ANNALS
OF THE CONGREGATION
OF THE MISSION.

Published by Via Sapientiae, 1895
OUR LADY OF THE MIRACULOUS MEDAL.

O Mary, conceived without sin, pray for us who have recourse to thee.
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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
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THE ANNALS.

THE FEASTS

In Honor of the Manifestation of the Immaculate Virgin of the Miraculous Medal. 1894.

The sentiments of gratitude and love which more than sixty years have but served to intensify, seem at length to have found vent in the glowing transports, with which it may be said, all the nations of the earth, have just celebrated the solemn Feasts in honor of the Apparition of the Immaculate Virgin of the Miraculous Medal.

Who could solve the problem agitating many minds, as to whether the Church would eventually set the seal of her authority upon the Miraculous Apparition? The result of the canonical examination of 1836 was indeed incomplete; would it ultimately serve as the basis of an authentic discussion?

Happily for us, in this circumstance, God Himself, if we may so speak, took the matter in hand; the Immaculate Virgin deigned to appear again in 1842, to Mr. Ratisbonne, under the same form which had been described by Sister Catherine, and which was represented on the Miraculous Medal. Immediately a rigorous and exact canonical process was instituted at Rome; and, thanks to this miraculous confirmation of the Apparition of 1830, brought forward in its favor by the benevolent promoter of the cause, His Eminence, Cardinal Aloisa Masella, Leo XIII, has been pleased graciously to institute the new Feast. We had solicited only the privilege of commemorating in a special...
office, the favors obtained through the Miraculous Medal; Rome has granted much more; we are authorized to honor, and even to celebrate the Apparition itself, henceforward to be known as the Manifestation of the Immaculate Virgin of the Miraculous Medal to Catherine Labouré, an humble novice of the Daughters of Charity. Herein has been realized another prediction of this favored soul: "Apply to Rome; you will receive more than you ask."

All Christians have been enriched by the Apparition; hence the Church has manifested her desire that all might likewise be enabled to testify their joy and gratitude for the celestial gift of the Miraculous Medal, as they had already done in the case of the Scapular and the holy Rosary. In her liturgical lessons she has even declared her desire, by these extraordinary words which seem, as has been justly remarked, like a pressing invitation: "This office shall be granted to every diocese and to every religious Order that may solicit the privilege of celebrating it." (1.)

I.

The Preparation.

To arouse the faithful, to urge them to do their utmost to participate in the joys and spiritual favors of this Feast, appeals, issuing from lawful authority, resounded in every direction. As an instance of the influence exerted by diocesan authority in many places,

(1.) The Diocese of Paris has just obtained authorization to celebrate the Feast of the Miraculous Medal; Nov. 27th is the date assigned. We read also in the Semaine Religieuse of Cambray (Dec. 22, 1894): "By a rescript dated Nov. 23, 1894, the Holy Father has authorized the Diocese of Cambray to celebrate the Feast of the Miraculous Medal on Nov. 27th, and to transfer to the 29th of same month, the feast of St. Didacus, confessor."

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we here insert the Invitation (Invito sacro), or Mandate, which was addressed by His Eminence, Cardinal Parocchi, charged by the Holy Father with the spiritual administration of the city of Rome, to the inhabitants of this capital of the Christian world:

Invito Sacro of His Eminence, the Cardinal Vicar.

"Lucidus Marie, Cardinal Parocchi, by the mercy of God, Bishop of Albano, Vicar of His Holiness, etc.

"The Feast which we announce to you, O Romans, is new; but its object is venerable with age. Already are you acquainted with this object which your hearts fondly cherish. It is no other than the Feast of the Manifestation of the Immaculate Mary, known as the Miraculous Medal; it became famous amongst you by the marvellous conversion of Alphonse Ratisonne, wrought in 1842, in the church of St. Andrew delle Fratte, wherein the memory of this event is yearly solemnized.

"This consoling and most admirable Manifestation of Mary Immaculate, the celebration whereof, Our Holy Father, Leo XIII, deigns to permit us this year for the first time, bears all the marks which characterize supernatural events; it presaged to the Church an era of greatness and benefits—proportioned to the trials, by which, without intermission, she was to be assailed.

"The manifestation, with which the humble novice of the Mother-House of the Daughters of Charity in Paris, was favored, is most closely bound up with the dogmatic definition which figures so conspicuously in the history of the present century: the definition of the Immaculate Conception of the Most Holy Virgin, proclaimed Dec. 8, 1854, twenty-four years after the Apparition.

"The attitude of the Virgin—crushing beneath her feet the head of the serpent—when she appeared to the privileged Daughter of St. Vincent de Paul, the beau-
tiful prayer taught by the Virgin herself, and graven by her order, upon the Miraculous Medal: **O Mary conceived without sin, pray for us who have recourse to thee,** expressed a doctrine in harmony with the aspirations of all Catholic generations; behold the solemn affirmation of a divinely-revealed truth destined to become a dogma of faith: **the Immaculate Conception of Mary.**

"The Manifestation which we are about to celebrate, contributed in a marvellous degree to the definition of the dogma. This definition had undoubtedly its own special characteristic: in that the history of dogmas furnishes no other instance of a definition which was not called forth by heresy, schism or unbelief; the dogmatic Bull on the Immaculate Conception of Mary, was elicited by the faith, and joyful enthusiasm of all true believers.

"The Miraculous Medal bears the image of the Immaculate One, and moreover, thereon we read this invocation so expressive of the dogma: **O, Mary, etc.;** through this medal, so widely diffused, had the pious belief in Mary’s privilege become, that at the epoch of the dogmatic definition, scarcely could there be found a section of the globe where the faithful were not accustomed to invoke with lively faith and ardent devotion, Mary conceived without sin. It was evident that, disseminated everywhere, the Miraculous Medal had popularized throughout the world this devout belief; that, the countless marvels wrought through its instrumentality had taught the nations to have recourse to the Virgin conceived without sin. By its ineffable sweetness, the Medal had impelled all hearts and minds to turn towards Her who was chosen to be the salvation of the present century; therefore, well may it be termed, the Age of Mary Immaculate.

"All these evidences clearly unfold the importance of this Manifestation which, with transports of joy the children of St. Vincent are now so eagerly preparing
to celebrate. The same evidences also redound to the praise of the glorious Saint, as well as to that of the two Communities founded by him, the Priests of the Mission and the Daughters of Charity, ranking them among those religious families which Pius IX, of blessed memory—in his Bull Ineffabilis Deus—declared worthy of commendation for having so devoutly honored the Immaculate Conception.

"The very special rôle assigned to the Priests of the Mission and to the Daughters of Charity, in propagating the Medal of the Immaculate Virgin, known as the Miraculous Medal," confided by the Virgin herself to Sister Catharine Labouré, is truly a heaven-appointed mission. Well may the children of St. Vincent glory in this with a pure and holy joy, even, as formerly, their Blessed Father made it a point of honor and a peculiar object of his zeal, to promote the veneration of the Virgin conceived without sin.

In the numberless prodigies of every description, which during sixty-four years have been accomplished through the agency of the Miraculous Medal according to the promises of the Immaculate Virgin Mary, our tender Mother, herein I repeat, do we find the confirmation of the sublime mission coming from God and the Blessed Mary ever Virgin, for the exalted end to which I have already called your attention.

"Therefore, that we may be enabled to render adequate thanksgiving to God, whose glory enshrines the Immaculate Virgin, and to Mary herself, that she may, through the homage decreed to her most beautiful privilege, draw all hearts to herself, and with still greater liberality diffuse the unlimited treasures of grace of which she is the merciful Mother, Our Holy Father, Leo XIII, has granted the solemnity which I announce to you.

"The Feast will be solemnized, etc. (let the proviso follow.)

"P., chan., Checchi secr."
It was the desire of every heart that in the celebration of the Feast, nothing should be left undone that might contribute to render the occasion one of unprecedented glory and honor to the Immaculate Virgin.

A brief but very attractive narration of the heavenly Apparition was arranged for publication; graceful illustrations portrayed the interesting and consoling scenes, the memory of which we were about to perpetuate. In a few weeks, the publisher (1) had disposed of more than three hundred thousand copies of the French edition alone. Simultaneously also appeared the English, Spanish, Italian and Flemish editions.

Previous to the day appointed for the Feast, the manufacturers of Paris vainly strove to keep their supply of medals equal to the demand made upon them from every quarter.

It now became necessary to give voice to the liturgical prayer, to the sacred formulas which the Church in the office which she had instituted, placed upon her children’s lips, that they might celebrate becomingly the heavenly Manifestation of the Immaculate Virgin.

The illustrious composer of the Gregorian Melodies, Dom Pothier, transformed into musical rhythm the sacred words, by which, throughout the Church, every Christian soul shall henceforth praise the Virgin of the Miraculous Medal.

The subjoined beautiful sentiments which accompany the precious tribute of this exquisite genius, bear witness to his tender piety towards the Mother of God.

“My Reverend Father:

"I am most happy to be able to send you to-day the office of the Miraculous Medal, which I have adapted to the melody. Let this effort be an evidence at least of my good-will and the desire of my heart to respond

(1.) M. Puillard, at Abbeville (Somme.)
pro modulo meo, to the request which I had the honor to receive from you. Would that I were equal to the sublimity of my subject; orators bewail their inability to discourse worthily of Mary; who then could have the temerity to believe that he has worthily chanted her praises? Happily, she is for us the Mother of Mercy: smiling upon our boldness, she graciously listens, while we stammer out the humble tributes we have ventured in her honor. Dignare me laudare te, Virgo sacra tua.”

“Fr. J.-M. Pothier, M. B.”

It may be said that on the days of the Triduum, even prior to the solemnity, all hearts were prepared to relish the magnificence of the celebration and to avail themselves of the consolations reserved for them on this occasion. In many Dioceses the Semaines Religieuses announced the Feast, publishing also the historical lessons of the office, thus to explain its origin and its object. The more extensive Catholic journals, by their influence and wide-spread publicity, became the echo of the festivities; through the same vehicle edifying impressions were borne even to the most remote regions, and everywhere souls responded with an ardent, loving interest.

II.

As the rosy dawn from the East ushers in the glorious sunrise, even so in the chapel of St. Lazare, all now hailed the aurora of the approaching solemnities. The presence of the relics of St. Vincent, renders this sacred edifice doubly dear to his two families; therefore, all hearts experienced the sweetest emotions associated with this cherished spot, although all felt that the meridian-splendor of this unlooked-for day, must
be reserved for the scene of the heavenly Apparition itself.

The decorations of the chapel were delicate and graceful. Rich oriflammes adorned the pillars; whilst the unusual loveliness of the altar charmed every eye.

With a filial audacity, the Sons of the humble Vincent had besought their beloved Father to withdraw for the time being. He would disappear, however, for a day only, and would yield his place to the statue of Her, who had manifested herself full of grace and truth in a sanctuary not less dear to their hearts. Before the shrine of our Blessed Father, the perpetual lamps gradually ceased to shed their light, then suddenly, beaming with modesty and gentleness, the magnificent statue of the Virgin of the Miraculous Medal, appeared as if to graciously invite our homage. There stood Our Lady; from her extended hands in glistening radiance fell the hope-inspiring rays; whilst the countless lights flashing around her image, created there a reflex of the Apparition itself. The Immaculate Virgin with her azure mantle, her robe of spotless hue, her brow resplendent with purity and sweetness, not only challenged our admiration, but likewise captivated all hearts.

Impelled by a supernatural impulse, during the Tri
duum immense crowds pressed eagerly around the venerated statue, depositing at the feet of Mary Immaculate all their sorrows and their needs. The marvels which God had wrought through the Apparition of His Mother, and the Manifestation of the Miraculous Medal were recounted each evening to a large audience. On Sunday the solemnities were presided over by Mgr. Crouzet; the grandeur of the sacred ceremonies, the beauty of the liturgical chant, had attracted the faithful, of whom there was consequently a very large attendance; at Vespers the spacious and beautiful chapel was filled to its utmost capacity, and again all listened with rapt attention to the wonders narrated, and were thereby
incited to fresh ardor in celebrating the praises of the Virgin of the Miraculous Medal.

All this was but an anticipation, a prelude to the brilliant festivities yet to come. Once more the faithful lamps light up the precious shrine: while more dazzling radiance was to crown the solemnities about to be inaugurated in the very sanctuary of the Apparition, where it was given to Sister Catharine Labouré, to contemplate with mortal vision the untold loveliness of the Immaculate Virgin, while with mortal ear, she heard the mysterious words which it is now vouchsafed to all to understand.

III.

At the Mother-House of the Daughters of Charity.

It would not be difficult to appreciate the deep emotion piously manifested in the religious home and around the favored sanctuary, regarding which, it is the blessed privilege of the inmates to repeat: It is here that Mary the Virgin Immaculate deigned to appear!

Hence, as the Feast drew near, the Mother-House became in a manner transformed into a hive of industry, for, like busy bees, all were in constant motion. Meanwhile, notwithstanding this extraordinary activity, the edifying recollection of the laborers, their complete disregard for the fatigue attending these superadded duties, all bore testimony that their efforts were prompted by the most ardent love for the Immaculate Mary; therefore, the most trivial aid that each could render was magnified into so many homages of filial piety.....

The way is prepared, here is the long avenue leading from the entrance on rue du Bac to the chapel, lovingly dexterous fingers have tapestried the enclosure with
branches of ivy and garlands of flowers; at the angles appear massive columns of verdure enamelled with chrysanthemums and camellias. Snowy banners bear invocations from the litany of Loreto; and anticipating the evening festivities, Venetian lanterns, blue and white, complete the exterior ornamentation.

The vestibule of the chapel frequently served as an annex, the holy place being insufficient to accommodate the multitudes that sought entrance therein. These outer decorations consisted of gold and white; beautiful illustrations of the divers incidents of the Apparition contributed not a little to foster the piety of the faithful. Two Sisters were stationed at the door, distributing blessed medals, with the Brochure, as souvenirs of the pilgrimage.

It is well known that from the first day, the uninterrupted concourse of the faithful, the countless deputations in continuous succession, unquestionably imparted to the solemnity the characteristics of a pilgrimage. "They will come on pilgrimages," the favored Seer had predicted.

Who shall describe the piety, the beauty and loveliness of the chapel itself? "Are we not in heaven?" asked a child of its mother, "why may we not remain here?" Ah! no, it was not heaven; yet, a reflection from that abode of bliss seemed to illumine the sacred spot, whilst its countless tapers glittered with celestial radiance.

High above the altar, a little beyond the tabernacle, resting on the very spot where the Virgin appeared, was the pure white, almost transparent statue of the Immaculate Conception; the luminous starry crown, the symbolic monogram traced on either side, the hundreds of hearts in silver gilt, each an ex-voto, forming a golden reflection among the clouds, recalled that midnight, made, by its miraculous illumination, "like unto Christmas night." All eyes were dazzled by the
brilliancy of the wonderful representation, while the scintillant rays seemed like showers of graces inundating the whole earth.

And oh! the beautiful prayer, "I believe and confess thy holy and Immaculate Conception!" carved upon the freize of the cupola. Like a nimbus of glory it surrounds the incomparable Virgin while at her feet shines the symbolic crescent: The carpet adorning the altar steps is the fruit of patient toil and filial affection, offered by the young Catholics of England.

Colossal floral sheaves were formed by the rustic baskets of roses and lilies, suspended from the arched ceiling of the nave. Sky-blue hangings with gilt fringe festooned the small arch of the tribune, while upon pendent oriflammes were inscribed appropriate selections from the liturgical office. His Excellency, the Apostolic Nuncio, and His Eminence, the Cardinal Archbishop of Paris, were to honor the solemnity with their esteemed presence; the decorations of both throne and pulpit were very elegant.

What we prized, above all, was the principle underlying all this exterior pomp, viz.: the tender love and devotedness which thrilled every heart.

During the preparatory novena our Very Rev. Superior General offered the Holy Sacrifice each day in the chapel of the Apparition; a deputation of Seminarians and students from St. Lazare, assisting thereat.

The Triduum.—First Day.

Eager to secure for their Community, their parish, as also to draw down upon themselves, the graces promised in this privileged chapel, priests, both religious and secular, presented themselves; therefore, during the morning the Holy Sacrifice was offered in uninterrupted succession. Scarcely was the Community Mass ended, than it was found that the courtyards, the long avenue, the corridors were all crowded
with *interne* Children of Mary; although these almost countless gatherings had been designated merely to represent each association in the divers institutions, whence they came. The chapel was soon filled, and notwithstanding so many subjects of distraction, all preserved a most edifying recollection. So numerous were the communions that for almost an hour, two Priests distributed the Bread of Life. The association from d’Enghien, Sister Catherine’s dear Mission, enjoyed the undisputed privilege of interpreting the sentiments of this assembly of Children of Mary, each member experiencing a just and holy pride in the Miraculous Medal.

At length these edifying young girls were obliged to yield their places to the faithful, who, during the Benediction of the Blessed Sacrament, stood waiting in the street to be permitted to enter. Deputations arrived in continuous succession from convents and boarding-schools; religious from every establishment, deeming it an honor to offer their fervent homage to the Immaculate Mary in the chapel where she had deigned to appear.

This sanctuary of the Apparition, so venerated by all these pilgrims, seemed doubly dear to the members of Our Lady of Sion: the name of Mr. Ratisbonne will ever remain closely connected with the remembrance of one of the most glorious manifestations of the merciful power of the Virgin of the Miraculous Medal.

As had been indicated, the Rev. Pastor of St. Sulpice officiated at five o’clock in the evening; his sermon, followed by Benediction, closed the ceremonies of this first day.

Multitudes attracted hither by pious curiosity were deeply moved; all repeating as they withdrew: “I did not know that this shrine was so sacred, this Medal so precious!”
Second Day of the Triduum.

Sunday, November 25th, was the second day of the Triduum. The bell for morning prayers had not yet rung; and already the Holy Sacrifice was being offered in the chapel of the Apparition. A very large attendance had gathered to assist at the high Mass announced for half-past seven; this service ended, the extern Children of Mary were there waiting; they had come from every direction of the capital and even from the environs. So great was the number that admission could be granted only to a deputation from each association, proportioned to its members. The communions were numerous, and a special modesty set its distinctive mark upon this vast assemblage of young maidens from the work-rooms and patronages.

To accommodate the multitudes desirous of complying with the precept of the Church in this sacred chapel, many Masses were still celebrated. Benediction of the Blessed Sacrament was frequently repeated during the day; each time with their whole hearts as well as with their voices, our Sisters of the Seminary contributed to render this beautiful service most solemn.

Many seemed unable to tear themselves away from the scene of so much blessedness; hence, at the approach of the Community Vesper hour, we were under the necessity of requesting them to withdraw. As to our Sisters, so numerous were they, that although the vestibule served as an annex to the chapel, not a few were obliged to remain standing; but with the resplendent throne of the Immaculate Virgin in full view, and the praises of this cherished Mother resounding in their ears, how could weariness or fatigue be even thought of?

After Benediction we were obliged to have recourse anew to entreaties, to secure places for the guests in waiting.
This hour had been appointed for the reunion of the Conferences of St. Vincent de Paul: these noble and generous Christians, having among their number many soldiers in military uniform, occupied the entire space within the nave. All are animated by the same faith, the same ardent, practical love for God and their neighbor. Pressing around them, eagerly participating in their devout homage to Mary, are the laborers, the young men of the patronages and apprentices, towards whom, they have ever proved themselves devoted friends and wise counsellors.

