters labor no less than their companions of the other houses, for the propagation of the faith in this country. To their ordinary occupations they have added, at their own expense, a dispensary to which hundreds of poor daily come to be attended. At Suez there are nine Sisters; two hundred children attend their schools.
At Ismailia there are seven Sisters; at the hospital only the employees of the Canal Company are admitted.

At Alexandria, the European hospital, there are fifteen Sisters. About two thousand patients. The board of administration consists of fifteen members of all nations and creeds. The president of this board is always a Consul, and most frequently a Consul of France.

During the course of this year, Sister Pereymond, Superiress of the hospital, died. The entire city of Alexandria without distinction of nationality or religion, assisted at her funeral; it was a beautiful homage rendered to this valiant Daughter of St. Vincent de Paul, who, from the year 1846, had never ceased for a single day, either in epidemics of cholera, or other diseases, in times of war, or revolution and bombardment, to serve with noble charity the sick and suffering members of Jesus Christ.

The civil authorities admired her devotedness, and wished to testify their appreciation. The Viceroy of Egypt on many occasions gave public proofs of his admiration and esteem for this venerable Sister. The Queen of England sent a medal as a token of her appreciation of the services rendered by this good Sister during the bombardment of Alexandria. A few years ago the French government wishing to recognize according to its fashion, the long career of good works in which the venerable Sister Pereymond had been engaged, named her Chevalier of the Legion of Honor.

II. Abyssinia.

Vicariate Apostolic of Abyssinia.—Fourteen European Priests; eight Brothers; fifteen Sisters.

This Mission still exists under embarrassing conditions. A modus vivendi concluded between the Vicar Apostolic, Mgr. Crouzet, and the Italian government, had inspired hopes which have never been realized.
The building of churches, although far from being elaborate, absorbs a notable portion of the allocation of the Mission, and yet we have understood the Bishop is forced to manifest a readiness to undertake these labors, lest he should draw upon himself the ill-will of the Italian authorities.

Another expense which diminishes our funds is the maintenance of the clergy and the church of each village. This is in consequence of a custom which dates back to the opening of the Mission; I note it here to give a better idea of the financial embarrassments with which Mgr. Crouzet is forced to struggle.

Mgr. de Jacobis took upon himself to provide for the Catholic parishes in Abyssinia, and his successors have continued to do the same. Seeing this unhappy country suffering from the crime of Simony committed by heretical priests, and hearing the complaints of the peasants who were the victims of the same, the good Bishop taught that the holy Church condemns these prevarications, and that they were proofs of error, and of the heresy into which the Ethiopian Church had fallen. This doctrine gained the hearts of the people; entire parishes were converted.

Mgr. de Jacobis acted in direct opposition to these erring priests. In establishing pastors in the parishes, he gave orders that they should be supported at his expense; that the villages should be exempt from the ecclesiastical revenues hitherto recognized in Abyssinia; land labor, tithes, offerings, either obligatory or gratuitous, even wheat for the sacred Host and grapes for the wine of the Sacrifice. This public and solemn declaration, several times repeated by Mgr. de Jacobis, was accepted, and regarded by the Catholic populations, and by their priests themselves, as an engagement of the Mission in regard to all the parishes received, or that would be received in the future. The successors of Mgr. de Jacobis, have been obliged, not.
without regret, however, to abide by this arrange-
ment. Hence, Mgr. Bel allowed each priest who was
appointed Curate at a fixed station, the sum of twenty-
five francs a month. But Mgr. Touvier, despite the
repugnance of the priests and the public opinion which
condemned the private celebration of the holy Sacri-
fice, changed this allowance into honoraries for Masses.
The clerics and monks still receive from twelve to
fifteen francs monthly. Mgr. Crouzet declares that
this charge is inconsistent with the actual allocation
of the Mission, but he cannot withdraw himself from
it at once. “In all the villages, writes His Grace, in
which I have spoken of the necessity of exacting from
the country the maintenance of its priests, they took
me for a crank! However, we have in some places,
- obtained this much: that the people will defray the
expense of burials and the annual services; land labor
has also been promised. With prudent management
we shall, by degrees, regulate all this; but in the
meantime, we have to support the deacons; these are
very numerous; each parish, how poor and small so-
ever, must have at least two priests and three deacons
or ministers at Mass, which is always celebrated
solemnly; the two priests are necessary to give Com-
munion simultaneously under both species. The cere-
monies call for a principal deacon and two other min-
isters whose duty it is to wait upon the two priests.
We adhere to this small number, whereas the heretical
priests have twenty or thirty priests or deacons; these
are multiplied in the Levitical manner and are distin-
guished from the members of other laboring families of
the village.