During the ceremony, in delightful strains, the Orphean of Neuilly paid harmonious tribute to the Virgin of the Miraculous Medal.

The successor of St. Vincent, our Very Rev. Superior General, addressed a most appropriate discourse to this distinguished assembly; his words, full of congratulations for the past, breathed also a noble emulation for the future.

Scarcely was the solemn service concluded, than again the chapel was filled with worshippers; after a suitable exhortation, once more Benediction of the Most Holy Sacrament sealed the joy of the fervent attendants. Most reluctantly did the faithful depart from the blessed spot; but they found strength and consolation even upon the very threshold, for above the entrance, inside, they could look upon the transparent representation of the Apparition of Mary Immaculate.

Third Day of the Triduum.

Conspicuous among the numerous and successive deputations of this day, was the Seminary of the Foreign Missions. After having offered the Holy Sacrifice, their own venerable Superior, Rev. Father Delpech, gave solemn Benediction to the valiant Missionaries, his beloved Sons.

The future apostles destined to honor Mary in infidel
regions, quitted her sanctuary to be replaced by other devoted servants, the apostles of charity. Again had the Conferences of St. Vincent de Paul repaired hither to assist at holy Mass and receive their divine Master.

At the half-past eight o'clock Mass, were present the Ladies of Charity; the Feast of the Manifestation had convoked one of their large and edifying assemblies, and with a holy eagerness they had hastened to the Feast of the Immaculate Mary. The majority of these true friends of the poor, received holy Communion from the hand of the Very Rev. Superior General, who offered the Holy Sacrifice for the entire work.

For those who thus worthily continue the works so dear to the great Patron of Charity, the Successor of St. Vincent had words, well-chosen and fraught with practical encouragement. He commenced his discourse by the commentary of this text: "Vadam et videbo hanc visionem magnam; 'I will go and see this great sight,' said Moses; you have said: 'I shall contemplate this miraculous Manifestation, etc.

"This treasure is yours," continued the Successor of St. Vincent; "this Medal, instrument of mercy, belongs to you, Ladies, since it has been confided to the Daughters of Charity; and being the first in the plan of our Holy Founder, you are, therefore, the eldest Daughters in his family."

An admirable variety among God's elect, constitutes the beauty of the heavenly Jerusalem; such was also the case with regard to the chapel of the Apparition; for the same variety contributed likewise to its beauty, not only on this day so well filled, but on the succeeding days, even to the feast of the Immaculate Conception. The Irish Seminary, that of St. Sulpice, those of Vaugirard and Issy; the Fathers of our Lady of Sion, the novitiate of the Brothers of the Christian Schools, the First Communion-band from Auteuil, the old men from the Little Sisters of the Poor, etc., etc.,
all these came in turn to offer to the Immaculate Virgin most touching tributes of their love. Prominent among the pilgrims was the Institute of Notre Dame of Paris, edifying all by its piety and recollection; the young men from d’Enghien and Bourget were also there with the orphan boys from Ménilmontant; those from the Convalescence had the honor of serving Mass. When the classes were ended the children from the divers public schools came to make their visit of love to Mary.

The boarding-schools of Oiseaux and Roule sent their deputations; those of the Ladies of St. Maur, of the Ladies of Nevers, of the Ladies of Help, besides many others, arrived successively, sometimes several together, that none might be excluded from a share in the graces which had just been solicited through the intercession of Mary Immaculate.

Wax tapers and bouquets in great profusion were offered; that they might more promptly reach the altar they were rapidly passed from hand to hand.

So considerable was the number of Masses for which intentions were received to be offered at the altar of the Apparition, that a notable delay was requested of these persons in order that the piety of all might be satisfied.

Endless details might be given, illustrative of the faith and piety constantly witnessed. Happily, His Eminence, the Cardinal Archbishop of Paris, had granted permission for Benediction of the Blessed Sacrament to the divers pilgrimages which might arrive. “Would it be possible to give us Benediction, if you please, Father?” asked Sister Assistant of a venerable Priest. “Willingly,” replied the worthy Grand-Vicar M. Then prostrate before the altar, still absorbed in prayer, he awaited the preparations for this improvised service.

That same evening during the Community supper, General N. presented himself; he desired to know
the meaning of this extraordinary concourse of people. After a brief explanation, he fell upon his knees near one of the seminary benches; having finished his devotions, he asked for a Medal which he would wear himself, another for his wife, also the Brochure of the Manifestation, and before leaving, he placed in the hands of the Sister who had answered his questions, a generous alms for the poor.

Before one of the Community exercises, all had retired to make room for the Sisters, save one good woman who persistently refused to withdraw: "I came," said she, "from Vincennes; impossible to leave so soon!" "Allow me to pray a little longer," pleaded a noble lady, your chapel changes Paris into Lourdes for me!" Yes; here as at Lourdes, venerable priests as well as the devout faithful, were seen kissing reverently the floor of the chapel of the Apparition.

Ah! but who shall enumerate the interior graces, by which souls long gone astray were restored to the friendship of God? A lady who had the reputation of being pious, but who for twenty years had not practised her religious duties, came during the Triduum with her niece who was deaf, desiring to obtain the cure of the latter. Instead, however, a greater miracle which she had not thought of asking, that of her own conversion was granted. During one of the sacred chants, perhaps that of the "O Mary conceived without sin," the ears of her soul were opened; she was seized with profound sentiments of compunction, and resolved to prepare for confession that she might receive holy Communion on the 27th, which she did. She informs us by letter, that, amazed at so extraordinary a grace, the priest who heard her confession, enquired what devotions she had practised; she replied that she had frequently assisted at holy Mass, and that she had never failed to recite daily the invocation: O Mary, conceived without sin, etc."
At the evening service a dense crowd filled the chapel: without regard to comfort, people knelt or stood during the entire office, although an instruction preceded the Benediction.

The Feast.

The dawn of this great day, November 27th, was anticipated by the fervor of the Children of St. Vincent; amongst them some ascended the altar a few minutes after four o'clock; others kneeling in adoration, joyfully contemplated the celestial reflection which had so wonderfully transformed our sanctuary.

In his paternal affection, Our Most Honored Father reserved to himself the duty of giving to his dear Daughters the Bread of Angels. His heart was furthermore rejoiced by receiving the first vows of several among them.

The chant, the music, the beautiful order preserved during the ceremonies, everything was in perfect harmony with the solemnity of this most memorable day.

The succession of Masses continued until the arrival of His Eminence, Cardinal Richard, who was received at the entrance to the chapel by the Very Rev. Superior, and the Very Rev. Director. Then commenced the pontifical Mass and the solemn reading of the Decree of the institution of the Feast, the celebration of which was inaugurated on this day. After the Gospel, His Eminence deigned to address to the Daughters of Charity these benevolent and eloquent words, of which we are happy to subjoin the text entire:
Homily
Pronounced in the Chapel of the Daughters of Charity of St. Vincent de Paul.


"My Dear Daughters:

"With admirable wisdom does the Church, our Holy Mother, select the portions of Holy Writ, which in her divers solemnities she proposes for our meditation. Therefore, do we feel ourselves urged to-day to seek in the passage of the holy Gospel which has just been chanted, the signification of this Feast of the Manifestation of the Immaculate Virgin through the Miraculous Medal.

"It is the beginning of the second chapter of the Gospel according to St. John, wherein the beloved disciple of Jesus recounts the first miracle wrought by the Saviour: Hoc fecit initium signorum Jesus in Cana Galilae. The Blessed Virgin was present at the nuptials of Cana, and this first miracle was granted at her intercession.

"The holy Doctors take delight in remarking that it was through the mediation of the Blessed Virgin, that Our Lord was pleased to perform His first miracle in the order of grace, as likewise His first miracle in the order of nature. At the sound of Mary's voice in her salutation to St. Elizabeth, St. John the Baptist leaped with joy and was sanctified in his mother's womb. At Cana in Galilee, the water was changed into wine at the prayer of Mary. Thus from the very dawn of Christianity, has the merciful design of Providence been revealed to us, according to these words of
St. Bernard: *Deus totum nos voluit habere per Mariam*; God wills us to receive all through Mary.” (1.)

“How consoling for us, my dear Daughters, to realize that the divine counsel finds its accomplishment in the Manifestation of the Immaculate Virgin, through the Miraculous Medal. Together let us now endeavor to penetrate this subject.

I.

“The Blessed Virgin deigned to reveal herself on Nov. 27, 1830, to your pious Sister Catherine Labouré. She appeared to her with her hands filled with graces, symbolized by the luminous rays which fell upon the earth. Traced above her head like a rainbow of peace, was the invocation: *O Mary, conceived without sin, pray for us who recourse to thee*. Then, on the reverse of this mysterious image, she showed her the cross surmounting two hearts, that of our divine Saviour, encircled by a crown of thorns, that of His Mother, transpierced by a sword of sorrow as had been foretold by the holy old man, Simeon. The Most Holy Virgin expressed to Sister Catherine her desire that a Medal be struck, whereon the mysterious vision should be faithfully represented.

“We need not dwell now upon details with which you have so long been familiar; well may we believe that it is by a special dispensation of Providence, that at this moment we recall these sweet souvenirs. The venerable Archbishop of Paris, Mgr. Quelen, of blessed memory, after a careful scrutiny, consented to the manufacture of the Medal, which spread with unparalleled rapidity over the whole world, whilst the marvels wrought through its instrumentality, daily multiplied. Christian people have named it truly: *the Miraculous Medal*.

“Before penetrating farther in our study of the de-

(1.) Sermo in Nativ. B. M. V., No. 7.
signs of God, let us remark, my dear Daughters, that Our Lord in this instance, continues what He has done in His Church from its foundation. *Infirma mundi elegit Deus ut confundat fortia.* (1.) He hath chosen what was base and weak according to the world, to confound the pride and power of the world. It is to the humble Virgin of Nazareth that the Archangel Gabriel was sent to announce the mystery of the Incarnation of the Son of God. It is to an humble Sister of Charity, a poor country-girl, who scarcely knew how to write, that the Most Holy Virgin confides the mission of revealing her glory through the diffusion of the Miraculous Medal. What charms us above all, is to see Sister Catherine leading, until her death, a hidden life, living unknown in the midst of those little ones to whom in joyful transports, the Saviour reveals the secrets which He conceals from the wise and prudent of this world.

II.

"But let us admire the succession of events which mark the designs of Providence. Scarcely have six years elapsed, when behold a new Manifestation of Mary in the very heart of the capital. The venerable Curate of Notre Dame des Victoires, Rev. Father Dufriche Desgenettes, feels himself irresistibly urged to consecrate his parish to the Immaculate Heart of Mary, Refuge of Sinners. He had been one of the earliest witnesses of the marvels of the Miraculous Medal, when he directed the parish of St. Francis Xavier, whose church was then so near your Mother-House where the Blessed Virgin had appeared. The first meeting of the Archconfraternity of Notre Dame des Victoires, was held December 11, 1836. Two years later, the Sovereign Pontiff, Gregory XVI, erected this Association into an Archconfraternity to extend

(1.) I Cor., 1, 27.
throughout the world, and at the death of the pious founder fifteen thousand other Confraternities had been affiliated to it. We have not forgotten the emotion produced by the erection of the Archconfraternity, which had chosen for its members as their distinctive mark of union and confidence in Mary,—the Miraculous Medal.

"And behold, after an interval of six years, there shines forth yet another glorious Manifestation of the mercy of the Blessed Virgin, in the conversion of Mr. Ratisbonne, January 20, 1842. Some days previous to this event he had been presented by his friend, the Baron de Bussière, with a Miraculous Medal, and St. Bernard's all-powerful prayer to Mary: the Memorare. Let us admire, my dear Daughters, the ways of Providence: it is in Rome itself where the Chair of Peter is established, that we see accomplished the miraculous conversion, which consecrates the union of the Miraculous Medal with the prayer for the conversion of sinners; moreover, it is by the authority of the Vicar of Jesus Christ that the truth of this miracle of grace, wrought through Mary, was verified.

III.

"We must stop here, my dear Daughters, whilst endeavoring to understand the works of Divine Wisdom according to the expression of Holy Scripture attaining His ends with strength and sweetness: suaviter et fortiter.

"If we cast a glance upon the spirit of the age, we behold a senseless pride which would fain ignore God. Elated by his discoveries and the material progress of civilization, man pretends to be sufficient for himself. Denying original sin, he fails to recognize the necessity of a Saviour and of a Redeemer. But, as man cannot enjoy peace whilst he resists God, so, overwhelmed by the weight of sorrow and sin which they vainly strive to annihilate, proud souls must inevitably
fall into discouragement and despair. Who shall be able to dissipate the darkness of pride and lead men back to the way of peace and mercy, by restoring them to Him who teaches us to be meek and humble of heart if we would find rest for our souls? Ah! it is no other than the incomparable Mary, revealing to us on the one hand her Immaculate Conception, and on the other, the tenderness of her Heart as the Refuge of sinners.

"When, invoking the Mother of Jesus we say: O Mary, conceived without sin, pray for us who have recourse to thee, we confess the forfeiture which original sin has entailed upon our fallen nature, the delinquencies resulting from the disobedience of our first parents. But we declare also that we have a Redeemer, the adorable Son of the Blessed Mary ever Virgin, that He has exempted His Mother from all stain of original sin, and has purified us by the grace of holy Baptism. We assert our glorious title of Christians, children of God; and if in our journey through life we have sad failures to deplore, it is still the Blessed Virgin who comes to us teaching us to have recourse to her, as the Refuge of Sinners. We feel that God has made her so pure, and that He has raised her to a dignity so exalted only that she might become in our regard, omnipotent in tenderness and mercy.

"Admirable concert of praise and petition ascending from every section of the universe: O Mary, conceived without sin, pray for us who have recourse to thee. O Mary, Refuge of Sinners, pray for us!"

IV.

"Observe again, my dear Daughters, the result of these grand manifestations of the divine wisdom and goodness stamped with the seal of humility in all God's chosen instruments. Our Lord seems to anticipate the accomplishment of His eternal designs to enhance the glory of His Blessed Mother. From every quarter of
the globe, Bishops bear to the foot of the Pontifical throne, the desires and earnest supplications of all Christian people who solicit the definition of the dogma of the Immaculate Conception.

"On Dec. 8, 1854, in the Vatican Basilica, Pius IX, of glorious and blessed memory, solemnly proclaims upon the tomb of the blessed Apostles, Peter and Paul, that the doctrine of the Immaculate Conception is to be received as part of the treasure of divine revelation. At this announcement the whole earth exults with joy, and canticles of thanksgiving in every tongue, resound throughout the universe. It is the human race praising the adorable Trinity for the wonders wrought for its salvation by our sacred Redeemer, and thanking the three divine Persons, for having been pleased that all graces should come to us through the mediation of the Virgin forever blessed.

"Still are the designs of God being unfolded to our view, and on Feb. 11, 1858, the Blessed Virgin comes to Lourdes to confirm by her sweet presence, the homages rendered to her by the Church, uttering with her sinless lips those words, which during a quarter of a century have with an irresistible charm attracted countless multitudes to the rocks of Massabielle: I am the Immaculate Conception.

V.

"The moment had arrived in which the Miraculous Medal was to shine forth with a new lustre among Christian people. To this source, humble and obscure, we trace the immense stream of graces which in our age was to inundate the whole earth. It is related that the venerable founder of the Archconfraternity of Notre Dame des Victoires, said to your Sisters who came sometimes to pray before his altar: "Why come here to pray? Is not your own chapel of the Apparition, the Fountain-head whence graces flow into this sanctuary?"
"In establishing this year at the request of your Most Honored Superior, the Successor of St. Vincent, the Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal, the Sovereign Pontiff has given to you, or rather he has assigned to the double spiritual family of the 'Father of the Poor,' a providential mission.

"Our Lord has confided to the Carmelites the mission of guarding and propagating the Scapular, the livery of protection and of honor for all Christians. To the children of St. Dominic, the teaching and propagation of the holy Rosary, composed of this powerful prayer which places upon our lips the words of Our Saviour Himself, in the Pater, the salutation of the Archangel, and the suppliant invocation of the Church in the Ave Maria, this devotion in fine, which nourishes in the interior of our soul salutary meditation on the mysteries of Our Lord and the Most Holy Virgin. To you, my dear Daughters, He entrusts the proclamation of the Miraculous Medal. We cannot do otherwise than admire the harmony which subsists between your vocation as Daughters of Charity, and the Manifestation of this sacred Medal. God is pleased to make use of this sign to effect the conversion of souls, and often to restore the health of the body. By your vocation you are destined to devote your lives to the care of the sick, and whilst relieving their corporal miseries, to lead these souls back to God. Blessed be God forever for having placed in your hands this mysterious sign of His mercy!

"The worldly-wise may laugh at your simplicity and your confidence. But beneath this symbol, in this prayer, are concealed strong and solid truths, not alone to confound the proud errors of the present age, as I have striven to show you, but moreover, to awaken souls on the fatal brink of discouragement and despair. Go, then, with confidence bearing everywhere the Medal;
propagate it alike among the great and the lowly, the learned and the illiterate; repeating for them and with them: O Mary, conceived without sin, pray for us who have recourse to thee. O Mary, Refuge of Sinners, pray for us!

"Thus in our day, in the heart of the capital of France, which has ever been regarded with predilection by our Blessed Mother, shall be verified the consoling doctrine taught us in the Gospel of this Feast, as we behold the Most Holy Virgin receive from her divine Son the mission of Initiatrix of the miracles both of grace and of nature to be dispensed in favor of the entire world! Amen."

After these eloquent words the saintly Prelate proceeded with the celebration of the adorable Sacrifice, and solemn Benediction terminated the imposing ceremony.

Thanksgiving over, His Eminence repaired to the Seminary: his paternal goodness had still words of encouragement and congratulation for the young Sisters. This Feast seemed to belong in a particular manner to them, for from their midst had God chosen the favored soul to whom He revealed His mysteries.

In the chapel, pilgrimages were still arriving. At Vespers the members of the double family were again reunited; with them were also admitted a few honored guests, religious and priests, who had made their way into our beloved sanctuary, where the space was now far too limited.

In the street, the tireless crowds ceased not to press against the doors of this privileged dwelling-place. A member of the Catholic press, a witness of the scene, wrote as follows: "Rarely have we beheld so vast a concourse of people. In vain did the Sisters who discharged the duty of portress exhaust all the formulas of politeness and charity, to restrain the multitudes seeking admission to their humble chapel."
—Notre Dame would scarcely suffice, said one of them.
—So much the better! And praised be the Holy Virgin, Sister.
—But return this evening, perhaps you may succeed.
—We shall try, Sister!"

A Conference is given in which are recalled the lessons taught by the Miraculous Medal. It is the edifying and devoted orator of these blessed days who speaks once more. His discourse found a happy completion in the words addressed by Our Most Honored Father to the members of the two families there assembled:

"A Domino factum est istud; 'This is indeed the work of God.' Truly, gentlemen, and my dear Daughters, do these words express perfectly the sentiments which fill my soul: 'Winter is now past, the flowers have appeared in our land.' Never could I have presumed to hope for such prodigies, such unspeakable consolations!

"Behold how in these days of grace, these blessed days, the lily, the violet and the rose have united their sweet perfume to transform this chapel into a paradise of delights, symbolizing, at the same time, those virtues which the Immaculate Mary demands of each one of us.

"Already have the lessons taught by the Miraculous Medal, been devoutly commented upon, and there now remains but one word for me to address to you; hence, my trembling lips can only repeat to those who are still in the vigor of their youth: Prepare yourselves for the beautiful mission which the Immaculate Virgin Mary will deign to confide to you; for those who are advanced in years, my heart reserves this paternal encouragement: Continue to exhaust your strength, consuming your lives in labors for the salvation of souls, serving the poor, glorifying the Immaculate Mary; prove yourselves, even to the end, her apostles by the most constant, the most generous devotedness: Quan­tum potes, tantum aude, quia major omni laude."
His Excellency the Apostolic Nuncio at Paris, Mgr. Ferrata, officiated at the solemn Benediction of the Blessed Sacrament; the hymns were rendered with a perfection truly devotional. Mgr. the Nuncio, afterwards also repaired to the seminary, to impart a special blessing to the novices.

During the succeeding days until the feast of the Immaculate Conception, numerous pilgrimages still arrived at the chapel of the Apparition, that all might in turn there salute the Virgin Immaculate and receive a farewell blessing. Other desires were conceived in many hearts, and they hailed afar other anticipated feasts, those of the Coronation of the Virgin of the Miraculous Medal."

May there not come a day, O Sister Catherine Labouré, Daughter of St. Vincent de Paul, our sister, when it shall be granted to us to see thee glorified upon earth, thee who hast been chosen as the favored instrument of the dazzling honors instituted for the glorification of Mary Immaculate: *Reposita est hac spes in sinu meo?* Let our hearts still cherish this hope!

VI.

**The Festivities in the Parishes.**

It may be said that everywhere, so far as circumstances would allow, the Apparition of the Virgin Immaculate was celebrated with unwonted splendor. The Rev. pastors frequently even solemnized the day in their parish churches, when they found their flock disposed to enter into the spirit suggested by the Feast.

Whilst we write this summary (Dec. 9), a solemn *Triduum* commences in the church of St. Vincent de Paul of Paris. This church, so immense and magnificent, is enriched by the frescoes of the Procession of the Saints, Hyppolyte Flandrin’s immortal chef-d’oeuvre, the possession of which all Europe might well envy Paris, has been splendidly decorated. During the *Triduum*, the ceremonies are to be most brilliantly
unfolded and twice each day distinguished orators will sound forth the praises of the Virgin of the Miraculous Medal.

In the church of the Grand Montrouge, at Paris, on the feast of Blessed John Gabriel Perboyre, to honor the martyr of Jesus Christ, the Rev. pastor had invited not only the Daughters of Charity, his parishioners, but moreover all the faithful; he found them not less eager on November 27th, to honor the Immaculate Virgin. He would himself distribute the Miraculous Medals to all present. The large number in attendance, by their unfeigned piety, afforded him great consolation.

We subjoin a few details of the Feast celebrated in the various Dioceses.

Amiens.—Very Rev. Father Siguier, Superior of the great Seminary, wrote to our Very Rev. Superior General:

"Amiens, December 2, 1894.

"The Feast with us was beautiful and edifying. As the Immaculate Virgin had appeared to a Daughter of Charity, we decided that the celebration should take place in one of their chapels; and for this year the house of the Visitatrix, Sister Récès, was chosen.

"Need I say with what heart-felt joy we prepared for this delicious solemnity?

"The Immaculate Virgin of snowy white, resting upon a base of azure, was very attractive; like a sweet vision she seemed to revive a thousand memories of that of 1830; and all prayed devoutly.

"Mgr. Renou was pleased to preside at the solemnity. Our two Vicars-General, V. Rev. Fathers Mollien and Dely also assisted. V. Rev. Father Daveluy sang the Mass. All the Rev. Curates of the city were present. Needless to add that all the Priests of the Mission participated in our festivities.

"All the Daughters of Charity, that is to say, more
than one hundred white cornettes, were there at the feet of the Holy Virgin like a beautiful garden of lilies, and with them were more than four hundred Children of Mary.

"Our Seminarians with their grand Picardy voices joined in our canticles; their beautiful hymns, not less than their piety, greatly enhanced the splendor of the solemnity. On leaving the chapel our Sisters said to one another: "It would have been easy to imagine ourselves at St. Lazare."

"It was I that preached and I did not find it difficult to portray for these good Daughters, the love with which Mary cherishes them as her children. Had she not left them this assurance: 'My eyes are always upon you!'

"I believe that I excited a little pride in the Children of Mary, by reminding them that if other Congregations of the Blessed Virgin have been established by holy priests, their honor is far greater, since they can boast of having for their Foundress the Immaculate Virgin herself.

"As the crowning to this heavenly day, Monseigneur received forty-two Children of Mary. Impossible to describe the joy of these youthful souls: this angelic ceremony, if annually repeated, would excite great emulation to become Children of Mary.

"At the conclusion of our festivities, all reluctantly took their departure. Long will a sweet regret linger in souls, to which a new life seemed to have been imparted during these happy days: at the feet of the Immaculate Mary they had tasted, though for too brief a moment, of the joys of Paradise.

"The Bishop will present his petition to have the Feast granted to his whole Diocese."

At Arras, Mgr. Williez officiated at the solemn Benediction on Nov. 27th. Long before the appointed hour the people flock to the chapel where the altar is resplen-
dent; more brilliant still is the Apparition, with the indescribable effect of glistening pearls, precious stones and lights under the intense and perfect radiance, which from the tribune, wraps the whole in a splendor which renders life-like the sacred vision. None ever grow weary of contemplating or praying to the Immaculate Virgin.

Very Rev. Father Liénard, Vicar-General, ascending the pulpit, rehearses successively the extraordinary life of Catherine Labouré and the prodigies of the Miraculous Medal. His stirring discourse seemed to intensify the piety of all towards the Sacred Medal, with the prayer which the Immaculate Virgin directed to be inscribed thereon: "O Mary, conceived without sin, pray for us who have recourse to thee!"

At Bethune, "Nov. 27th was a heaven-sent day." The chapel, the corridors, all were thronged, and the supply of Medals far from sufficient.

The *Emancipateur* thus writes of the Feast at Cambray:

"The Feast of the Miraculous Medal was held yesterday in the chapel of the foundation Van-der-Burch, and in that of the great Seminary with edifying piety. At Van-der-Burch, the Rev. Dean of St. Géry said Mass at eight o'clock, and afterwards distributed Medals to all the faithful.

"At the great Seminary the same distribution took place after the high Mass; also after Vespers. The music both at Mass and Vespers was most devotional; the fine selections, the delightful harmony, and profound sentiment of faith pervading the whole, as has already been remarked, touched every heart.

"Yesterday evening at Benediction, during the Magnificat, and the concluding canticles, all present with one impulse joined their voices with those of the Seminarians, sweet tears welling up from the heart revealed the interior joy of the soul."
"As Frenchmen, we rejoiced above all in the thought that the Queen of Heaven has always chosen our native land as the scene of her glorious Manifestation. "Should not this predilection engender in us patriotic, Christian hopes to be realized in the future?"

We borrow a few interesting details of the festivities of the Triduum at Carcassonne:

"The Rev. Abbé Dariez, Curate of St. Vincent's parish, was most happy to celebrate in his church the first day of these Feasts. "Everything had been done to enhance the splendor of this solemnity. In the sanctuary a richly decorated throne had been erected; here in the midst of banners and verdure appeared a magnificent statue of Mary Immaculate. "During the whole day multitudes came to pray and burn tapers before this statue. At the sight of the rays falling from the extended hands upon the terrestrial globe placed beneath her feet, sweetest memories were revived. "A great crowd assisted at this solemn Mass; the attendance in the evening was immense, testifying to the eagerness of the faithful to witness this triumph so truly grand for Mary. The students from the great Seminary chanted the Vespers. Thus did sweetest melody bespeak the pious enthusiasm with which their hearts overflowed at this participation in the holy joy of their preceptors; inexpressible was their happiness in being permitted to lift their voices in praise of Her who is invoked as the Queen of the clergy; of Her who is soon to be saluted with a royal title—Queen of France!

"Deeply moved at the sight of this religious demonstration, the Rev. pastor of St. Vincent's, mounts the pulpit, and yielding to the most beautiful inspiration that can thrill a sacerdotal heart throbbing in the breast of a Frenchman, the devoted priest commented
upon these words: *Regnum Galliæ, regnum Mariæ*; 'France is the Kingdom of Mary.'

‘It was a happy remark of the Rev. orator that if at Rome, the residence of the Papacy, is to be found the Head of the Church, our own nation may be termed the heart of that same body, for devotedness and sacrifice claim as their native land—France. The Rev. speaker proved that heaven, the Immaculate Mary, above all, had ever manifested a love of preference for this country, the home of generous love and of charity! He found a powerful argument in the capital event of the present century, the definition of the dogma of the Immaculate Conception; he reminded his audience that this definition had been afterwards sanctioned by an apparition of Mary upon the favored soil of France, at Lourdes; even as a previous Apparition, this day glorified, had been made to Sister Catherine Labouré at the Mother-House of the Daughters of Charity in Paris, as if to prepare the way for this definition.

‘Scarcely had the zealous pastor concluded his discourse when the Seminarians again broke forth into their heavenly canticles. Most imposingly grand was the spectacle presented by St. Vincent's church at this moment. A general illumination crowned the splendor with which Mary was surrounded: hence, at the moment of Benediction how heart-felt the fervor with which the vast multitude repeated the refrain of Gounod's canticle, *la Vierge de France*, chanted by the Seminarians to organ accompaniment: 'O, Mary, conceived without sin, pray for us who have recourse to thee.'

‘The ceremonies of the *Triduum* celebrated in St. Vincent's parish, were continued on Monday in the Community of the Misericorde in a manner worthy of those already described.

‘Still more consoling was the third and crowning day of the *Triduum*. The offices took place in the
“During the two preceding days the Seminarians had celebrated only a family feast. Always eager to give a new impulse to their piety, the Bishop came on the eve, that he might consecrate his children to Mary Immaculate. These hours of recollection, the touching discourse of His Lordship, prepared them for the enthusiasm of the third day. Besides, everything in the chapel of the great Seminary was indicative of joy and triumph. The decoration was magnificent.

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“The solemn Mass was celebrated by the Rev. pastor of St. Vincent’s; the evening service, however, exceeded in grandeur that of the morning. Long before the Vesper hour there was not an inch of vacant space. The multitudes which had already testified to their fidelity to Mary, flocked eagerly into the now too small chapel.

“The solemn chanting of the Psalms over, all hearts gladly welcomed the sacred orator. Impatiently they had longed for his appearance. Very Rev. Father Larroque, Archpriest of the Cathedral, was on this day to publish the sublime praises of Mary.

“His purpose was to present only an historical account of the Apparition. But with a delicate artistic touch, what exquisite pictures he sketched in the course of this narration! Meanwhile, his eloquent words thrilled the soul now with regret, anon, with joy and hope!...

“On the evening of the following day, the weather becoming favorable, new honors were improvised to glorify once again the Immaculate Virgin. The courtyard of the great Seminary was the scene of a splendid illumination. The disappointment resulting from the storm of the previous evening had served only to intensify the simultaneous outburst of enthusiasm from
these loving hearts. Amid the steady, vivid blue-colored flame of the Bengal lights and the grand display of fireworks, the over-burthened hearts of the Seminarians found relief in canticles of joy in praise of their Sovereign, the hearty applauding of the faithful, adding to these homages tendered to Mary. Finally, after a few thrilling words addressed to those present by the Rev. pastor of St. Vincent's, returning to the chapel, all prostrated themselves at the feet of the Immaculate Virgin, while a solemn Benediction closed these memorable festivities."

Each account of the 27th has its special characteristic. In describing the occasion at Dieppe, they congratulate themselves on having been able to procure for the orphan boys of that land, the joy of being at least, for a few days, so near their heavenly Mother.

The narration from Moulins terminates by these words, redolent of the sweet fragrance of sincere piety: "Why, O my God, must these festivities come so soon to an end?" At Issoudun, the great concourse of devoted Priests of the Sacred Heart, and the presence of the venerable foundress of the work, added greatly to the solemnity, the remembrance of which still charms all who witnessed it.

Frequently, as at Metz, the preparations became the occasion of touching acts of virtue. They write us from the orphan Asylum: Instructed as to the importance of preparing well to receive the graces attached to this first celebration of the Feast, our little boys have added to a fervent novena, their earnest efforts to afford satisfaction in their studies as well as in deportment; every success achieved, they term a flower for their bouquet of spiritual immortelles to be presented to the Blessed Virgin. The more thoughtful ones imposed upon themselves little mortifications, such as the privation of their luncheon, etc.; so that it became necessary sometimes to moderate their ardor on this point.

It was fitting that the birth-place of our favored
Sister Catherine should be distinguished by a special celebration in these solemnities. Hence the Daughters of Charity of Moutiers-Saint-Jean had conceived the happy thought of preparing the way by sending to each family at Fain-and-Moutiers, Sister Catherine's native hamlet, the Brochure of the Miraculous Medal; the entire population joined eagerly in the novena, and on the 27th, whilst a numerous clergy surrounded the Rev. Curate of Moutiers-Saint-Jean, the religious ceremonies of the day rejoiced all hearts. In his eloquent address, the Rev. Canon Caseneuve, pastor of St. Vincent de Paul at Marseilles, congratulated the inhabitants upon the honor of counting among their children, the Sister chosen by Heaven to be the object of these special favors.

Mgr. Fallières, Bishop of Saint-Brieuc, had addressed to the clergy and faithful of his Diocese, a pastoral letter, in which he announced the new Feast which the Holy See had just instituted in honor of the Virgin of the Miraculous Medal. The voice of the Chief Pastor was re-echoed throughout the Diocese, and all joyfully responded to the invitation. The Semaine Religieuse thus prefaced its account:

"Urged by His Lordship's letter, as also by their own long-cherished attachment to this precious Medal, the faithful at Saint-Brieuc celebrated with exceptional splendor the solemnities of the Triduum."

Exceptional: this was eminently the almost universal seal of the magnificence of these festivities, as it was likewise of the fruits of piety and edification resulting therefrom. To this well-known fact the narrations now before us from Rennes, Vitré, Sedan, Dijon, Tours, Pau, Uzès, all bear testimony.

In the Semaine Catholique of Luçon, giving account of the festivities at Fontenay-le-Comte, we might gather many interesting details. We shall limit ourselves to this beautiful canticle from the pen of a Venetian poet.
The Virgin of the Miraculous Medal.

Thy hands are e'er with precious graces filled,
Those sacred dew-drops, Christ's own blood distilled.
With sin and sorrow oft our hearts are sore;
O Queen, we kneel thy favor to implore,
For thou art pure—from slightest blemish free;
Pray, then, for us who have recourse to thee.

I.
Upon a Medal blessed
Thy cherished form I see,
Thy glance of mercy sweet
Hath blessings rare for me.

II.
O treasure of my soul,
As pledge of heavenly bliss
Thine heritage to seal,
I on my heart place this.

III.
And if thy kingdom e'er
In faith should falter too,
Palladium of our land,
Our trust in thee renew.

IV.
My Mother's Medal dear
My last embrace for thee
Sweet Mary's image loved,
With her fore'er then be.

G. P. G-M.

From the house of the Daughters of Charity at Lyons we have the following: "During the Triduum the faithful came in crowds to our chapel. They were never weary of listening to the praises of Mary, with the numerous privileges of our favored Sister Catherine, to whom was reserved the honor of making known and propagating the Miraculous Medal, and who was chosen by the Blessed Virgin as the confidant of her heavenly secrets. The Children of Mary who came in great numbers, bore away with them the sweet
consciousness of Mary's love of predilection in their regard, since she herself had requested the institution of this Society. The incalculable benefits, the countless miracles, marvellous cures and conversions, associated with this Medal, were, during three days, the principal subjects which occupied our thoughts. But Tuesday, the Feast was the triumph of these blessed days. At half-past four we were in the chapel, so eager were we to adore Our Lord and to have the first glimpse of the Queen of Heaven; but we did not remain long alone; at five o'clock we were joined by the members of other religious Communities desirous of hearing the first Mass; from this moment until evening, fervent adorers paid homage to Our Lord, exposed in the Blessed Sacrament, the whole day.

"In our chapel Masses were continued in uninterrupted succession: the Very Rev. Vicars-General, several Canons, our Rev. pastor, deemed it an honor and a consolation to offer the Holy Sacrifice in our chapel. His Grace would not forego the privilege of celebrating the Holy Mysteries at the feet of Mary Immaculate. Very sweet indeed it was to us to listen to the expressions of faith and hope that fell from the lips of our Archbishop, as in eloquent terms he recounted some of the numberless graces and favors which the Immaculate Mary had lavished upon our dear Community and upon Sister Catherine, with whom he remarked, that he had been acquainted at the outset of his ministry, as Chaplain at d'Enghien.

"All day long our little orphans with their white veils came in bands to recite the chaplet; thus from dawn until the twilight hour, Mary heard her name repeated unceasingly by these innocent little ones.

"At one o'clock it was the poor, the afflicted, all in need or distress, who came to implore the aid and protection of Mary. Not one in the two parishes had slighted the invitation: men in large numbers opened
the line of march, then came the women. This was the most affecting incident of our Triduum: the feeble, broken, tremulous tones of the aged and infirm blending with the strong, pure, sonorous accents of the children, formed a concert of praise which must have been most agreeable to the Blessed Virgin, whose Heart, ever touched by the sight of misery, consoles us in sorrow and becomes our strength in weakness.

"Before terminating the festivities, the Rev. pastor, with brief but fervid eloquence, placed Sister Catherine before our eyes as the most simple, the most humble, at the same time the most fervent of novices. With a master touch he traced the apparitions and dwelt upon the wonderful influence which the Miraculous Medal has exerted upon society.

"Twenty-five gross of Medals and fifteen hundred Brochures were distributed."

The Superioress of the Mission of St. Genevieve at Paris, wrote to a Sister at the Mother-House at Paris:

"I doubt whether there has ever been a feast so thrilling in its joy as that through which we have just passed. You were by right the privileged ones. Here it would seem that we far surpassed you.

"It has been estimated that about six thousand persons came to pray during our Triduum at St. Genevieve. On the 27th the church was too small to contain the crowds. You must remember that we are at a great distance from the city and that if they came, it was only to pray. The church was thronged every evening, the men by far the greater number. If you could only have heard those thousands of sturdy laborers uniting their voices in chanting the praises of Mary! I had leaflets printed, that all might be able to join in the canticles; the Magnificat above all, seemed to cleave the vaulted ceiling; never before had I witnessed a similar enthusiasm.

"But glorious beyond expression, was the number of
souls restored to the friendship of God; so many now approached the Sacraments who had not known that happiness for ten, fifteen, twenty, and one man even for fifty years.

“On Tuesday morning, opening the church door at ten minutes past four, I found devout people already there waiting for confession. From half-past four until noon the Holy Sacrifice was offered in unbroken succession, and still the dense crowds seemed never to diminish, so continuously were they reinforced.

How perfectly in sympathy with these reverberations, so thoroughly religious, seems the notice published by one of our city journals! The Avenir of Rheims, Nov. 29, 1894, writes:

“Within a chapel of Rue de Reuilly, in Paris, is the tomb of a Daughter of Charity, upon whose ashes the warmth of life must have breathed yesterday, whilst homages so transcendent were rendered to the Immaculate Conception of the ever blessed Virgin, whose love was the ardent passion of her pure life.