Such are the charges of the Mission for the clergy.
Shall I speak of the works of the Propaganda? We
have indeed established them here with no less zeal
than in the other Vicariates. We have seminaries,
schools, a catechumenate, various residences for the
Missionaries in the chief places of the district. Besides this, the Sacred Congregation of the Propaganda has expressed a particular desire to Mgr. Crouzet of having a house destined for such Coptic priests as would wish to join us; these would spend some time at the house and learn the principal truths of religion or even, if possible, a little catechism.

Besides the Mission properly so called, we have at present in Abyssinia two houses of the Daughters of Charity. One at Massawah, where the Sisters keep a school for the little daughters of the officers, or of others established in the capital of the colony of Erythrae, without, however, neglecting particular care of native children. It is well known that from the close of the year 1884, that is, when the rebellion of the Dervishes reached Kassala and threatened the safety of North Abyssinia, the Daughters of Charity abandoned Keren, as prudence suggested, and installed themselves at Massawah with all their household. Last spring, that is, after a sojourn of eight years on the borders of the Red Sea, they had the happiness of returning to Keren with all their children; but this was almost like commencing a new establishment. The Superioress wrote us on her arrival: To remain here, we shall be obliged to repair the buildings which have gone to ruin since the departure of our Sisters. We have constructed two little straw houses to be used as dormitories for the children; the old ones being in ruins. Such habitations are not substantial, as you are aware, it will be necessary to renew them yearly; hence, we much prefer to build with stone, but it is impossible to reconcile such an outlay with our allocations from the Propagation of the Faith.”

In truth, this Mission can rely upon no help but that of your work, gentlemen. Our actual situation has exhausted our donations. In France they say: “Why give to them? Italy provides for them.”
Italians say on the other hand: "What! give aid to a French Mission?" "In this way," say the Abyssinians, "we remain between the two, assisted neither by God nor by Mary."

(To be continued.)

LETTER FROM REV. FATHER PICARD, PRIEST OF THE MISSION, TO VERY REV. A. FIAT, SUPERIOR GENERAL.

Establishment of New Churches. Spiritual Fruits.

KEREN, August 8, 1894.

Most Honored Father.

Your blessing, if you please!

I returned to Keren one month ago. The people received me with great joy. In all the villages, a hearty welcome, many salutations and sincere pleasure at my return in the midst of a people among whom I had labored for twenty-five years, greeted me. We had passed through many trying scenes together. I had often visited them and instructed them, and now, through the Sacred Hearts of Jesus and Mary Immaculate, we have been delivered from many dangers.

During the three years that I remained at Acour, our merciful God granted me the favor of doing a little good. To him alone be the honor and glory.

At Saganaiti, they have erected a fine church in honor of St. Michael; it was blessed May 30, 1892.

At Dengra, distant an hour's journey from Saganaiti, they have built a church in honor of St. Stephen. Good Brother Peter made the doors, windows and altar. It was solemnly blessed July 29th, 1893. Churches have also been erected at Halai and Maharda; they were blessed April 22nd for the Paschal solemnities, and dedicated on May 1 and 2, 1894. St. Joseph's Church at Barakite Abbai will be completed in a few days, and a new parish will be secured to the Church and to Catholicity.
At Acrou, our favorite residence, God has blessed our labors. We have had the happiness of blessing one hundred and ten marriages. Every day, in company with an Abyssinian priest and a catechist, we go from house to house, instructing the people, inducing them to fulfil their duties as Christians and as Catholics, to have their marriage blessed, and to assist at Mass on Sundays. We have also established the holy rosary. Every Sunday we recite the chaplet in common; this is followed by benediction of the most holy Sacrament and catechism. We have also established prayers in common, in a great number of families. Every evening, all the members that compose the family—the father, mother, children and servants are exact in assembling. In all the houses I have placed a picture of the Sacred Heart of Jesus, and a crucifix. Two months before my departure, I distributed to all who knew the Pater, Ave and Credo, more than two hundred and fifty chaplets.

During these three years we have had the happiness of bringing into the Church more than forty families. The want of a good neighborhood is a great disadvantage to those who have but little piety and religion. Frequently, quarrels have estranged families for a long time; but by instructing them, advising them to practise patience, and mutual forbearance, we have succeeded in reconciling them. All were happy and contented; above all, their souls were united to God, for these good people approach the sacraments of penance and Holy Eucharist thereby to render their peace solid and lasting.

I recommend these good works to your prayers, that God may grant perseverance to all.

I am, in our Lord and Mary Immaculate,
Most Honored Father,
Your devoted Son,

PICARD,
I. S. C. M.
AMERICA.

Western Province of the United States.

DEVOTION TO BLESSED JOHN GABRIEL PERBOYRE. FAVORS Obtained.

The life of Blessed John Gabriel Perboyre has just been published in English in the United States. An appendix of great interest has been subjoined, which we shall, at least in part, present to our readers. It embraces a great number of favors obtained in the United States through the intercession of the glorious martyr. We give the preface to-day. We are indebted to Rev. Father Nugent, Priest of the Mission and Superior of St. Joseph's Church, New Orleans, for the hitherto unpublished details contained in this new translation.

Preface.

I have been requested to add a few words by way of preface to this translation of the life of a great servant of God. I can not but regard it as a privilege to be associated, in however slight a degree, with so useful an undertaking.

It is of the highest importance for us, children of the Catholic Church in this nineteenth century, to realize that we are, even in this life and in this century, "fellow citizens of the Saints;" that we have Saints among our fellow citizens; men and women subject to the same influences and conditions as ourselves, whom, if we have not known, we might have known, and whose brethren are still with us; but whose lives establish their unmistakable spiritual identity with those of the Apostles and Martyrs of the early Church. Father Perboyre, the subject of this memoir, was...
born in 1802, and completed his glorious career by martyrdom, on the Chinese Mission, in 1840, in the thirty-eighth year of his age. Until he reached the age of thirty-two years, his life presented no salient features to attract the attention of the outside world. It was a life of prayer and patient usefulness, with nothing extraordinary about it, except—and what an exception!—that, those who knew him best were unable to discover in him "the least shadow of an imperfection," as they have always testified. In 1835, he was allowed to depart for the Chinese Mission.

For the space of four years he endured the colossal labors and hardships of the Apostolate, and then, from the time of his arrest in September, 1839, to his execution in September, 1840, he underwent an almost uninterrupted succession of the most frightful tortures, as cheerfully and simply as though they had been the most ordinary exercises of his vocation.

The world, alas! does not understand the energy of a Saint's life as he goes calmly about his Master's business: "Circa frequens ministerium," or when he kneels in silent prayer at his feet: "A life of littleness," it exclaims, or at best, the shimmering surface of an idle sea of false emotion, signifying nothing—a spiritual far niente." But, let the breath of the Lord go forth upon its waters, and then mark the awakening, "Mirabiles elationis maris mirabilis in altis Dominus." The cause of God is manifest now under conditions of momentous conflict as it had formerly been in the exercise of the humblest duties; the battle has already been won, and the change of circumstances is not required to make the Saint, but to proclaim him one. The Saint has many times won his martyr's crown in the hour of peace.

The struggle perhaps has never been more heroic than in the case of our glorious martyr; for his death was not, as the Church sings, "Mortis Sacrae compen-
dio," but a protracted agony of nearly twelve months' duration.

The note of sanctity is not a weapon easy to wield in the arena of controversy, but on the other hand, its silent influence is almost irresistible. In our estimation, we cannot convey in a more efficacious manner this salutary reproach, so keen and so tender, expressed by the poet:

"I see them walking in an air of glory,
Whose light doth trample on my days;
My days which are at best but dull and hoary,
Mere glimmering—and decays."

H. I. D. Ryder.


St. Louis, (U. S.,) May 30, 1894.

My very dear Sister.

The grace of our Lord be with us forever!

Perhaps you remember a cure obtained through the intercession of our Blessed Martyr, at Oakland (California), of which mention was made in the Annals two or three years ago. The Religious who was the object of this favor recently wrote me the subjoined letter which will not be without interest:

"Reverend Father:

"I wish to make you acquainted with several new favors for which we are indebted to our amiable protector, Blessed John Gabriel Perboyre. We have recourse to him in all the dangers which threaten us, and, as you will see, not without success.

"Some months ago, one of our pupils in the academy fell into a state of lethargy from which no remedy could rouse her; on applying the relic of the Martyr, she returned to her normal condition.