“The divine choice, making of this obscure country girl a seer, a prophetess, brings before us in retrospective view those days when heavenly visions were vouchsafed, the Golden Age, when God conversed in the wilderness with the shepherds of Thecoe.

“Already have I told you frequently, that we are in the wrong when we limit our attention to the superficialities of history, perceiving only the dazzling or dull appearance presented by the surface, while the supernatural woof, the divinely-woven intrinsic tissue that lies beneath, we suffer to escape our penetration.

“This apparent uncertainty, so ruthlessly put aside, while the world ignores or contemns, is nevertheless, the real substance of history, the solid basis upon which it rests, the irresistible and concealed order according to which all the links of the great chain of human events are bound and held together.
"How otherwise could be explained that proverb which is essentially the epitome of universal history: "Man proposes and God disposes?"

"The humble Sister Catherine Labouré, in her visions, was permitted to read the divine compendium of the history of this nineteenth century, so degraded in its human aspect, so grand, when viewed in the divine light of Him, who actuates and disposes all.

"It was granted to this favored Sister to contemplate the heart of St. Vincent, and this apparition for which it pleased God to choose her, is, it would seem, an abridged history of the efforts afterwards exerted by Ozanam, by the Conferences of St. Vincent de Paul, and other similar works, to effect through the medium of charity, a reaction against the egotism, which, with its impiety, was bequeathed to this century by the Revolution.

"Suppress in the history of the nineteenth century, this chapter of Charity, and you would stand aghast at the insignificant and valueless remainder....

"The horror for self-sacrifice has inflicted a deep wound upon our age. Ever does sensualism of manners plunge deeper its roots into egotism, into this love of self, which overrules all other preoccupation, and, when not counterbalanced by charity, becomes so far-reaching as to assume the proportions of a monstrous self-worship.

"The remedy which Almighty God held in reserve for the eradication of this vile sensuality, which, like a raging fire, consumes this nineteenth century, was revealed to the humble Catherine Labouré in her vision of the Immaculate Mother of God. To our sinfulness, to all our stains of guilt, God opposes the ideal purity of the Virgin Mother; are we not deeply impressed by this fact, that her purity shines forth in greater lustre and that her Immaculate Conception is solemnly defined in an age so corrupt as ours?
Behold the Model shown to the humble Daughter of Charity: the spotless Virgin luminous in her purity, triumphant, showering her favors upon the earth beneath her feet. Then, as God does nothing by halves, after twenty years, the Church solemnly proclaims the dogma of the Immaculate Conception of Mary, and still a few years later at the Grotto of Lourdes, a poor little peasant is permitted to contemplate the celestial beauty of the Mother of Jesus, who confirms the infallible decree of Pius IX, in saying to this pious, humble little girl, to France, and through her to the whole world: "I am the Immaculate Conception."

Since that day so glorious, the Immaculate Virgin at Lourdes, has beheld all France prostrate at her feet.

Let us pause a moment here to reflect in how marvellous a degree the pilgrimage to Lourdes has revived the faith among the French nation; think of the spontaneous outpouring of prayers, of the heroic sacrifices, the incredible testimonies of love for God to which it has given rise, and then picture to yourself the degradation to which we must have fallen, if the Mother of God had not stretched forth her hand to prevent our utter ruin.

To Sister Catherine Labouré it was given to behold at a single glance this long succession of graces. Did she not read upon the Miraculous Medal the marvels of charity to flow from the devotion to the Sacred Heart? And her prophetic foreknowledge of the foundation of the Association of the Children of Mary, was not this a supernatural intuition of the coming reaction against one of the most destructive effects of egotism, viz.: individualism whose barriers were finally to be overthrown, thus securing to the combined professional and religious fraternities a free and fruitful expansion? All this, displayed before the loving, straining gaze of a poor Daughter of Charity, who for forty years was to divide her time, after the good God, between
her dear charge, the old men and her pigeons, is the summary of a century of counter-revolution, the divine plot of the history of our time.

"Ah! how good is God, Sister Catherine, to have made known to us through you, that He was moved to pity at the sight of our misfortunes, and that He was about to provide a soothing balm for the woes of this deliquescent epoch.

"Therefore it is, that the Church hath designed to commemorate by a special Feast this Apparition of the Miraculous Medal, and yesterday all the Daughters of Charity solemnized this anniversary.

"I have witnessed what admirable things were accomplished in my parish of St. Genevieve, notably the choice of the orator of the day, who in simple but powerful language touched upon every point either important or interesting, and after a lengthy discourse left his audience filled with regret that he had ceased to speak.

"Yesterday evening, despite the snow-storm, the church of St. Genevieve resembled a scene in fairy-land, as the dazzling illumination of the interior was reflected from the windows.

"The nave of the church was adorned with the colors of the Blessed Virgin; the streamers were of snowy gauze dotted with gold, while garlands of flowers entwined the columns. The lofty throne above the altar for the Immaculate Virgin was gorgeously decorated with blue silk; and oh! the smiling statue of Mary mysteriously leaning from the star-lit clouds, encircled by countless lights gracefully disposed so as to appear like clusters of diamonds; the effect was indeed magical!.....

"I should never end were I to speak of the music, the numerous deputations of young girls in snowy costume, the matchless order of the ceremonial presided over by Mgr. Péchenard, the thousands of Miraculous..."
Medals distributed, the faithful who approached the Sacraments, the men far outnumbering the rest who assisted at the services.

"Beyond a doubt the prediction of our favored Sister Catherine has been fulfilled. Had not the humble Seer foretold that graces would be showered upon those who should ask for them? ...."

Before closing this outline of the festivities in France, fain would we in like manner sketch those held in the great Seminary of Meaux. We cannot forbear adding that during the Triduum the faithful of this population all flocked to the chapel of the Seminary to pray there to the Virgin of the Miraculous Medal, thereby to gain the Indulgence attached to this visit. The little Seminary, the Brothers' schools, in a word, the divers parishes having at their head their respective pastors, all came in turn.

"On the solemnity itself the Rt. Rev. Bishop of Meaux officiated Pontifically in the chapel of the Seminary. His Lordship was surrounded by many priests.

"The Daughters of Charity from Meaux, Lagny, Jouarre, Villenoy, and Coupvray, were also present. It was only just that the companions, the sisters of Catherine Labouré, should be the first invited, occupying the place of honor at our Feast. Gounod's Mass chanted by the Seminarians was well executed, merit­ing congratulation from competent judges.

"At the conclusion of the ceremonies the choir breaks forth into a Cantata reproducing in touching reality the scene of the Apparition. The delightful harmony charms the ear, and the sweetest impressions take possession of the soul.

"First there is a salutation to the Virgin, a prayer to her maternal goodness. Then gradually the notes die away. This is the hour of rest, the silence of night:
What rapture falleth on thine ear,  
Tell us, O favored Sister dear?

"Faint as a distant echo the harmonious strains are prolonged and by the sweetest melody the Seer replies:

Gently, soft a voice is calling:
Child of God, come haste thee, Daughter.

"Already the mystery seems hovering near. But the vision begins to unfold, and in deep tones the choir resumes its strain:

No fear disturbs her tranquil soul;
Arrayed in splendor bright
The altar 'mid this vision strange,
Bursts peaceful on her sight.

As joy untold, with hope now blends,
A shade celestial, soft descends.

"It is the Apparition, it is the Virgin. Then the full vibrating notes of the choir are softened to a low sweet murmur and the soloist modulates the chant, so tenderly expressive:

Hearken, O France, unto my voice,  
No longer faithless to thy choice;
Behold thy Queen, O cherished land,
Thy noble destiny, so grand!
Still dost thou flee, still forge thy chain;
Alas! O France, I plead in vain.
Not so; return, nor scorn this day,
Thy Sovereign's love for thee, I pray.

Within thy heart mine image trace,
On thee I've lavished favor, grace.

"By a thrilling outburst the choir responds to Mary's appeal; a prayer is then addressed to the Seer, 'the amiable Sister, the flower of Paradise.' Finally, a last supplication full of confidence and burning zeal ascends:

Guide thou our steps, O Virgin pure,
Unto God's altar; there secure.
The hearts now offered to thy Son,
Immaculate, all sinless One!
His priests ere long, sublime our lot,
Be ne’er our pledge this day forgot;
Nor martyr’s palm nor suffering flee,
Christ messengers and thine to be.

“This Cantata was very beautiful and the praises lavished upon the author were shared in some degree with those who had so happily interpreted his work.”

V.
THE FEASTS IN ITALY.

The account of the solemnities celebrated in other countries has not yet reached us; we shall publish them in the next number of the Annals. We shall mention those which we have received.

We know that at Rome the Feast was celebrated with great pomp. A Novena and a Triduum preceded the festivity. On each of the days of the Triduum there was pontifical service—the Mass being celebrated by a Cardinal, who also delivered the panegyric and gave benediction of the Most Holy Sacrament. The third day Cardinal Parrocchi officiated, and in the evening there was a solemn Te Deum.

Several Prelates, after the example of the Cardinal-Vicar of Rome, addressed “Invitations” or mandates to their people, exhorting them to celebrate the Feast; among these Prelates we note particularly the Archbishop of Sienna. Announcing the Triduum which was to be celebrated in the church of St. Jerome, at the Central-House of the Daughters of Charity, the Prelate was pleased to grant a new indulgence in favor of those who would assist thereat, and he announced that he himself would officiate on the day of the solemnity.

At Bologna an extended and glowing inscription was placarded throughout the city, giving notice that His
Eminence, the Cardinal Archbishop, Mgr. Svampa, would preside at the Feast in the establishment of the Daughters of Charity: The inscription was as follows:

BEHOLD A DAY OF JOY AND GLADNESS
THE XXVII NOVEMBER MDCCCXCIV
FOR THE DAUGHTERS OF CHARITY OF SAINT VINCENT.

IN THE MODEST ABODE
OF THEIR HOSPICE OF SAINT ANN
AT BOLOGNA
THEY WILL HAVE THE HONOR TO WELCOME AND ENTERTAIN
THE MOST EMINENT ARCHBISHOP
CARDINAL DOMINIC SVAMPA
TO SOLEMNIZE FOR THE FIRST TIME WITH THE POMP OF LITURGICAL RITE
THE DAY MOST HAPPILY CONSECRATED TO THE VIRGIN OF THE MIRACULOUS MEDAL FROM WHOM THEY IMPLORE UPON THEIR ANGELIC MINISTRY ABUNDANT MATERNAL BLESSINGS. (1.)

At Caltanisetta the magnificent Feasts were announced in an eloquent Invito Sacro published by the Bishop of this city. (2.)

At Turin, the solemnities celebrated at St. Saviour, the Central-House of the Daughters of Charity, were of

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(2.) We shall insert it in the next number.
a profoundly religious character. The worthy Sister Visitatrix sent us the following notice:

"Preceded by a most solemn Triduum, our precious Feast of November 27th brought universal joy and consolation. From the first announcement by our Most Honored Father, we made preparations for it with gladness of heart. The Feast was not only for the Community, but the pious laity came in uninterrupted bands to pray before the statue of our Immaculate Mother, who in her modest attitude, with her crown of brilliant stars, adorned with her luminous rays, reminded us forcibly of the blessed Sanctuary of the Mother-House. Above the altar, sparkling with lights and covered with lilies, the Immaculate Virgin was truly "all fair," irresistibly attracting all hearts, penetrating them with confidence and grateful love; hence, the chapel was too small to accommodate all who sought admission, especially at the time of service.

"On the 26th, the worthy and estimable pastor of the parish wished to preside at our Feast; he offered the holy Sacrifice, and in the evening, after solemn Vespers, he ascended the pulpit, and in a discourse full ofunction and of ardent love of Mary, he portrayed the inexhaustible treasure of mercy and graces which the Miraculous Medal contains, and what an "omnipotence" it is, above all, in the hands of the Children of St. Vincent: A solemn benediction crowned this happy day.

"On the morning of the 27th, at four o'clock, the statue of the holy Virgin was brilliantly illuminated, and seemed to smile more sweetly than ever on her daughters, who vied with one another in being the first to salute her; at a quarter past four, all the Community had assembled, and, simultaneously, without any previous intimation, as in response to a pressing impulse of the heart, the chant of the prayer: "O Mary, conceived without sin, pray for us who have recourse
to thee,” thrice fell from the lips of each one; this was frequently repeated during the day; and after evening prayers, the same precious invocation addressed to Mary, in the same filial and pious transport, closed this memorable and charming day. The first Mass of the Community was celebrated by our Rev. Visitor, Director of the Province, who in a practical and solid conference on the preceding day, had assisted us in our immediate preparation, giving us as an accomplished model, our Sister Catherine Labouré, the type of a true Daughter of Charity: humble, simple, obedient and mortified. All the Missionaries, as at St. Lazare’s, in Paris, came to unite with their Sisters at the solemn high Mass, to celebrate together the mercies of Mary and her tender love for the two families of St. Vincent. They did in like manner at the Vesper service, which was followed by a beautiful sermon appropriate to the occasion, after which Mgr. Archbishop of Turin, gave solemn benediction of the most Holy Sacrament.

“It is impossible to estimate the number of Medals and Brochures applied for, and distributed before and after these blessed days; we could with difficulty meet the demands from all points of the Province and beyond it.

“On the day of the Festival, November 27th, the merciful and potent influence of this precious Medal was made manifest to our eyes. Some leagues from Turin, her place of residence, a woman whose conscience had been in a deplorable state for many years, arrived at St. Saviour’s on the 26th, on a visit to one of her relatives employed in the hospital attached to the Central-House. The thought of putting her conscience in order was very far from her mind. But, the “Refuge of Sinners” awaited her coming, and had so disposed circumstances that this visit should coincide with these days of grace, for the journey had been in contemplation for weeks. A Sister having been informed of the sad
spiritual condition of this poor sinner, offered her a Medal, which she accepted more through complaisance than otherwise.

"Intending to return to her home the next day, she agreed, however, before leaving the house, to assist at the first Mass of November 27th: this was the moment which the Immaculate Mary had chosen to touch the heart of this wandering sheep... What did she say to her?... What sensation did she awaken?... This is her maternal secret and that of the happy convert! Howsoever it be, we saw her melt into tears during the holy Sacrifice, and, on leaving the chapel quite transformed, she said she would not return to her home yet, because she was resolved to make her peace with God by a good and sincere confession. In fact, she made it that very day, with all the marks of a true conversion. The next day she set out for her own country, but in dispositions quite different from those in which she left it. We have since received most consoling tidings of this woman, and we know it is her intention to come and spend some time with us, to strengthen herself in her good resolutions. Glory and honor to our Immaculate Mother and to her dear Medal!

"We should never finish, were we to narrate all the consoling and edifying details which almost all our houses of the Province of Piedmont give us, concerning the Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal; it has excited the greatest enthusiasm not only among the Children of St. Vincent, but also among the members of the clergy, especially the Rev. pastors who have graciously and zealously concurred in all localities, great and small, in celebrating this Triduum and Feast with all possible solemnity. On their side, the faithful of all classes of society have responded with the same pious ardor to the announcement of the Feast. In many places, the Triduum produced the effects of a Mission and
even surpassed them; chapels and churches were not ample enough to admit all the faithful; the men particularly were a subject of great edification by their assiduity in listening to the word of God, announcing, as it were, a new era of mercy inaugurated by Mary Immaculate and her Miraculous Medal. The frequenta­tion of the Sacraments was also everywhere most con­soling.

"Our supply of Medals was altogether insufficient; we were obliged to procure more. How many thousands of times with heart and lips was the beautiful invocation repeated: "O Mary, conceived without sin," etc.; even the little ones of the Asylum continually lisped it without any suggestion being made to them.

"It seemed as though Mary had just then appeared and promised these treasures of grace and benediction which all solicited with such confidence, and which, indeed, this good Mother so abundantly dispensed during these blessed days. Here, it was a poor woman dangerously ill; they gave her a Medal, and in her name burned a candle before the cherished statue of Mary Immaculate, and in less than an hour the woman was out of danger. Again, it was an Association of Children of Mary with scarcely any vitality in consequence of the want of a local Director. This need is now supplied, and a Director animated with the spirit of God, devotes himself zealously to sustain this dear Society.

"We regret the necessity of suppressing many edifying notes; but every narration is a hymn of praise and gratitude to Mary Immaculate, who seems to have disposed and prepared the hearts of all her children for this solemn Feast of the Manifestation of the Miraculous Medal; we are confident that she will also render these fruits lasting.

"A word of special gratitude is due to our worthy
Missionaries, who, in their respective localities, have displayed a zeal and a brotherly devotedness which greatly contributed to the consoling results of this Feast, the sweet remembrance of which will be forever enshrined in our hearts."

Such were the Feasts of the Province of Turin.

At Naples, the solemnities were worthy of this great city, in which from the beginning, the Miraculous Medal was held in the highest veneration.

We give the program of the Triduum: "Each day at ten o'clock, solemn Mass, celebrated on the first day by the Rev. Father Provincial, of the Company of Jesus; second day, by the Superior of the Fathers of the Oratory; the third day, by the Rev. Visitor of the Congregation of the Mission.—At half-past three o'clock, solemn Vespers, presided, the first day, by the Rev. Father Provincial of the Barnabites; the second day, by the Rev. Father Provincial of the Redemptorists; the third day, by the Superior of the Missionaries of the house of St. Nicholas Tolentino. After the Vespers there was a discourse, followed by the chant of the prayer taught by the Immaculate Virgin to the novice among the Daughters of Charity: "O Mary, conceived without sin, pray for us who have recourse to thee."—Benediction of the most Holy Sacrament was given on the first day, by the Rev. Father Provincial of the Theatins; the second day, by the Rev. Father Provincial of the Scolopi; the third day, after the Te Deum, by Mgr. Zezza, Bishop of Pouzzoles."

These Feasts being celebrated at the principal house of the Missionaries (Strada Vergini), attracted the people from all parts of the city, according to the statement of the journal La Liberta Cattolica:

"The sacred temple," says the journal, "was richly and sumptuously decorated. On the altar, a picture representing the Apparition of Mary Immaculate to Sister Catherine Labouré was exposed, and from the
ceiling was suspended an oval frame encasing the Miraculous Medal. From morning till night the faithful came to venerate the holy Virgin. A large number of priests, both regular and secular, there offered the holy Sacrifice and assisted at the offices. The Gregorian chant was executed by the Cathedral choir. The heads of divers religious Orders officiated in turn. In the evening, the beautiful church constructed in the last century according to the plan of the celebrated Vanvitelli, illumined by countless candelabra, presented a most imposing appearance.

"The closing of the Feasts was particularly solemn and impressive. A dense crowd from the remotest points of the city, attended the grand and magnificent ceremonies. The three orators, Rev. Father Vento, Rev. Father Merano, and the Rev. Canon Provitera in turn occupied the pulpit to the unanimous satisfaction of the audience. The solemn Masses and Vesper service executed in plain-chant, the Litany of the Blessed Virgin and the invocation: O Mary, conceived without sin, etc., were truly inspiring under the direction of the maestro Scalella; and the hymn of St. Ambrose entoned by Mgr. Zezza, Bishop of Pouzzoles, previous to the Benediction, was chanted with indescribable enthusiasm by thousands of voices."