"In June of last year, one of our Sisters who suffered from her lungs, having taught constantly during the space of twenty-five years, had a violent attack of
bronchitis; she could obtain no repose day or night, so intense was the pain as well as the oppression. All the skill of physicians was powerless, but on the application of the relic of the Blessed, she found an immediate cure.

"This same Sister had a diseased throat; her condition was such that a specialist, whom she consulted, gave her no hope of being restored, recommending, however, various remedies, with six months of absolute silence; winter was approaching, and the malady increasing; then, our dear Sister was much troubled about her class duty; but calling to mind the favors she had already received, she laid aside all remedies and commenced a novena to the holy Martyr; from the first day, she began to improve, and before the close of the novena, resumed her functions with her pupils.

"Another of our Sisters, afflicted with asthma, fell extremely ill of bronchitis; the Doctor did not conceal his anxiety; the relic was applied, and health was almost immediately restored.

"But we were much more alarmed at the condition of one of our boarders, whose constitution was greatly undermined by a slow fever which seemed to degenerate into typhoid; you may judge of the anxiety of her parents who, although residing at a great distance from this place, wished, nevertheless, to have her brought home. We made a novena to the Blessed, at the end of which, the young girl was able to receive holy Communion; this same day the fever sensibly diminished, and finally entirely disappeared; she recovered rapidly.

"On one occasion, it was deemed necessary to perform an operation both painful and dangerous, on one of our Sisters, who, without suspecting the gravity of the case, prayed to the Blessed with great fervor, and wore the relic around her neck. During three days
her sufferings increased, but this only strengthened her confidence; on the fourth day, the surgeon was astonished to find that the internal abscess had appeared exteriorly, and the patient was saved. This good gentleman, a Protestant, was mute in presence of this unexpected fact; but our ordinary physician, who is a Catholic, called it quite simply, a miracle.

“Some time ago, the Protestant physician, who attended me at the time of my miraculous restoration, spoke in my presence of my malady to one of his confrères. After saying that all remedies proved ineffectual, that my case was desperate, etc., he concluded thus: “Well, things being so, this good Sister began to pray, and immediately after, she who could not digest a few spoonfuls of milk, was able to eat meat, cabbage and anything she wished; what do you think of that? Was it natural?” If you had seen the air of triumph with which this honest man pronounced these words, you would have rejoiced as much as I did.

“You see, Rev. Father, that we all, particularly myself, have reason to be grateful to the glorious Martyr John Gabriel, therefore, we try to honor him in every possible way, above all, by confidence in his powerful intercession. We have placed his bust in the chapel, on the altar of the Blessed Virgin; it is a very small one and of no great value in itself, but in our eyes, it is above all price.

“Please ask the Blessed, who has done so much for my body, to help me to sanctify my soul, and believe me,

“Reverend Father,

“Your most humble servant,

SISTER APPOLONIA,

“Religious of our Lady of the Sacred Heart.”

On reading this letter, you will probably ask how and why has this convent become to Blessed Perboyre an object of special predilection? Here is the reason:
Five years ago, when we were preparing to celebrate a solemn Triduum in his honor, in our Church of Los Angeles, I requested these good religious ladies to help us with the decorations; they cheerfully acceded to my petition, devoting their time, their labor and their purse; they wrought most beautiful embroideries, and came themselves during several days, to arrange the hangings, auriflamma, etc., so that, through their zeal and devotedness, our church was magnificently adorned; after this, do you need any further explanation of the signal marks of protection which these ladies received from him for whose honor they had labored so assiduously?

I am, in the love of our Lord and of Mary Immaculate,

My very dear Sister,
Your most humble servant,

A. J. MEYER,
I. S. O. M.
PROVINCE OF CENTRAL AMERICA.

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

DETAILS ON THE REVOLUTION AT SAN SALVADOR.

REPUBLIC OF SALVADOR, SANTA ANA, COLLEGE AND HOSPITAL OF ST. VINCENT DE PAUL,

June 15, 1894.

Most Honored Mother.

The grace of our Lord be with us forever!

Once more divine Providence has preserved your Daughters of Santa Ana from a great danger, that of war, which has made numerous victims not only among the soldiers, but also among the citizens. Some have been wounded, others killed, some massacred, others burned, etc.; and we have suffered only from intense fear under these distressing circumstances; this signal protection recalls to our mind that paragraph of our holy Rules: "They shall abandon themselves entirely to divine Providence, as an infant to its nurse, etc.; this confidence was my only stay, nor was it confounded."

In 1890, the two Generals Ezeta got possession of this Republic; one, Charles, as president; the other, Antonio, as vice-president. From that time Salvador was under an oppression which increased from day to day, and from which the people sought to be delivered. Among the emigrants after the war of 1890, many of the best families knew not where to go; they were sub-
ject to persecution in almost all Central America. Wearied by this distressing state of affairs, and subject to such privation, many of them decided either to perish at once, or to deliver their country; their efforts on several occasions were in vain, but finally, on April 29th of this year, at three o'clock in the morning, thirty-five of these emigrants penetrated, at the cost of great fatigue, into Santa Ana; they took possession of the military barracks, of the soldiers found there, and with the help of these, they secured other barracks; finally, all the troops and their arms were taken.

At nine o'clock, everything appeared calm, but this was only a prelude to a bloody revolution. The vice-president who resided here, fled with two or three of his generals, and hastened to prepare his militia to make an attack on Santa Ana, to reenter, set fire to every thing, and permit a general pillage, etc. The projects were printed; the soldiers of General Ezeta had these papers with them, and the wounded, whom our Sisters attended, gave this information to them.

We were aware of this, but we also knew that our Lord never abandons his own; above all, his spouses, and this gave me strength during the five weeks which this revolution lasted in the city. Projectiles fell around us on all sides—balls, shells, shot, etc.; but, with the exception of one of the wounded at the hospital who was killed by the explosion of a bomb, and a shell that lodged in the sleeve of one of our Sisters without doing her any harm, we escaped without injury.

At last, after several battles, which made many victims on both sides, the victorious army, accompanied to the capital the temporary president, Don Rafael Entierrez, who made his entrance into San Salvador on Sunday, the 10th instant. Our Sisters of this city can give you fuller details of the event than I can. They say that the president repaired to the Cathedral, where a Te Deum was sung; and that he has had friendly in-
tercourse with the Bishop. God grant that this kind feeling will continue, so that the Bishop may be able to administer confirmation here; it is more than nine years since a Bishop visited Santa Ana.

In the first days of the Revolution, I was requested to send Sisters to take charge of an ambulance in the heart of the city; I sent three of my companions, presuming such would be your wish and that of Sister Visitatrix, for all communication was cut off, even with our Sisters of the same Republic. While our Sisters were nursing the wounded (three hundred men) in their temporary hospital, we, with our orphans and a large number of refugees at the hospital, prayed, endeavoring to appease the anger of God so justly excited against this unfortunate city. Many extern Children of Mary came to seek shelter with us. Among those who remained out of the city, three were objects of the special protection of the Blessed Virgin. Their house was reduced to ashes, as well as fifty other dwellings; these children escaped with only what clothing they had on at the time, but their honor was saved. I must not fail to add, that they secured their three *Manuals of the Children of Mary*, as the most precious objects in the world. We have furnished these children with clothing, and we shall keep them with us until they can be provided for.

May 31st, at the sound of the cannon, and the noise of the bombs, our Sister Mora, one of my companions, who had obtained permission to make her holy vows, was entirely consecrated to our divine Saviour, doubly happy to give herself to him who will never be wanting to us, even when all appears to be lost. She had, indeed, a sad feast, but we had all that was essential—holy Mass and holy Communion. You, Most Honored Mother, as well as our Rev. Superiors, were not forgotten in our prayers.
THE ANNALS.

Be pleased to accept the expression of filial and affectionate respect from our little family, and particularly from her who has the honor to call herself

Most Honored Mother,

Your humble and obedient Daughter,

Sister Rochery,

U. d. o. c. s. o. t. p. s.

LETTER FROM SISTER BESONET, DAUGHTER OF CHARITY, TO VERY REV. A. FIAT, SUPERIOR GENERAL.

The Revolution—Horrors of the Civil War.

HOSPITAL OF SONSONATE,

(REPUBLIC OF SALVADOR),

June 13, 1894.

Most Honored Father,

Your blessing, if you please!

We have just passed through a civil war of six weeks' duration, so terrible, that the Annals of Central America have never recorded the like.