The subjoined details from the Central-House of the Sisters at Naples, were addressed to our Most Honored Mother Lamertine:

"The chapel from the sanctuary recess was decorated with blue silk hangings, while streamers of the same color, alternating with white silk scarfs, fell in graceful festoons from the vaulted ceiling to the choir. This produced a mysterious and soothing effect, displaying in a more pure and dazzling light the statue of Mary Immaculate; and when the brightness of the lights, of the rays, and of the starry crown, cast their radiance on this mass of gold and azure, it seemed like a glimpse
of heaven. Bannerets on which were inscribed the words of the most holy Virgin to Sister Catherine, adorned each pillar, giving to the chapel an air of festivity and triumph.

On Sunday, at the hour in which the Children of Mary from our houses in Naples were to arrive to join the body of the Society, the weather which in the morning was rainy, cleared, the sun shone out in full splendor; the autumn temperature was delightful, and we are still enjoying it at Naples. At nine o’clock, the chapel was filled; these numerous Children of Mary reminded us of the beautiful assemblies at the Mother-House. After Mass, a moving instruction retraced the different apparitions of the Blessed Virgin to Sister Catherine; the children followed with emotion all the wonderful circumstances of this narration, to which they listened with the deepest attention. Then the procession moved through the corridors and the garden, which resounded with the chant of the Ave Maris Stella, repeated by hundreds of voices; a solemn Benediction followed the distribution of Medals and the little pamphlets of the Miraculous Medal, and closed at mid-day this pious and beautiful ceremony.—

At three o’clock solemn Vespers.

The next day, November 26th, there was an assembly at nine o’clock, of all the pupils of the school attached to the Central-House. All grades attended. In the centre of the nave Sister Helen had arranged her little battalion of the infant school; these poor children, numbering more than a hundred, in their little tulle coifs and white aprons over which was a Medal, suspended from a blue ribbon, seemed as a garland of little flowers expanding at the feet of the Immaculate Virgin whose symbolic colors they displayed. To preserve the child-like character of this reunion, the children were charged with the execution of the music, which, in its simplicity, was very sweet and
touching. The youthful audience then listened very attentively to the recital made by one of our worthy Missionaries, of the Apparition of the Miraculous Medal, of which each child carried home a little notice.—At three o’clock, first solemn Vespers of the Feast.

"On the 27th, at the Community Mass, three young Sisters had the happiness of making their holy vows; there was a general Communion of the young girls of the Normal school, and of the interne children. Priests came from early morn to say their Mass in our chapel; this was continued all the morning. In order that "our dear masters" should have their part in the honors and joys of this beautiful day, a great number of the poor of the section had been invited, and they came to receive a Medal and a loaf of bread. At ten o’clock, solemn pontifical Mass was celebrated by Mgr. Renzullo, Bishop of Nola, attended by a numerous clergy; the children had already yielded a portion of the space which had been reserved for them, in favor of the multitudes that arrived to participate in our Feast. But in the evening for Vespers, the chapel was much too small for the crowd which increased every moment; it was impossible to seat one more, and yet, gradually, every one sank into a place, and with admirable recollection assisted at this closing and edifying ceremony. After pontifical Vespers, chanted by Mgr. Renzullo, Bishop Cosenza ascended the pulpit and eloquently unfolded the authenticity of the miracle of the Manifestation of the Medal, the views of the Immaculate Mary in this Manifestation, and the favors of which the Miraculous Medal had been the instrument. His Eminence the Cardinal of Naples, who had promised a visit before the close of this beautiful day, arrived at the moment of Benediction, and took in the choir the place reserved for him.

"The altar was ablaze with lights, the rays which fell from the hands of Mary were most brilliant, her
starry crown most luminous, the statue of our Immaculate Mother, ravishing! The Blessed Sacrament was exposed; a numerous body of clergy surrounded it, and the devout chants united to sweet and religious music, lifted the soul to heaven.

"How gladly would our hearts have suspended the rapid flight of these delicious moments! we had still so many petitions to present—so many things to say!... But Jesus had blessed us—the lights were gradually extinguished, and we were compelled to withdraw, for there is no lasting joy on earth!... Let us hope that into every heart which had tasted these sweet and heavenly emotions, some of the maternal graces which Mary so abundantly diffused on this glorious day, had penetrated, and that all were able to repeat these words: "She did not speak, but I understood all on beholding her!"

"His Eminence was pleased to repair to our Community room, and gave a Medal to each Sister with a truly paternal benevolence. He appeared very happy in the midst of this little portion of his flock."

VI.

The Feasts in Spain.

The following letters give an account of the celebration of the Feast in Catholic Spain so proverbially prompt in rendering honor to the Immaculate Conception of Mary:


Madrid, December 1, 1894.

Most Honored Father,

Your blessing, if you please!

When we received your circular of September 21st of the present year, announcing the Feast of the Miraculous Medal, all exulted with joy. The perusal of this circular inflamed all hearts "more rapidly than a
spark, as the holy Scripture says, sets fire to the reed.” Consultations were held everywhere, invitations to orators sent out, orders for medals, pamphlets, pictures, etc., etc. Every where the same ardor, the same enthusiasm prevailed.

Father Arnaiz who was to set out for the new foundation of Las Palmas (Canaries), advanced his journey by three days, that he might be able to return in time to celebrate the Feast with us; his desire, however, was not realized. God be blessed in all and for all! But previous to his departure, this good Father regulated the solemnities to be celebrated in the Central-House of the Priests of the Mission, and in that of the Daughters of Charity in the Spanish Province.

We give an epitome of the same:

**HOUSE OF THE MISSIONARIES.**

The Feast was here celebrated with all possible solemnity, considering the narrow limits of our church, and the number of Seminarians and students of the Province. Under a white dais adorned with stars and brilliantly illuminated, stood the image of Mary, such as she is represented on the face of the Miraculous Medal. On the pedestal supporting the statue, the reverse of the Medal was represented: the altar covered with flowers and glittering with lights, was resplendent. At half-past five in the evening, prostrate at the feet of Mary were two hundred Missionaries who compose our household, each one imploring by fervent prayers, the grace he most needed. No harmonious echoes of canticles fell upon the ear, but the heart experienced the power of the Mother of goodness and mercy.

The first six days of the Novena being past, the solemn *Triduum* was commenced, during which the pious meditation was accompanied with most devout canticles, always in presence of the Blessed Sacrament. To these canticles and these expositions of the Blessed
Sacrament were united the prayers of our dear Seminarians supplicating their Mother to obtain for them the love of their vocation; students begging the grace of perseverance; Priests imploring the necessary strength to fulfill their respective obligations; Brothers seeking the salutary graces of faith, humility and charity.

Thus passed the 25th and 26th of November. On the 27th, solemn Mass was celebrated, and in the evening we had Vespers and Benediction of the Most Holy Sacrament.

As these solemnities were celebrated in our little church we could not give them all the publicity we desired; but they have left in our hearts the sweetest recollections.

CENTRAL-HOUSE OF THE DAUGHTERS OF CHARITY OF THE PROVINCE OF SPAIN.

If the enthusiasm was so great among the members of the Congregation in celebrating the Feast of the Apparition of the Immaculate Virgin to Sister Catherine Labouré, it was no less so among the Daughters of Charity of this Province, and among those who compose their household.

The Visitatrix immediately conceived the idea of having a handsome painting representing exactly the Apparition. For this purpose she engaged the services of an able artist, Signor Palmeroli, director of the national museum of Spain. She then invited His Highness, Mgr. Archbishop of Madrid-Alcalá, to officiate pontifically on November 27th, and his Lordship, the Bishop of Sion, to deliver the discourse on that day; (1) both accepted the invitation.

In Spain, we have the privilege of celebrating the

(1.) Mgr. James Cardona y Tur, titular Bishop of Sion, almoner general of the Spanish army, one of the most renowned orators of Spain.
Feast of the Immaculate Conception in blue; Father Valdivielso, the assistant, judged it expedient to ask our Procurator-General at Rome, if we could celebrate the Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal in the same color; he replied by telegram that we could do so: he had obtained this favor from Leo XIII, *vivæ vocis oraculo*.

On the 24th, 25th and 26th, we had a solemn *Triduum* in preparation for the great Feast of the 27th. But before speaking of this day, let us say a word about the decoration of the beautiful church of the Daughters of Charity.

In the place usually occupied by the statue of Mary Immaculate, a picture was substituted, representing the Manifestation of the most holy Virgin to Sister Catherine; it was in a gilt frame of elaborate finish. The painting was three metres in height, one metre 50 in breadth; it was a master-piece, representing exactly the Apparition which took place in the sanctuary of the Mother-House in Paris.

The silver flowers, the azure hangings, all concurred to endow with a splendor truly royal, the throne of Mary Immaculate.

On the 27th, at half-past eight in the morning, the church resounded with the harmonious strains of the royal march, and his Highness, Mgr., the Archbishop of Madrid-Alcalá, made his entrance, and commenced the celebration of the holy Sacrifice. The religious pathos of the plain-chant with organ accompaniment, was followed by the grave harmony of Bordese, *Kyrie*, and the *Gloria* of Gounod. At the offertory, we enjoyed the beauty of the *Ave Maria*, a well-known composition of the latter author. The execution of these selections left nothing to be desired.

We longed to hear the praises of Mary from the lips of the eloquent orator, Mgr. Cardona, nor were we disappointed in our expectations. We regret that we
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cannot here repeat his feeling accents. He had taken for his text these words: *Gratias agamus Domino Deo nostro, dignum et justum est.* “Let us give thanks to the Lord our God: it is meet and just to do so.”

He sketched with a bold hand the varied and multiplied Apparitions of God to men, commencing by that which is found on the first page of our sacred Books; he made an interesting narration of the Apparitions with which Noah, Abraham, Isaac, Jacob, Moses, etc., had been favored; he painted in glowing colors the Apparition by excellence, of the divine Word on his most exalted throne on earth, the arms of Mary, “and since this day,” he continued, “the Apparitions of the Mother alternate with those of the Son, as we see from all the pages of history, even to that day on which she appeared to the humble Daughter of Charity, Sister Catherine Labouré, and revealed to her this heavenly emblem, the Miraculous Medal.”

Towards four o’clock in the evening, solemn Compline was chanted, followed by Benediction of the most holy Sacrament. The Blessed Virgin was pleased to ordain that, at the moment of commencing the office, his Highness, the Bishop of Tarazona, should arrive, and in the natural goodness of his heart, he accepted the invitation to officiate. After closing the tabernacle, he addressed to the Sisters an eloquent discourse, in which he recommended to them the earnest practice of simplicity, humility, and the other virtues of their Institute.

Before the Rev. Fathers and the singers took their leave, Sister Visitatrix gave to each a precious souvenir of the Feast. At the door, two Sisters distributed Medals to all who passed, and the number, certainly, was not small.

Such, Most Honored Father, were the leading features in the Feast which we had the happiness of celebrating in the church of the Daughters of Charity in
the Spanish Province. It will leave an imperishable remembrance in the two families of St. Vincent who were there united at the feet of Mary, our Advocate and Protectress.

We have received from various houses a program of the ceremonies celebrated in each. We mention particularly that of Teruel, in which, to enhance the solemnity, the two families united, the Bishop officiating pontifically; that of St. John of Burgos, in which the Rev. Canon Metola delivered the sermon; that of the Bienfaisance of Alicant, in which a solemn Triduum was celebrated, and distinguished orators proclaimed the praises of the Immaculate Virgin; that of Carmona, etc.

In this capital of Spain solemn Triduums were held: at the Asile of the Sacred Heart of Jesus, in which the very learned Father Fita, S. J., portrayed the glories of Mary; at the Asile of Mercy, and at the general Hospital. Solemn offices were also celebrated in all the houses of the Daughters of Charity.

I might also describe the ceremonies performed in the chapel of the Daughters of Charity of Santa Isabel, the Central-House of the French Province, but an abler pen is required to render justice thereto.

Permit me, Most Honored Father, to unite my humble prayers with those which you offer to the most holy Virgin, and believe me always, in the love of our Lord and of Mary Immaculate,

Your affectionate and obedient Son,

Saturninus Janices,
I. S. C. M.
THE ANNALS.

The Feast at Santa Isabel.


MADRID, HOUSE OF SANTA ISABEL, December 7, 1894.

Most Honored Father,

Your blessing, if you please!

Spain professes a particular devotion to the Immaculate Conception, and every thing connected with this finds a ready echo in the hearts of the people. Our chapel was magnificently decorated for the Feast.

We ordered rays to complete our Virgin of the Miraculous Medal; and electric lights bathed in splendor our altar and the garland of roses which in an oval form encircled the statue. Above all, a perfume of piety and of love for the Most Holy Virgin permeated the chapel and refreshed the soul.

Our Children of Mary responded to the invitation, and came in great numbers during the four days, especially on the 27th; there were many Communions. The attendance would have been much larger, had the dimensions of the chapel permitted.

Each day we had solemn high Mass: The first day, our Rev. Father Director officiated. The Mass of Communion on Monday was celebrated by the Bishop of Madrid, who took us by amiable surprise, in addressing to us some words of congratulation on the object of the Feast, and distributed Medals to all present.

On the 27th, the Apostolic Nuncio was pleased to offer the holy Sacrifice. At this Mass, all our works were represented: the poor, the children of the schools, the children of Mary, the ladies of the committee; besides many other persons who were fortunate enough to gain admittance.

The Nuncio manifested a truly paternal benevolence;
he appeared happy in the midst of the family of St. Vincent, and before leaving, he commissioned Sister Visitatrix to present his regards to our Superiors.

On each of the four days, from half-past four in the evening, we had exposition of the Blessed Sacrament, the recitation of the chaplet, a sermon, and solemn Benediction.

The three discourses of the Triduum had been reserved for our devout and fervent chaplain, Father Saturninus Janices, a Missionary of the house of Barrio, Chambéry.

On the 27th, the sermon was delivered by our Rev. Pastor, who also celebrated the high Mass on this day. This good priest, so devoted to the Blessed Virgin, was most happy to exercise his zeal in honor of this Immaculate Mother. He exhorted us strongly to propagate the Miraculous Medal; on that very day we distributed nearly a thousand among the children of our schools, besides those which throughout the day, were presented to those who visited the chapel.

So great was the concourse, that many were obliged to retire without being able to gain admission.

In the interval of the holy offices, during these four days, the chaplet was recited without interruption, in the chapel.

We cannot doubt that the most holy Virgin regarded with complacency these testimonies of filial gratitude, and she will proportion her favors to the preparation made for these Feasts, which have left in our souls a heavenly perfume and a more earnest desire to make this Immaculate Mother better known and more ardently loved.

I shall conclude with a fact in honor of the Medal. Some time ago, the mother of one of our pupils, afflicted by the death of her child, cast herself from a window on the third floor, with the design of putting an end to her life; but the Medal which she wore pre-
served her from eternal death. She lived long enough to regain her consciousness; she openly acknowledged her wicked design, affirming that the Medal which she wore around her neck had preserved her from instant death, which would have been followed by eternal damnation.

Every day brings us tidings of some new mark of protection, which constantly increases confidence in this precious Medal.

Sister Visitatrix and Sister Econome present to you their filial respect, in union with her who has the honor to be in Jesus and Mary Immaculate, Most Honored Father,

Your most humble and obedient Daughter,

Sister Pinat,

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

VII.

The Feasts in Austria.

CENTRAL-HOUSE OF GRAZ.

We have received from Graz in Styria, the place of residence of the Visitor of the Missionaries, and that of the Visitatrix of the Sisters for the Province of Austria, the following edifying and interesting notice written by the Daughters of Charity:

"In our Province, as has certainly been done everywhere, we endeavored to celebrate the beautiful Feast of the Manifestation of the Miraculous Medal, as solemnly as possible; and in sentiments of the most lively gratitude towards the Blessed Virgin, we recall to mind the graces which she has vouchsafed to shed upon us and upon the whole world. Our two Central-Houses had their Triduum at the same time."
"The church of the Missionaries being always open to the public, our church was reserved for the Sisters; but those who desired to pray in our dear sanctuary, were admitted.

"The church of the Missionaries was beautifully adorned and brilliantly illuminated; garlands of vines encircled the pillars not only in the sanctuary, but in the body of the church, enwreathing the pictures bearing the inscription: "O Mary, conceived without sin, pray for us who have recourse to thee." On each side of the main altar the Medal was displayed in very large illuminated transparencies, producing a marvelous effect. More than two hundred candles burned in the sanctuary, independently of the illumination of the altars and the nave of the church. Above the communion railing arose a transparency forming a gothic arch, with the invocation: "O Mary, conceived without sin," etc. All the decorations tended to invite the faithful to invoke the most holy Virgin, in the words which she herself vouchsafed to teach us.

"Above the door of the church, a large cross, by means of gas fixtures, lighted up the streets as if at noon-day; it attracted the people, while at the same time the bells of our two churches solemnly pealed forth the great Feast.

"There was great enthusiasm among the people; the church was not large enough to contain the numbers that flocked from all parts to assist at the services and to celebrate the glories of the Immaculate Virgin.

"Masses were successive throughout the morning. At ten o'clock solemn pontifical Mass was celebrated these three days by a Mitred Prelate of the Chapter, Mgr., our Prince-Bishop, being in Jerusalem. The church was not empty during any portion of the day. Four o'clock in the afternoon, the faithful recited the chaplet aloud; at five o'clock there was a sermon."
"On the opening of the Feast, a Dominican Father spoke to the faithful of the import of the Feast of the Apparition of the holy Virgin to Sister Labouré, and he invited the assistants to wear the Medal with devotion and to piously recite the chaplet. The first day of the Triduum, a Rev. Franciscan Father related in glowing terms, the various Apparitions which form the subject of the Feast; and he concentrated the attention of his auditory especially on the Miraculous Medal, and the favors of which it has been the instrument. On Monday a Jesuit Father eloquently explained the picture of the Immaculate Virgin, as she is represented on the Medal, crushing the infernal serpent with her virginal foot, and diffusing abundant graces over the entire world. Finally, on the last day of the Triduum, the Rev. Director of the great Seminary explained to the faithful the symbols engraven on the reverse of the Medal, and which speak so clearly to the Christian heart;—the stars encircling the holy name of Mary, the two Sacred Hearts—all that is revealed to us on this side of the Medal was explained to the faithful in eloquent simplicity.

Solemn Benediction followed the sermon. On the last day we had pontifical Benediction, and the vault of the sacred edifice reverberated with the solemn and enthusiastic chant of the Te Deum. The good Brothers could not satisfy the piety of the faithful; the crowd pressed forward seeking Medals and the little Brochures of the Miraculous Medal.

THE DAUGHTERS OF CHARITY.