A large proportion of the small population of Salvador has perished. I know not how the rest escaped, for the insurgents were determined to give no quarter, and to bombard the city, which being situated in a hollow, we expected fire and pillage at the same time. But our good God had compassion on us; the well-disposed among the citizens, notwithstanding paucity of numbers, did not suffer a single defeat, and from the onset they were visibly under the protection of heaven. They merited this protection, for they had in view only respect for religion and morality, together with regard for the property of others; whereas, the government troops were in dispositions quite contrary.

On the 7th of the month, the victorious party entered the city in triumph, and this day brought us so much happiness that we forgot our past sufferings.

We were only five poor Sisters; we had received into the hospital five hundred wounded who were brought...
in wagons at every hour of the day and night; besides these, we had sixty patients, men and women, and our twenty-five orphans. Communications were cut off in all directions, and the help which Sister Visitatrix had sent, arrived only on the day of peace.

Our Sisters are all young, of delicate health, but they have the energy of veterans: they assisted courageously at the operations, watched at night, without uttering a complaint, although this was a great strain upon them.

To-day they unite with me, Most Honored Father, in offering you with their whole heart, their best wishes.

We hope, with the aid of your prayers, to have the grace to persevere in the good commenced.

Be pleased, Most Honored Father, to believe me always, in the love of Jesus and Mary Immaculate,

Sister Besonet,

U. d. o. c. s. o. t. p. s.
We have received full details concerning the disaster of the Seminary of Fortaleza, a portion of which gave way under the action of extraordinary falls of rain; we shall furnish them later. The following letter gives the first intelligence of the accident:

Letter from Sister Lecointe, Daughter of Charity, to Father Chevalier, Assistant, at Paris.

HOSPITAL OF FORTALEZZA,

June 11, 1894.

Rev. Father Director,

The grace of our Lord be with us forever!

Our good God operates real miracles here in favor of the two families of Saint Vincent.

On the 7th of this month, many people of the city made their way to the Seminary of Fortaleza, on account of a serious accident that had occurred there, in which the wonderful protection of God was evinced in a most astonishing manner.

It is said there had not been such a winter for a hundred years. During six months the rain fell in torrents day and night, causing much damage.

At half-past three on the morning of the 7th, the walls of a large dormitory in the seminary fell, dragging with them the wood-work and a tiled roof. Seventeen seminarians and Father Ottoni were below, but not one was hurt.

These poor young men are quite astonished to find themselves alive; they cannot understand how they escaped; they say, quite simply: "It is a miracle."

We cannot but admit the same. A pupil of the military school, after examining the ruin, exclaimed: "If
this had happened at the barracks, not one would have been saved, but because these are Priests, not one has been injured."

Good Father Ottoni remained in his room, the ceiling and flooring of which had fallen,—much in the same situation as the Sister of whom St. Vincent speaks—until they brought him a ladder by which he descended.

Help us to thank God. Everything is destroyed, except a crucifix and a picture of the Blessed Virgin which remained suspended to a portion of the wall, seeming to say to all: “It is I who saved them!”

Believe me in the love of Jesus and Mary,

Your most obedient,

SISTER LECOINTE,

U. d. o. c. s. o. t. p. s.
Account of the Foundation of the Establishment of the Daughters of Charity at Moquegua.

VOYAGE AND INSTALLATION OF THE SISTERS.

The foundation of Moquegua being accepted, the departure of the Sisters from Lima was appointed for November 22, 1893. Good Father Mivielle, our Director, and Sister Visitatrix, accompanied us as far as Callao; there we separated from our venerated Superiors, grieved, yet happy in the accomplishment of the will of God who had chosen us for this new work.

After three days' sail (23rd, 24th and 25th), we reached Mollendo, where Sister Angelica, Superioress of the asylum at Arequipa, was to meet us, for she had been appointed from the beginning, having accompanied Sister Visitatrix in the first journey to Moquegua.

We landed at Ilo, Nov. 23rd, at eight o'clock in the evening.

The next day, Sunday, we went to the church to read our prayers, for we were deprived of the happiness of hearing Mass; there was no priest in the country, consequently, no religious succor.

We were deeply pained to see these poor people in this abandoned condition; they asked if we had brought a priest, and they told us that many children die without baptism.

We were impressed with the truth of the words so often cited by our holy Father, St. Vincent: "The harvest is great, but the laborers are few."

That same day the treasurer of Moquegua called, and
conducted us to the hotel, there to spend the rest of the day.