"In our dear church the Feast was perhaps less elaborate, but surely not less beautiful. The sanctuary and the pillars of the church were covered with garlands of laurel, and from one pillar to another, below the windows of the sanctuary, were suspended wreaths of lilies and roses. The Immaculate Virgin was on a
throne above the altar, surrounded by angels bearing the insignia of her royalty and of her Immaculate Virginity; her hands extended towards our land of exile, were garnished with magnificent rays which arrived from Paris just in time for the festive day. On either side a richly decorated scarf presented in large, distinct letters on a ground of gold and azure, the invocation: O Maria sine labe originali concepta intercede pro nobis, qui ad te confugimus. The altar was adorned with roses and lilies springing up from a verdant mound, and brilliantly illuminated; but what immeasurably enhanced the beauty of the scene, were two large lamps with reflectors which so well outlined the beautiful statue of the Immaculate Virgin and the chaste ornamentation, that we could with difficulty withdraw our gaze from it, and all hearts were deeply impressed. We were loath to quit the church; not only our Sisters, but persons of the world were much affected, many among them could not restrain their tears. One lady said: “I could make my confession here aloud;” and another: “It seems like heaven, as if the holy Virgin were living, she speaks to the heart.” A Rev. Jesuit Father, after praying a long time before the altar, said: “I would gladly spend my life in this church, it is so beautiful.” The Ladies of the Sacred Heart, being enclosed, sent one of their pupils to pray in our church, and commissioned her to give an exact description of all she saw. But this young lady said to these good Religious, that she was not capable of doing this, that it was like a heavenly Apparition, and the illumination was so marvellous and so mysterious, that the Blessed Virgin and the angels seemed to be endowed with life.

“Every morning at half-past five o’clock, we had solemn high Mass celebrated by our worthy Father Director; low Masses followed. At half-past two, our good Director gave us a beautiful instruction on our
dear Sister Labouré, and on the virtues which made her the privileged child of the Immaculate Virgin; he pointed out our obligation to imitate her in order to merit the special favors of this holy Mother. At three o'clock, solemn Benediction.

"Never did our Sisters sing with such enthusiasm as during these three blessed days; the high Mass, the Litany of the Blessed Virgin, the invocation: "O Mary, conceived without sin," etc.; the canticle sent from our dear Mother-House, which we translated—all was executed with such perfection, that we seemed to have a foretaste of heaven.

"The Missionaries, the Seminarians and Brothers, assisted as far as practicable, at all our solemnities; our Children of Mary, about one hundred and sixty in number, also attended robed in white; they had made a fervent preparation for this Festival. Our orphans and day scholars also strove to win the favor of our Lady by their prayers and little acts of virtue.

"A pleasant coincidence added to our joy on this festive occasion: The 27th of November was the eightieth anniversary of the birth and baptism of our dear and venerable Sister Visitatrix, Sister Brandis—and all hearts united in fervent prayer to the Immaculate Virgin, that the life of this dear Sister may be preserved for a long time. Oh! how easy it was to pray on these beautiful days of grace! We begged our Immaculate Mother to bless a hundred-fold our Most Honored Superiors, and our two families.

"Not only in the Central-House, but in all the establishments conducted by the Sisters, the Feast was celebrated with singular ardor and devotion. A very remarkable feature, almost everywhere, was the large number of persons who approached the holy Table on these days; many of them had not received the Sacraments for twenty or thirty years. A young physician of Graz, who was to pass his examination on one of the
days of the *Triduum*, and who was apprehensive of a failure, received a Medal from our Sisters, saying: "A Jew may even find favor with this!" (He, however, was not a Jew.) The next day he called at the hospital, radiant with joy; the Sisters asked him how he succeeded: "Brilliantly, brilliantly," he replied. Since this period, he holds his dear Medal in great reverence; he wears it on his watch-chain that all may see it.

"At Grosswardein, in Hungary, our Sisters in each of their four houses had a solemn *Triduum* and exposition of the Blessed Sacrament during that time, from six o'clock in the morning till the same hour in the evening. The Sister Servant of St. Vincent's school writes that the Coadjutor Bishop came himself every morning to expose the holy Sacrament. Masses without interruption followed until noon; at nine o'clock solemn high Mass was celebrated. More than three hundred Communions were given in this little chapel, which was not vacated all day,—the people praying aloud and singing canticles. On the 27th, at six o'clock in the evening, more than thirty priests, and all the Theologians of the Seminary, came to pay homage to the Immaculate Mary, and after the solemn Litany, the *Te Deum* was chanted with inexpressible enthusiasm.

"At the school of the Immaculate Conception, in the same city, the Feast was not less devoutly celebrated; the chapel could not contain the crowds that came to honor the Immaculate Virgin. Masses, at which there were many Communions, were offered throughout the morning. Many priests say that on no other occasion had they heard so many confessions as during these days of grace. The number of Medals distributed is incalculable.

"At Budapest, the capital of Hungary, the Feast was celebrated not only in all the chapels of the va-
rious establishments conducted by our Sisters, in which all their pupils and a great number of their patients approached the holy Sacraments, but, by order of the Bishop, in all the churches of this large city; a great number of the faithful received holy Communion. A young workwoman employed in a factory at Budapest came to ask of our Sisters eight hundred Medals, to distribute to all her co-laborers; our Sisters were deeply affected, and they cannot but feel that the Blessed Mother of God will preserve these young souls from the many dangers to which they are exposed.

"At Anina, in Hungary, where our Sisters have charge of a hospital for those engaged in mining, the Rev. Pastor was not able to announce the plenary indulgence until the eve of the Feast, as the permission from the Bishop did not reach him earlier. However, he notified the small number of persons present at Mass on Monday, and requested them to spread the information: two pious women had the charity to go from house to house announcing the Feast. From early morn, the church was filled; it was with difficulty that the Rev. Pastor and his Vicar satisfied all who wished to make their confession, in order to receive holy Communion. Never, say the Sisters, have we witnessed a more moving spectacle than on this Feast, celebrated in this humble locality.

"In many of the establishments under the care of our Sisters in Hungary, the Blessed Sacrament was exposed during the three days, or at least, on the day of the Feast. In the Diocese of Laibach, Mgr., the Prince-Bishop, had the kindness to offer the Missionaries and our Sisters the favor of having the Blessed Sacrament exposed.

"Our Sisters of Vienna write that they are unable to enumerate all the favors obtained during these days of Benediction, by their patients. We shall mention but one. A young man who unhappily had lived far
from God since early boyhood, although he had a very good and pious mother, was dangerously ill, death was rapidly approaching, but he would not hear of God or of religion. His poor mother having in vain tried every means in her power to inspire him with better sentiments, at last concealed a Miraculous Medal in his bed. All at once, the young man became quite excited, and said to his mother: "What have you put in my bed? I cannot find any rest." His mother sought to quiet him, without, however, saying what she had done. But being obliged to leave her son for a few moments, he rose from his bed, although extremely weak, and searching, he at length discovered the Medal. The young man was furious; he dragged himself to the door and threw the image of Mary into the yard, saying: "I have no use for these things." The holy Virgin so unworthily treated by this poor blinded creature, nevertheless, took pity on him, and by a miracle of mercy almost unheard of, the young man was suddenly completely changed; he asked his mother to send for a priest; he made his confession with the most lively sorrow, and died the following day fortified by all the rites of the holy Church.

"From many houses we have received the most interesting details of the celebration of this Feast; but as we fear to delay our report and to make the recital too extended, we beg our Most Honored Superiors to be pleased to accept this humble narration from their children of Austria."

VIII.

The Festivities in N. America. United States.

The following letter describes the solemnities held at Germantown, in the Archdiocese of Philadelphia, the residence of the Very Rev. Visitor of the Eastern Province of the United States of America:
St. Vincent's Seminary, Germantown, Phil'a.

Most Honored Father,

*Your blessing, if you please!*

Our hearts cordially welcomed the Circular in which you made known to us, the signal favor which the Sovereign Pontiff had granted to the *two families* of St. Vincent de Paul, when His Holiness permits us to celebrate the Feast of the Apparition of the Immaculate Virgin of the Miraculous Medal, so fraught with prodigies.

Well did it become us to celebrate with unwonted joy and gladness this new and beautiful Feast. Paramount among the motives urging us to do so, is the thought that we are children of the Catholic Church; moreover, instructed by the illustrious example of our Blessed Father, St. Vincent, we have always considered it a very sweet obligation, to honor the *Immaculate Conception* of the Mother of Jesus. There is, however, still another special motive, pressing the children of the Congregation here in the United States to solemnize this Feast with all possible magnificence; it is that our glorious country claims the protection of Mary, under the title of her *Immaculate Conception*.

Guided by his ardent love for our heavenly Queen, Very Rev. James McGill, Visitor of our Province, decided that there should be a solemn *Triduum* in honor of Our Lady of the Miraculous Medal; and in accordance with the desire expressed in your Circular, he also directed the "History of the Miraculous Medal," by Father Aladel, to be read by the Community. As might be expected, the perusal of this very interesting book, served to greatly increase our love for Mary Immaculate, towards whom our Holy Founder always evinced so tender a devotion. We need not add, that the narration of the miracles obtained through the Miraculous Medal became a new incentive to our faith and confidence, that we also, through the intercession of Mary Immaculate, might share in these marvellous favors.
Truly admirable, Most Honored Father, was the eagerness manifested by all in the preparation for our solemnities. On Tuesday preceding the Feast, a Conference was given, in which were pointed out the motives and the means to celebrate in a worthy manner, the coming Triduum. Moved thereto by his zeal for the glory of God and the honor of Mary, having also in view our spiritual interest, our Very Rev. Visitor, in his paternal way, drew our attention to the best manner in which this end might be attained.

During the three weeks' preparation for the Triduum, the Seminarians were indefatigable; it was evident that their hearts were in this labor of love. The whole house underwent a sort of renovation, the more worthily to do honor to the Rev. Prelates and clergymen who had promised to contribute by their presence, to the homage offered to Mary conceived without sin. Time, labor, expense, all were at the service of Mary Immaculate; neither our Visitor nor the other officers of the house, spared anything when there was question of rendering tribute to her. The most celebrated sacred orators of the Diocese of Philadelphia were invited to take part, that they might exhort the faithful to the love of Mary, instructing them at the same time, as to the most effectual means of testifying their devotion towards her. Two hundred invitations to the ecclesiastics of Philadelphia, and the neighboring Diocese of Trenton, were issued.

It is very remarkable, Most Honored Father, that the great veneration in which our Holy Founder is held here, gave occasion to several Communities and religious Orders to share, almost equally, the sentiments which filled the hearts of his own children of the Congregation. Therefore, it was a happy thought to have these venerable ecclesiastics participate in our Triduum. The perfect exactitude with which everything had been arranged, bespoke the true, filial love and
devotedness which should ever characterize the Sons of St. Vincent de Paul, towards Mary Immaculate.

The day so impatiently awaited, at length arrived. On their entrance, the faithful were charmed by the beauty of the chapel; and this was not surprising, so elegant were the decorations. Very high above the main altar a throne had been erected; here the students had placed a life-size statue of the Blessed Virgin. Surrounded by palms and beautiful flowers, the statue seemed almost to breathe, so real did it appear. Referring to our celebration, "The Catholic Times of Philadelphia, Dec. 1, 1894, published the following: "Never in the history of Germantown, was there so grand a solemnity, or such an outpouring of people from far and near. It was a most becoming tribute of love and thanksgiving to the Immaculate Mother of God.

"From the uppermost part of the apse, and hanging gracefully to the capitals of the pillars, were streamers of blue and white bunting, the two colors of the vesture worn by the Blessed Virgin, when she appeared to Sister Catherine. Resting on pedestals on each side of the sanctuary, were large and rich candelabra shedding over all a soft radiant light. The side altars were in keeping with the main altar. On the epistle side of the chapel, over the altar of the Guardian Angel, hung a superb picture of the Apparition, or Manifestation of the Immaculate Virgin of the Miraculous Medal. Besides being in itself a most attractive ornament, this superb picture served to explain the object of the festivities.

"Thousands of devout lovers of Mary knelt here, pouring forth most heartfelt thanksgiving to the Queen of Heaven, for having so favored the Children of St. Vincent de Paul, and in particular our age, in granting the Miraculous Medal, and in thus preparing the minds of the faithful for the reception of the Dogma of the Immaculate Conception. The splendor and im-
pressiveness of the ceremonies were in harmony with the Feast.”

The Triduum opened at half-past ten; the solemn Mass was celebrated by the Very Rev. Visitor. Illness preventing Rev. J. J. Talley, C. M., pastor of St. Vincent's Church, from preaching, he was replaced by Rev. P. B. Dumphy, one of our venerable Missionaries. Whilst he spoke, Most Honored Father, one might have imagined that Father Portail, Father Pilé, or some one of the first companions of our Holy Founder, had come to exhort his hearers to the love of Mary. At the solemn Vespers, the Psalms were chanted by the pupils of our Apostolic school, our Seminarians and students. Rev. William Kiaran, D. D., of the Archdiocese, delivered a sermon on the “Manifestation of the Miraculous Medal.” This great orator is distinguished not less by his virtue than by his powers of eloquence. Solemn Benediction closed this first day.


At length we hailed the dawn of November 27th, the glorious solemnity so ardently desired. The Daughters of Charity who from the outset of the Triduum, had hastened thither from their establishments in Philadelphia, came also joyfully on this day to render with us, homage to Mary Immaculate, and to honor the Apparition, with which their Sister Catherine Labouré had been favored;—she who was the privileged child of the Blessed Virgin.
Upwards of eighty members of the Rev. clergy of the Diocese had part in our festivities on this occasion. Among them we may mention, Rev. Father Dooley, S. J., the Superior of the Gesu, at Philadelphia, Rev. Father Driscoll, Provincial of the Augustinians, with several of his Confrères, a venerable Redemptorist, etc.

Monseigneur Ryan, Archbishop of Philadelphia; in his gracious condescension would himself preside at our solemnities. Arriving with his assistants before the hour appointed for high Mass, His Grace was conducted to the beautiful throne which had been prepared on the Gospel side of the sanctuary. The celebrant was Monseigneur McFaul, the newly-consecrated Bishop of Trenton. In this latter Diocese is situated our country-house, which was formerly the property of the exiled Joseph Bonaparte. Our choir rendered St. Joseph's Mass; undoubtedly the execution reflected honor upon our Professor, Mr. Maune, who had composed it for this festivity. The orator was Rev. James C. Monahan, a young, but most fervent priest, who seemed to possess the faculty of imparting to others his own tender devotion towards the Virgin Immaculate; hence, sweet tears flowed from the eyes of all who heard his eloquent praise of Mary conceived without sin.

After the pontifical Mass, a banquet was held. The guests thereat were the Bishops who had honored us with their presence, the Rev. Clergy who had participated in our celebration, and the members of the Congregation. The refectory was decorated with much taste and everything was in keeping with the Feast. Each guest found at his place a Miraculous Medal attached to a blue ribbon. At the conclusion of the repast, the Visitor, Very Rev. James McGill, rose to express his thanks to the Prelates and ecclesiastics who had come hither to honor Mary Immaculate. As usual, kind and benevolent remarks were blended with the
expression of his sincere appreciation. His Grace then rose and spoke of the object of the *Triduum*; he was pleased also to add these amiable words: It is now forty-one years since Father McGill and myself were ordained by Mgr. Kenrick, the venerable Archbishop of St. Louis; in this long period of time, I have never perceived any change in Father McGill; he is always the same: simple, zealous, self-sacrificing; a true Priest of Jesus Christ. The Archbishop also said that he was delighted to meet Very Rev. M. O'Callaghan, the representative of the Superior General. In turn, Father O'Callaghan, Fathers Dooley and Mac Evoy, an Augustinian Father, besides several members of the secular clergy, each made appropriate remarks. In taking leave of us, our guests felt constrained to say that, the Sons of St. Vincent de Paul, still preserve the simplicity and cordiality of their Blessed Father.

Very Rev. M. O'Callaghan presided at the solemn Vespers. At this closing exercise, as at all the preceding ones, the people of Germantown manifested in a striking manner their love and devotion towards Mary Immaculate. The sermon on the "Love of Mary for the Children of St. Vincent," was a grand effort of Rev. Joseph V. O'Connor of St. Clement's, Paschalville, one of the most renowned sacred orators in the United States. Could anything be more appropriate than thus to recall to our minds the immense debt of gratitude contracted by the two families towards the Immaculate Queen of Heaven? Following the sermon was the solemn Benediction of the Blessed Sacrament, at which Rev. Father O'Steefe charmed all who were present, by his exquisite rendition of the *Ave Verum*. The Te Deum terminated our solemn *Triduum* in honor of Our Lady of the Miraculous Medal.

So entirely in sympathy with our little Congregation, was the ardent devotion towards Mary, manifested by the Prelates and ecclesiastics who visited us,
and took part with us, also that evinced by the inhabitants of Germantown and the neighboring parishes, as to far exceed our most sanguine expectations. On each day of the Triduum numbers approached the Holy Table, and so great were the crowds assisting at the offices, that all could not find admittance to our spacious chapel. Our Procurator, Rev. Father Moore, distributed more than four thousand Miraculous Medals; and by the time this letter reaches you, I think that number will be doubled.

We hope, Most Honored Father, that this glorious Triduum in honor of the Apparition of the Immaculate Virgin to Sister Catherine Labouré, may draw down from Heaven, upon our two families dispersed throughout the world, as also upon the faithful, abundant blessings, not the least of which, we covet the protection and love of the Immaculate Mother of God.

I ask your blessing for this Eastern Province of the United States, and I beg you to believe me, etc.

ST. JOSEPH’S CENTRAL-HOUSE,
Emmitsburg, Maryland.

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

Urged by a holy eagerness to diffuse everywhere the joy with which his own heart was overflowing, Our Most Honored Father, Very Rev. A. Fiat, had in his Circular of Sept. 27th, hastened to invite the children of St. Vincent to rejoice, whilst uniting with him in humble thankfulness for the glad tidings he was about to communicate, viz: that, henceforth a new and precious privilege was secured to us by Our Holy Father, Leo XIII, in a formal recognition of the Manifestation
of the Immaculate Virgin of the Miraculous Medal; that, not only were the two families equally to participate in the glorious celebration, established in perpetuity for Nov. 27th, but that, moreover, on this solemn occasion, the Church had opened her treasures, thus presenting to the faithful the opportunity of being enriched with a Plenary Indulgence.

All were deeply impressed, and every heart thrilled with gratitude, not only whilst listening to the Brief of the Sovereign Pontiff, but also when the Successor of St. Vincent expressed his desire that a novena of Communions precede the Triduum; rejoicing, moreover, that on the Feast itself, as a crowning homage to the Virgin Immaculate, the Priests of the Mission, throughout the world, would offer the Mass of the new office in her honor in thanksgiving for all favors obtained for the two families, through this only Mother bequeathed us by our Holy Founder. Thus did the paternal goodness of Our Most Honored Father, anticipate the spontaneous outpouring of many hearts; for, as if by a single impulse, all united in the great holocaust of preparation, prayer, and praise, to be offered at the shrine of the Queen of Heaven, who had deigned so signally to favor our two beloved Communities. It was fitting that during our solemnities due prominence be accorded to the sacred traditions of that most favored chapel at the Mother House, in Paris. The Vision must be represented, and upon our ceremonies the Medal must set its seal, for this celestial symbol, so familiar, yet so cherished, speaks a mysterious language all its own, a language which it is given to even the humblest to comprehend.

The short interval glided by in one absorbing, enthusiastic interest, until the evening of the 24th, when a sweet peace and special blessing seemed to hover around St. Joseph’s Valley, strengthening and soothing hearts, in the happy consciousness that all things
were ready. The little oratory of the Academy was lovely in its delicate blue and white, as, stealing through the curtained windows, the twilight mingled its last rays with the lamps that shed their radiance around our Mother's image. In the community-room the beautiful statue scarcely has need of adornment, but an ingenious contrivance displayed a shower of rays falling from the hands and glittering amid the surrounding lights, while silvery moonbeans flashed from the illuminated crescent at Our Lady's feet.

In the Seminary everything is in perfect taste, from the snowy walls decorated with blue and white, to the almost majestic altar, shining in unwonted splendor to hail the solitary Privileged One in the grandeur of her Immaculate Conception. Blue, white, and gold blend in faultless arrangement. Around the globe upon which Mary stands, folds of softest azure and rose-tinted crape produce the dawn-blush, while from the sacred hands in dazzling brightness and profusion, glisten the wondrous rays, symbolizing the omnipotence of her intercession in behalf of sinners. The arch encircling the statue bears the Invocation: O Mary, conceived without sin. There are fragrant flowers, sweet carnations, graceful ferns, myriad lamps supported upon stands ornamented with vines laden with rich clusters of grapes in silver and gilt.

To the right of the altar, is a large picture representing our favored Sister on the night of July 19, 1830. The vision is enshrined within bouquets of gold and silver. Beneath it are these words, so replete with comfort for us all: Come, to the foot of this altar; there graces will be showered on you, and on all those who shall ask for them, rich or poor. Inscribed in letters of gold and appropriately mingled with the ornaments, were found the heavenly communications made by the holy Virgin to her enraptured child: These rays are the symbol of the graces that Our Blessed Lady obtains for those
who ask for them. There is one which belongs specially to the Province of the United States, and is therefore very dear to all our hearts, viz: A Community will come to unite itself with yours. I wish it; the good God will bless the union. Near the pedestal of St. Joseph's statue was the inscription: *Te Deum laudamus*, which seemed a response to another traced in gold near the statue of St. Vincent: *Laudate pueri Dominum!* A kneeling figure wearing the Seminary costume recalled to our minds our beloved Sister Catherine Labouré.

Our dear church was still more attractive. Folds and streamers of blue and white adorn the walls, festoon and fringe the pillars and arches, giving to all the finish of a delicate and beautiful fresco. Resting upon the eaves of the columns and extending the full length of the aisles, was a border of deep blue forming a background for the eighteen-inch type of gold inscribing the anthem of the Feast: *Tota pulchra es, Maria, et Macula non est in Te.* "Thou art all fair, O Mary, and there is no spot in Thee!"

The choir had chosen for its device: *Laudate Mariam* which in large silver letters enwreathed among the snowy and azure tints, proclaimed the request that no silent voice be found among the worshippers. Two excellent harpists harmonized perfectly with the grand, rich-toned organ. It would be difficult if not impossible to render full tribute to the music throughout the *Triduum*; whether we refer to the merits of the choir, or the superadded excellence of the fervent congregation, which, unable to resist the invitation mentioned above, had so delightfully swelled the concert of praise to be wafted to Heaven. All the selections were most judicious and happy, while ever and anon, burst forth the sweet, welcome strains of the dear Invocation: *O Maria, sine labe concepsta, ora pro nobis ad Te recur rentibus*. This was the irresistible refrain, and truly for its earnest supplication none other could supply.
We were reminded of the words of Mgr. Kenrick, the venerable Archbishop of Baltimore; he was accustomed to say when he had assisted at any ceremony in our church: "One would believe that the angelic choirs had come down, to mingle in the sacred strains of a melody sweeter and more religious, than may be heard elsewhere than at St. Joseph's Valley-Church!"

The sanctuary was in itself a gem of simplicity and elegance. Besides rare exotics, graceful smilax, and countless tapers, within the arches, stately, southern palms gently waved their branches to the slightest breeze that found its way into the holy Place. How appropriate seemed these palms as the symbol of victory!

In the tribunes appeared the fac-simile of the Miraculous Medal, within transparent gold-rimmed ovals, 65x50. On the Gospel side, our Immaculate Mother; encircling her in glittering tinsel: O Marie, conçue sans péché, etc. The reverse of the Medal was on the epistle side; the raised stars in silver, the monogram and cross surmounting, in glistening gold; but a special charm and grace seemed to issue from the glowing, crimson Hearts, thorn-wreathed and sword-pierced. The ovals were set within an ethereal, variegated network of fleecy clouds, indicating the heavenly origin of the Medal. Beneath each oval, a scarf of azure fringed with gold, bore the date: November 27, 1830.

For the first time the Cardinal's throne was erected in our sanctuary. The handsome stools, gilded cornice and crimson plush drapery, all combined to make this one of the most gracious objects the eye could rest upon. But the central figure was the large oil-painting given by Sister Chatard to the Seminary twenty years ago. This much-appreciated picture was placed in the niche above the tabernacle. Around the frame in gilt letters of German text, were the words revealing the cause of our festivity and joy: O Maria, sine labe concepta, etc. The position was most advan-
tageous; the successful artist had been so true to nature, and the lights were so happily disposed, that the effect was marvellously realistic. The eye and the heart could penetrate beyond the niche into the chapel of the Apparition, where our privileged Sister Catharine knelt in ecstasy, when to her eyes was vouchsafed the glorious Manifestation.

During the Triduum the Community Mass was offered each day, by our Director, Very Rev. R. A. Lennon, Priest of the Mission.

The commemorative services were begun Sunday morning, when Rev. Dr. Edw. P. Allen, President of Mt. St. Mary’s College, sang solemn High Mass. He was assisted by the following gentlemen, all of Mt. St. Mary’s Seminary: Rev. Mr. Clement Burger, deacon; Messrs. Francis Roth, sub-deacon, and Philip Gallagher, master of ceremonies. The sermon was delivered by Rev. Dr. E. F. X. McSweeney, Director of Mt. St. Mary’s Seminary.

The Rev. Dr., whose sister, a Daughter of Charity, died a few years ago, is the same who preached during the Triduum of Blessed J. G. Perboyre. We regret being unable to find space for the excellent sermon, from which are the subjoined Notes, with the exordium, wherein the orator salutes France, ever to be associated with the Apparition; the land privileged by the Queen of Heaven: “Once more it is France! Yes; it is beautiful France again! The last time I had the honor of addressing you here, it was of a Frenchman that I spoke. O fair, sunny France! Her charms have been acknowledged by the whole world. Tourists flock to her shores, and unless they linger within her capital longer than elsewhere, their journey does not seem complete. All nationalities honor her soil, and individuals regard her with so great admiration, that had not divine Providence ordained that their birthplace should be in another part of His dominion, they
would prefer that rather than any other country, "France should be their native land.

But what has France done and what is she going to do, that she is thus favored amongst all the nations of the earth? This is the question asked by the author of the History of the Miraculous Medal; and it is also the question that comes naturally to our mind. Whatever may be the designs of God upon this country so popular, so glorious, one thing is certain;—that, we are indebted to her Missionaries for the light of the Gospel. To France belong the immortal names of a Dubois, Bruté, Cheverus, Jogues, Breboeuff, Lallemand,—and where would the list end?

And those bands of noble women: the Ladies of the Sacred Heart and so many other Communities? They are known above, for here below their names were hidden by their Religious Consecration.

Although I express it in your presence, let me say that the great attraction France holds for me is, that it is the home of the Daughters of Charity. On the 19th of last July, I was in Paris, and I had the happiness of kneeling to offer my prayers at St. Lazare's, before the shrine containing the relics of St. Vincent de Paul,—that grand, large-hearted, magnificent man. I saw in the streets of Paris his children, the Daughters of Charity; here, one; there, two or several, among the poor, saluting one, speaking to another, giving assistance or consolation, as the case might demand; and all this in a manner so simple, so humble, so natural, so gracious! I marvel not that Mary should choose one of these humble Daughters of St. Vincent, as her messenger to the Church of God, to intimate to the Sovereign Pontiff, that the time had arrived for the definition of the dogma of her Immaculate Conception."
The Rev. Dr. then continued:

"MARY THE IMMACULATE MOTHER OF GOD."

"Dignare me laudare te, Virgo sacrata!"

"Da mihi virtutem contra hostes tuos."

"Five hundred and eighty years ago John Duns, surnamed Scotus, the pride of the Irish Church in the 14th century, and the founder of the famous Scotistic School of Philosophy, made use of these words before ascending the public cathedral in Paris to maintain the Immaculate Conception against its opponents. I would use a similar prayer now, intending to address you on the dogma and its history.

St. Augustine, who lived in the fifth century, when he speaks of original sin, says: "On account of the honor of the Lord, I do not mention Mary." And the Council of Trent quotes his words and says, that in its general decree, it does not mean to include Mary, the Mother of God, Blessed and Immaculate.

"Sedulius, a Christian poet of the time, says: "And as a soft rose rises from the midst of thorns, having no hurtful property, and more beauteous than the bush which produces it, thus the Sacred Virgin Mary springs from the race of Eve and removes the stain which she brought on us."

"The feast of the Immaculate Conception was celebrated in the Church from time immemorial, of which we have historical documents in the Greek Church from the fifth century, and in the Latin from the ninth. But the Church only celebrates what is holy; hence, she celebrates the death-day of the Saints, and the birthday of John the Baptist. Celebrating the Conception of Mary, she shows that she always held it for stainless: 'Thy Conception, O Virgin, foretold joy to the whole world.' Churches were dedicated in honor of the Conception for the same reason, and
on our own continent, the Cathedral of Quebec was in the year 1666, dedicated to the Immaculate Conception, as was the city of Conception in Chili before that.

God took Mary, as He took Adam, and bestowed on her the endowment of grace and justice to which, as Adam's child, she had no right; and, without any merit on her part, exempted her from the curse of the race. Mary was conceived, began to exist, without Original sin. She became, as Wordsworth beautifully puts it, that

Woman above all women glorified!
Our tainted nature's solitary boast:
Purer than foam on central ocean tost.
Brighter than Eastern skies at daybreak,
Strewn with fancied roses: than the unblemished moon,
When first her wane begins on Heaven's blue coast—
Her image falls to earth!

This is the Immaculate, Stainless Conception!

The Bishops of the United States chose the Immaculate Conception as our national Feast even before the dogma was proclaimed, and we are highly honored by the award of the Holy See, and should keep all days consecrated to the veneration of Our Blessed Mother, holy, and by our devotion to purity personified in Mary, show our detestation of Mormonism, free love, and sacrilegious divorce.

O woman, rejoice that your sex was chosen to repair what the other sex had ruined! Imitate the purity of Mary! Call on her for patronage and help! In the words revealed in the Apparition of the Immaculate Virgin which you are assembled to celebrate: 'O Mary, conceived without sin, pray for us who have recourse to thee!'

Solemn Vespers were sung in the evening with Rev.
Dr. Allen as celebrant; Messrs. Francis Roth and A. K. Gwynne, assistants, and Philip Gallagher, master of ceremonies.

On Monday, Nov. 26th, our Chaplain, the Rev. S. Lavezeri, Priest of the Mission, sang high Mass and officiated at Benediction in the evening. He could not assist at our opening or closing solemnities, as a solemn Triduum was held also at Emmitsburg, and he had remained there to assist the pastor, Rev. P. V. Kavanagh, Priest of the Mission, who took advantage of this occasion to organize in his parish, the Association of the Children of Mary, among the pupils of St. Euphemia's School in charge of our Sisters.

The pupils of the Academy had prepared for the Feast by a fervent novena, and all had received holy Communion. On the 25th, our Director, Very Rev. R. A. Lennon, had addressed the Children of Mary, in their own Oratory. A new impulse was given to the piety and zeal of the members when, after having had placed before them the striking picture of a worldly woman, they were presented with the more pleasing contrast of a true and faithful Child of Mary, who has always before her eyes, the Immaculate Virgin as her model. On Monday afternoon, this zealous Father gave a Conference to the Community assembled in the church: "I thought it might be well," he began, "to say a few words on the Feast of to-morrow, that we may the better prepare for it. We are commemorating the inexpressible favor shown by our Blessed Mother to the two families; the great and important thing done for us by Our Holy Father. It is very rarely that these visions, these apparitions, these manifestations are recognized by the Church; you know how seldom we hear of them either in your own Community or any other." We were then reminded that gratitude is an obligation for us, as well as fidelity to our Rules, our vows, lest we render ourselves unworthy of the favors,
already bestowed, and by our want of fervor, loss of the primitive spirit, deprive ourselves of the many graces and blessings still in reserve for our two Communities. We were recommended to examine ourselves, to look into our hearts to see if we are still in our first fervor, if our obedience is prompt and generous as Almighty God expects of us. To have an attachment to any duty or place, or to desire to have our own will, would be failing in generosity towards God. We were exhorted to do all in our power to prepare well for holy Communion, and when our Lord comes into our hearts, to ask fervently for all the graces of which we have need, and to pray, one for another.

Truly was the 27th a day of beautiful and precious memories to be embalmed in our hearts, and ever sweetly to be associated with the recurrence of the loved Feast.

Already had our great Cardinal given repeated proofs of his paternal affection and cordial interest in the children of St. Vincent, and now, notwithstanding the pressure of multiplied duties, he would not forego the privilege of taking part in our festivities. Having arrived on Monday evening, he celebrated pontifical Mass, having as deacons of honor, Rev. Drs. Allen and MacSweeney; as Archpriest, Very Rev. Robert A. Lennon, C. M., Director. All the other officers of the Mass were from Mt. St. Mary's Seminary.

During the service, how grand a spectacle our modest church presented! The sanctuary was thronged with priests and seminarians; the splendor of the ceremonies, the perfection of the sacred chant, the lights flashing from three large cylinders of amber and crystal lamps, the flower-laden altar glittering with gem-like tapers, the incense-clouded sanctuary, where the picture of the Apparition, altar, prelates,—seemed wrapped in a golden haze, all completed what appeared a beautiful dream, so like was it to what the mind may con-
ceive of Heaven. Rev. Father Thomas, rector of the Baltimore cathedral, had accompanied Cardinal Gibbons as the orator of this day. In a most eloquent discourse he mentioned the three Manifestations which the Church has recognized, the Rosary, the Scapular of Mt. Carmel, and that of the Miraculous Medal; he was pleased to observe that this last was specially precious as an evidence of the Immaculate Conception.

Being obliged to return at noon to Baltimore, His Eminence paid a momentary visit to the pupils of the academy, also to the assembled Community. With his accustomed benevolence he addressed us a few kind words: "I have only time to bless you, and to congratulate you on the beautiful Feast of the Miraculous Medal. This Feast, as was remarked by the orator of the day, although an occasion for rejoicing to the whole Church, is especially so for you." His Eminence then gave the blessing, and said as he turned to leave: "I know, my children, that you will pray for me."

Thousands of Medals were distributed, each visitor receiving this sweet souvenir.

Towards noon the following telegram brought us greeting from Mgr. the Archbishop of Cincinnati:

CINCINNATI (OHIO), Nov. 27, 1894.

"The Sisters and multitudes unite with me in thanks giving for the Medal. Recommend us to our Immaculate Mother."

"+ Wm. H. Elder."

Devout persons, including seminarians, professors and students from Mt. St. Mary's College and Seminary, also the inhabitants of the vicinity, continued during the afternoon to visit the church. There arrived also a pilgrimage from St. Euphemia's School, boys and girls wearing blue ribbons with Medal; they had been invested that morning as Children of Mary, by their pastor, Rev. P. V. Kavenagh, Priest of the Mission, a devoted servant of Mary Immaculate.
About sunset, solemn Vespers and Benediction sealed the celebration never to be effaced from our minds and hearts. Rev. Wm. L. O’Hara, Vice-President of Mt. St. Mary’s College, officiated. He was assisted by Messrs. Hassett, Gallagher, and McGovern. Very Rev. R. A. Lennon, C. M., being also in the sanctuary. As the last echo of the loved Invocation, O Maria, sine labe concepta, died away, we sighed that the sweet festive days were at an end, for we knew that such favors are rarely twice vouchsafed during our pilgrimage upon earth.

Borrowing and applying to ourselves the touching words of Rev. J. T. McDermott, D. D., Priest of the Mission, addressed on the Feast to our Sisters of St. Louis, Missouri, we may also say: “This is in very truth, our day—our day of holy, proud triumph. “What an honor to-day, to be an humble Daughter of “Charity! What glitter of gold, what associations “of earth, could raise us to the eminence of this hour? “This is a day of sacred thought, of deepest reflection; a day to draw nearer, and still nearer to the “source of Charity—God.”

May the Immaculate Virgin of the Miraculous Medal, according to her promise, be ever mindful of us, since she is the tender, loving Mother of the two families. May she plead, not alone for our needs, but still more, in the superabundance of her mercy, for all those to whose spiritual and corporal miseries we minister, as this is the mission confided to the Children of St. Vincent, by her divine Son.

From the still more distant land of South America we receive details of the eager and joyous preparations that were in progress for the Feast of November 27th: At Buenos Ayres a Triduum, pontifical Mass, procession, etc.; at Montevideo Mgr. the Bishop, was to preach on the solemnity; at San Juan, in consequence
of an earthquake, both seminary and church were unfit for habitation; all had sought refuge at the country-house, where it was intended that the Feast should be celebrated with all possible magnificence.

It is then a grand concert of prayers, of praise and thanksgiving ascending from every section of the globe to the Immaculate, merciful Virgin of the Miraculous Medal.
THE ANNALS.

FACULTY

OF CELEBRATING EACH YEAR THE FEAST OF THE MANIFESTATION
IN ANY CHURCH, AND FOR ALL PRIESTS TO SAY THERE
THE MASS PROPER OF THIS FEAST.

Nov. 12, 1894—In Perpetuity.

For the Congregation of the Mission
and the Daughters of Charity.

An Apostolic Indult of July 23rd of present year,
grants to the members of the Congregation of the Mis­sion, the faculty of celebrating each year, the Feast
of the Manifestation of the Immaculate Virgin Mary
through the holy Medal, called Miraculous Medal, Nov.
27th, under the double rite of second class with the
office and Mass proper as they have been approved.
But it sometimes happens that the members of said
Congregation, or the Daughters of Charity, have in their
residence a chapel too small or incomplete. Hence, the
Very Rev. Antony Fiat, Superior General of the Con­
gregation of the Mission and of the Daughters of Char­
ity, has addressed in their favor new petitions to Our
Holy Father, Pope Leo XIII, requesting him to grant
to said Missionaries and Daughters of Charity, the

CONGREGATIONIS MISSIONIS ET FILIARUM CHARITATIS.

Ex Apostolico Indulto diei 23 Julii hoc anno Congregationis Missio­
nis Alumnis concessum est, ut ab ipsis festum Manifestationis Immacu­
latæ Virginis Marie a Sacro Numismate, vulgo della Medaglia mi­
racolosa, quotannis die vigesima septima Novembris sub ritu duplici
secundae classis recolatur, cum Officio ac Missa propriis, rite approbatis.
Quum vero contingat, ut aliquibus locis memorati Alumnii vel Filiae
Charitatis Ecclesia suæ domui contigua haud satis ampla utantur, vel
careant omnino, Rmns. Dnus. Antonius Fiat, Moderator Generalis Con­
gregationis Missionis et Filiarum Charitatis, Sanctissimum Dominum
Nostrum Leonem Papam XIII iteratis precibus rogavit, ut ab iisdem
authorization to celebrate this Feast in any other church with the approbation of the Curate or respective Pastor. He solicits for all priests who will there offer the Holy Sacrifice, the faculty of saying the Mass proper, recently granted to the members of his Congregation.

Availing itself of the special faculties which it has received from His Holiness, the Sacred Congregation of Rites has deigned to grant the favor as it was petitioned for, according to the rubrics. All things to the contrary notwithstanding.