On the following day, the 27th, the horses were brought at three o'clock in the afternoon, and we resumed our journey. The whole population of Ilo was on foot to see the Sisters depart; all regarded us with astonishment, for it was the first time that a cornette had appeared in these parts. They praised us also, teaching us thereby, what we should be.

After three hours' march the caravan arrived at a place called Loreto; we took a little refreshment, and the horses rested until midnight, for it was necessary to wait till our good God should give us as, he did the Israelites of old, a pillar of fire to direct us—we longed for the appearance.

Finally, at midnight, the 28th, resuming our journey, we crossed a quebrada five or six leagues in length; this was a narrow passage-way between arid mountains, which brought us to a place called hospicio, where it was customary for people and beasts to rest. The description of this hospice presents no difficulty, for it is simply a stick of 1 m. 50, planted in the ground. We did not comply with the custom, we were so anxious to reach the end of our journey. But, at a little distance from this place, we were so overcome by fatigue and the severe cold, that we were forced to dismount and walk for a short time.

At last we arrived at the rinconada, or halting place, where we were to meet our Director who would himself conduct us to Moquegua.

The next day, the 29th, at six o'clock in the morning, we continued and completed our journey.

At Moquegua it was an interesting spectacle to witness the entrance of so large a caravan into the city. The principal religious societies, Perpetual Adoration, Guard of Honor, Children of Mary, etc., were assembled to meet us.
We alighted from our horses, and the ladies of the city came forward with great kindness to assist us in freeing ourselves from the heaviest dust of the journey. Then all solemnly repaired to the church.

At the gate of entrance, there was an acolyte bearing the cross; then the curate with a Crucifix in his hand, which he presented to us to venerate.

A fervent *Te Deum* was intoned, after which we were conducted with great solemnity to the hospital which was to be our residence; this was November 29th, and the following day there was a solemn Mass at nine o'clock, to which we were escorted with the same ceremonies as the preceding day; the Prefect and all the authorities of Moquegua assisted in state at the Mass.

The needs of the people here are very great; the poor and children are in a state of ignorance and destitution. We hope that God will give us the grace to be useful to them.

The day after our arrival, we were much edified by the dispositions of one of the soldiers; he made his confession, although he had neglected the Sacraments for a long time; he also received the holy Viaticum with lively faith, surrounded by all his comrades, their captain at the head. It was affecting to hear the words that fell from the lips of these good soldiers: "Oh! said one of them, how consoling it is to die in this manner. Now that the Sisters are here, it will be easy to die good Christians.

May God be pleased to bless this foundation, and give us the grace to procure his glory and the good of the poor.

Sister N.,

*U. d. o. c. s. o. t. p. s.*
Our Annals.

We announce with gratification an English edition of the Annals. This edition will henceforth be addressed to all the houses of the "Province of Ireland," those in Europe, in the United States, and in Oceanica.

If any of the houses that receive the English, Spanish, German, Italian or Polish Edition, would desire also the French Edition, it will be sufficient to mention it to us.

For the other editions, address the houses from which they are issued:

German Edition: Graz (Styria, Austria), Mariengasse, 14.
English Edition: Emmitsburg (Maryland), United States, (St. Joseph’s.)
Italian Edition: Turin, via Nizza, 18.
Polish Edition: Cracow (Galicia; Austria), faubourg Kleparz; St. Vincent.

Departure of Missionaries.

For Brazil:
Rev. Ferdinand Allot;
" Charles Calleri;
" Gustave Dehaese;
" N. Combe;
" Henry Dommergue;
" Charles Muller.

For Montevideo:
Rev. Francis Gozegdola.

For Bulgaria:
Rev. Louis Goidin;
Brother Martin Mitzo Semitcheff.

For Alexandria:
Rev. Alphonsus Haley.
THE ANNALS.

For China:
Rev. Charles Witib;
" Aimé Braets;
" Paul Legris;
" Gustave Vanhuseck;
Ferdinand Thieffy, Sub-deacon.

September, with Mgr. Bruguiere:
Rev. Joseph Geerts;
" Emmanuel Catheline;
" John Mary Plauchet.

For Abyssinia:
Rev. Ernest Rossi.

Favors Attributed to the Intercession of Blessed John Gabriel Perboyre.
Turin (Italy). A Cure. (See Italian Ed. of Annals, 1894).

France. Success in Examination.—Letter from Sr. Louise, August, 1894.

FINIS.