This Nov. 12, 1894.

For the most Eminent and most Reverend Card. Prefect Aloisa Masella,

CARDINAL L. M. PAROCCHI.

For the R. P. D. Louis Tripepi, Secretary.

ANTOINE SARDI, pro-Secretary.


Pro Emo. et Rmo. Dno. Card. C. Aloisi-Masella Praefecto,

L. M. Card. PAROCCHI.

Pro R. P. D. Aloisio Tripepi, secretario.

ANTONIUS SARDI, substitutus.
FACULTY

OF TRANSFERRING TO ANOTHER FREE DAY FOLLOWING, THE FEAST
OF THE MANIFESTATION.

Nov. 12, 1894—In Perpetuity.

For the Congregation of the Mission.

To favor more and more veneration and piety towards
the Immaculate Virgin Mother of God, who has deigned
to manifest herself through the holy Medal, called Mir­
caculous Medal, at the same time to secure the greatest
spiritual good of the faithful of Christ, the Very Rev.
Antony Fiat, Superior General of the Congregation of
the Mission, has addressed to His Holiness, Pope Leo
XIII, most humble petitions to obtain that the external
solemnity of the Feast of the Manifestation might be
transferred to any day, preceding or following Nov. 27th,
with faculty of celebrating all the Masses conformably
to the Feast. The members of the Congregation of the
Mission and the Daughters of Charity might thus in
places where they may judge it most expedient, cele­
brate this Feast on another day with the approbation
of the Rt. Rev. Ordinary in public oratories, proper or
foreign to the Congregation.

CONGREGATIONIS MISSIONIS.

Quo cultus et pietas erga Immaculatam Virginem Deiparam a
Manifestatione Sacri ipsius Numismatis, vulgo la Medaglia miraco­
losa, magis magisque foveatur, et majori Christifidelibus spirituali
bono consulatur, Rmvs. D. Antonius Fiat, Moderator Generalis Con­
gregationis Missionis, Sanctissimum Dominum Nostrum Leonem
Papam XIII, humillimis precibus exoravit, ut extrinseca solemnitas
ejusdem Manifestationis tum ab Alumnis ipsiusmet Congregationis,
tum a Filiabus Caritatis, in Ecclesiis, sive publicis, sive propriis, sive
aliorum, de Rmi. Ordinarii consensu, Oratorii, ubi opportunius
videbitur pro locorum adjunctis, institui valeat aliqua die vigesimam
septimam Novembris subseqentem vel antecedente, facta potestate
Missas omnes celebrandi proprias de eodem festo.
The Sacred Congregation of Rites using the faculties with which His Holiness had specially endowed it, has deigned to grant these petitions and permit the transfer of the solemnity to a day following but not preceding the Feast; with exception, however, of the solemn Mass, doubles of the first-class, Sundays entitled to the privilege of first-class, or the Feasts of the Mother of God; and for the low Mass, doubles of the second-class, or Sundays entitled to the privilege of second-class. The conventional or parish Mass corresponding to the office of the day, shall never be omitted in places where there is an obligation to celebrate it (1.) All things must be conformed to the rubrics. This decree valid, all things to the contrary notwithstanding.

This Nov. 12, 1894.

For the most Eminent and most Reverend Card. Prefect Aloisa Masella,

CARDINAL L. M. PAROCCHI.

For the R. P. D. Louis Tripepi, Secretary.

ANTOINE SARDI, pro-Secretary.

Sacra porro Rituum Congregatio, utendo facultatibus ab eodem Sanctissimo Domino Nostro sibi specialiter tributis, ita precibus benigne annuit, ut expetita solemnitas peragi valeat una e subsequentibus diebus minime festum ipsum antecedentibus; dummodo non occurrat Duplex primae classis vel Dominica privilegiata primae classis, aut aliquod festum Deiparae quoad Missam solennem, et Duplex etiam aut Dominica privilegiata secundae classis, quoad Missas lectas, Missa quoque Conventuali, vel Parochiali officio diei respondent non omissa, ubi eam celebrandi onus adsit: servatis Rubricis. Contrariis non obstantibus quibuscumque. Die 12 Novembris 1894.

Pro Emo. et Rmo. Dno. Card. C. Aloisi-Masella praefecto, L. M. Card, PAROCCHI.

Pro R. P. D. Aloisio Tripepi, serventario,

ANTONIUS SARDI, substitutus.

(1.) This special obligation exists only for the chapters or for some religious Orders charged with parishes.—Note of the Annals.
Allocution Pronounced by His Eminence, Cardinal Bourret, Bishop of Rodez, at the Mother House of the Priests of the Mission at Paris.

Nov. 7, 1894.

The Feast of Blessed John Gabriel Perboyre was celebrated with the usual solemnities at the Mother House in Paris. His Eminence, Cardinal Bourret, graciously accepted the invitation to officiate pontifically on the occasion.

The memory of the holy examples given by the glorious Martyr to his Brethren in that very House, the presence of his holy relics reposing under the marble altar dedicated to his honor, the Canticles of the Church proclaiming the glory of him who was personally known to many whose lips now extol his virtues, all combined to fill that devout multitude with deepest emotion.

His Eminence, Cardinal Bourret, to the intense delight of his vast audience, conveyed the impressions and teachings of the solemnity in an improvised address, most paternal and eloquent, which we are happily able to quote almost verbatim.

My Fathers, Sisters and Sons:

I am on familiar footing here and, I consider it an honor to express my gratitude for the priestly hospitality of which I am the recipient.

In compliance with the wishes of your Very Reverend Superior, to whom I have, all but, vowed obedience, I propose to address a few words to you. I shall make no attempt at rhetorical display, but communicate to you my thoughts, simple and unadorned.
Three years ago, at Cahors, a Triduum was celebrated in honor of Blessed John Gabriel Perboyre. It devolved on me to make the first address, which is termed the Invitatory or Exordium; to-day, I am present to pronounce the peroration. Allow me to explain myself. When in the course of your Apostolic labors you preach a fine sermon, by which I do not imply a studied oration, which is nothing uncommon; but an instruction on the Gospel, you summarize in your conclusion, practical counsels, as the immediate fruit of your teachings: by so doing, and you should never omit it, you deliver the peroration. The following is mine: these are my practical counsels:

To-day, we recount the virtues, the glory, the martyrdom of Blessed John Gabriel Perboyre. What shall I say to you? That you should imitate him? “Yes!” In his life? “Yes!” And in all that is most beautiful and glorious in his martyrdom? “Assuredly!” And to all here present, I must say: “Revd. Fathers and you, my Sisters, are, without exception, called to the honor, the grace, the inappreciable favor of martyrdom.” In what way? “You, my dear Sons, study theology—that Sacred Science is studied elsewhere. In Germany, Doctors of Divinity add one other to the four marks of the true Church. This I learned from Monseigneur Freppel, formerly my fellow-student,—thoroughly well-versed in the German Theological School. German theologians agree in discerning a fifth mark to the true Church. It is the testimony of Blood perpetually shed by her children for the faith. Yes! the true Church, to the exclusion of all others, bears that fifth mark on her brow. And you, Sons and Daughters of St. Vincent de Paul, are all called to martyrdom.”

In the first place, let us accept the word in its literal sense.

Many among you, my children, are, perhaps, marked,
predestined by Providence for the grand and glorious conflict. Not the majority, I do hope; without, however, anticipating regrets, should it prove otherwise, for "the blood of martyrs is the seed of the Church."

But, let us extend, without forcing, the term martyrdom. Martyrdom signifies testimony, confirmation, profession; and, if it extend to the effusion of one's blood, the sacrifice of life itself, it cannot be exceeded.

Gentlemen, we do not give this matter due consideration. There are many ways of sacrificing life.

Behold that young Sister who, in the ardor and buoyancy of her twenty summers, hastes, joyfully, to the burning zone of Africa! When, after a few years, she falls a victim to duty, has she not sacrificed her heart's best blood? Is she not a martyr?

And, that other Sister who is sent to a hospital, rife with the germs of typhoid fever, small-pox or diphtheria, and there lays down her life. Is not she a martyr?

What says the Gospel? He that gives his life, gives the strongest testimony of love. "Majorem dilectionem nemo habet." I hesitate not to assert that there may be more merit in accepting such a death, than in having the heart pierced with the sharp, fleet arrow that speeds the soul, at one bound, from time to eternity!

And you, my children, wheresoever you may be sent, be it America, or Africa, or exposed to the inclemencies of a fatal clime to confront the sun's rays on burning sands, or the chill blasts of icy mountains, and thus surrender life, shall any one dare deny you the honor of martyrdom? This is giving one's life. Therefore, without exaggeration, let us cling to that which is to our advantage: Majorem dilectionem nemo habet.

Among you, my children and Sisters, many will render this testimony, to our glory and your consolation: and, whilst men, here below, shall consider you in the light of Apostles and Christian Virgins, angels will have ushered you into the martyrs' ranks.
I go still further and declare that, in the opinion of the Holy Fathers, martyrdom does not require so much. The acceptance of God's will at the moment of death in yielding up into His hands the life received from Him; perfect acquiescence in His call to render up our soul into His keeping, suffices to secure to us the crown of martyrdom. And to this martyrdom all Christians are called. St. Teresa, in this respect, according to many, merits the title of martyr.

To this, I ally another martyrdom which, if not so literal in its application as the former (for I consider that every species of martyrdom to which I have already referred may be taken in a literal sense), bears to it many traits of resemblance and analogy.

I allude to that moral martyrdom which extends to us all, more or less, under some one of its myriad forms. Martyrdom of the intellect, martyrdom of the heart, martyrdom of the will; of that martyrdom that redounds to our honor, if it be courageously accepted; but, which crushes us, if nature prove stronger than grace.

In the first place, martyrdom of the intellect, or understanding tormented by fears and scruples and anguish. A martyrdom so terrible, that only they who have experienced it can ever understand all its bitterness. Martyrdom of a mind obscured by doubt—not here—but elsewhere. A martyrdom so terrible that we must trample under foot our rebellious intellect.

Martyrdom of the heart! Ah! You have all experienced it. To make a stepping-stone of the Mother's heart to reach the Tabernacle; to trample under foot all that is dearest to attain the Cross!

Martyrdom of aridities, of desolations in which the heart is ground down in the mortar of trials with a pestle which is hard indeed!

Ah! in that martyrdom, let us take our bruised and broken heart, let us present it to the divine Master and...
say to Him: "Lord, my heart is wounded; but, it is Thine! I broke it to keep it for Thee! For Thee, I destroyed its life. Thou only canst reanimate it!"

There is also the martyrdom of the will. It is hard to submit to a rule, though we have desired and sought to subject ourselves to it. What a martyrdom of self-sacrifice there is in submitting to that which is painful and repugnant. In this struggle we discern souls that are strong and generous. It is easy to subject intellect, heart and will during the period spent in the novitiate,—but, we must carefully guard against resuming by degrees, that which we relinquished in the fervor of first assuming the livery of our vocation, and on the day of our profession.

Behold the grand vistas that Christianity opens to our gaze, this day, in the life-lesson of Blessed Perboyre! Beautiful pictures! Ravishing spectacles! Let us profit by them and place ourselves in these holy dispositions. Since we cannot claim the palm of martyrdom and, it is the aim of our lives, let us tend to it with all our energy.

Our divine Lord became truly our Redeemer only when He was raised aloft on the Cross, there to give up life and blood!

He is our God on Thabor, in the Tabernacle, at the last Supper. But, for our redemption, He ascended, Calvary's Steep and was nailed to the Cross!

In conclusion, therefore, let us contemplate the Cross and beg for the spirit of Sacrifice. Let the Cross be the mirror by which we shall strive to attain some resemblance to Jesus Crucified.

Children of Martyrs! Ah! place no limit to your generosity and devotedness, that you may, one day, participate in the glory of him whose victory we this day celebrate.
Visit Paid by the Priests of the Pilgrimage of Albi to the Relics of St. Vincent de Paul.

In an account given of a pilgrimage organized in the Diocese of Albi to visit the Church of the Sacred Heart at Montmartre, we read the following details: (Albia apostolica, Supplement 2nd year, page 3.)

The organization of a pilgrimage from Albi to Montmartre, was a novel undertaking, and we were somewhat doubtful of results. Its success, however, far surpassed our anticipations.

The direct aim of our pilgrimage was the Sanctuary of Montmartre; but, it was not our sole object.

September 24 was the date of our arrival in Paris. We visited the Martyrs' Hall at the Seminary of Foreign Missions. Our keen interest and deep emotion cannot be expressed.

We reluctantly curtailed our first visit, to hasten to the Chapel of the Priests of the Mission, who had invited us to attend Benediction of the Blessed Sacrament in their chapel.

The Reverend Fathers greeted us most cordially and invited us, at once, to visit the Relics of Blessed Perboyre and opened to our veneration the shrine of St. Vincent de Paul.

Being members of the clergy of Albi who enjoy the special honor of being under the patronage of St. Vincent de Paul and of being trained to a priestly life by the Priests of the Mission whose congregation he founded, we could not leave Paris without placing ourselves anew under the protection of that great Saint and invoking him in that chapel where rest his venerated remains.

"We were conscious of being in the right place, as we knelt within that Holy Sanctuary over whose altar is to be seen the shrine of our glorious Patron. Our joy found expression when we mingled our voices in the hymn proper to his feast; and, as we pressed our lips
to his relics, in our hearts, we renewed the vows of our
priesthood and then, prostrate before the Altar, received
the Benediction of the Adorable Sacrament."

PRIME-COMBE.

Letter of Rev. M. Dillies, Priest of the Mission, to Very Rev. A. Fiat,
Superior-General.

PRIME-COMBE, Nov. 7, 1894.

Most Honored Father,

Your blessing, if you please!

Knowing the deep interest you entertain for all St. Vincent's inspired works, I venture to give you an
account of our last retreat for working-men, in which
we were engaged for three days, October 26, 27, 28, at
the feet of Our Lady of Prime-Combe; that you may
unite with us in thanking God for the graces vouch­safed to all.

Eighty-four working-men from Nimes, Montpellier,
Alais, Grand-Combe and the rural districts of two
dioceses, participated in this retreat. The zeal of
the Daughters of Charity had its share in bringing
about these happy results. We feared, at the opening
of this good work, that the working classes of the
South would show little inclination for these retreats.
But, experience has taught us that these devotional
exercises are perfectly congenial to the South.

You would have admired, most honored father, the
evidences of simple, entire obedience and the good
will of those worthy men.

We kept them engaged the whole day long at exer­cises which they found most varied and interesting.
Five instructions daily, conferences with glossaries,
Mass, chaplet, Way of the Cross, examens of conscience under our direction.

Some of them remarked: "We have not time to feel tired!" Their recollection in the refectory was most remarkable. They listened with rapt attention to the reading of Monseigneur de Ségur's work: "Answers to objections against Religion."

Among the eighty-four in retreat, several had attended in preceding years. We constituted them angels of the new-comers. The last night that they spent at our Lady's at Prime-Combe, several, at their own earnest request, passed it in adoration before the Blessed Sacrament. The Communion was admirable. One of the, number said: "This is my fiftieth!" Poor man! fifty years had elapsed since his last Communion.

One fact affords me inexpressible delight. The Rev. Pastors assure me that these retreats have wrought positive miracles among some of their parishioners and, that many, who have made them, are Apostles in the parish by their edifying example.

I cannot fail to assure you, Most Honored Father, that our confrères realize the good that is effected by these retreats. They are deeply interested in the work and lend me their faithful assistance.

This year, we have preached eight retreats.

Last week, we closed the season of retreats and pilgrimages in a very interesting manner.

The members of the St. Vincent de Paul's Conferences, throughout the diocese, held a general assembly before the Altar of the Immaculate Virgin. It filled my soul with joy.

May we add a few sheaves to the abundant harvest which the Congregation hopes to present to our divine Lord.

Accept, Most Honored Father, the assurance of my filial regard,

L. DILLIES,

U. p. o. t. c. o. t. m.
LETTER OF SISTER PETIT, DAUGHTER OF CHARITY, TO VERY REV.
A. FIAT, SUPERIOR-GENERAL.

Graces Attributed to the Agency of the Miraculous Medal.

HOSPITAL OF MONT DE MARSAN.

Nov. 29, 1894.

Very Rev. Most Honored Father,

Your blessing, if you please!

No longer can I defer sharing our joy with you. The Lord, through His divine Mother, has vouchsafed to visit our hospital with a manifestation of His power. A child of Mary, for eight years an invalid; during six years confined to her bed and, unable to take any nutriment but milk, was restored instantaneously, Tuesday, November 27, at noonday, and, enabled to resume at once her ordinary life. She arose, walked, and partook of solid food. She will, very soon, write to you herself. Science may not admit that the recovery has been brought about by supernatural means. But what had human science to do with it?

The archpriest, like the patient and myself, regards the happy change as a supernatural effect. He recommends us to be prudent, but invites us to make a Novena of thanksgiving with himself and the children of Mary of whom he is Director.

Some public journals have already published the fact.

I might, Most Honored Father, relate the circumstances of two conversions, likewise effected through the agency of the Medal. Two consumptive patients in our hospital were about to die, but neither desired to be reconciled to God. One of them gave us considerable annoyance last year. After spending a month in our hospital, he left, and, in about one month he returned. But his dispositions were not more favorable. He was employed as type-writer in a news office that
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bore a bad reputation. Last week, our chaplain offered him a Miraculous Medal which he accepted merely through civility. Two days later he applied to the physician for permission to return to his home. We were all much grieved, for he was evidently nearing his end.

The eve of his departure, at 8 o'clock in the evening, he sent for the chaplain and desired to go to confession before leaving us. The next morning he communicated in excellent dispositions, and departed. Four days later he was carried to the grave.

Believe me, Most Honored Father, in the love of our Lord and His Immaculate Mother,

Your respectful and obedient daughter,

SISTER PETIT,

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

PROVINCE OF AUSTRIA.


DEATH OF REV. JAMES HORVAT, PRIEST OF THE MISSION. HIS VIRTUES.

ZILLI, September 1st, 1894.

Very Rev. Most Honored Father,

Your blessing, if you please!

I have long waited for a confrère more competent than myself to publish in the Annals, in conformity to St. Vincent's teachings, a short account to perpetuate the memory of a missionary who deserved so well of the Congregation, and whom our Holy Father, Leo XIII, and Bishops, clergy and people have so highly
eulogized. I refer to our very worthy Superior, Father James Horvat. It is as his confidential friend and a member of the establishment at Zilli that I send you these few details for general edification.

Summoned by telegram, I arrived from our distant Mission at 4.30 A.M. and I beheld, as did many others, around Mount St. Joseph, a vast number of lights, that greatly astonished us. The Very Rev. Abbé of the place said to me: "Those are souls saved by our dear deceased that have come to meet him."

On the ninth of March, 1891, at 9 o'clock, Wednesday morning, a day dedicated to Saint Joseph, for whom Father Horvat entertained remarkable devotion, thousands of people, in deep sorrow, hastened with chaplets and other articles of devotion to view the remains and touch, with them, their beads, &c. Our dear confrère looked twenty years younger, and a smile rested on his lips.

At 9.30', the Very Rev. Mitred-Abbot of the place, arrived with a large escort, and blessed the remains which had been carried to the church, and around which glowed a multitude of lighted candles.

Then he ascended the pulpit and pronounced the eulogy of the lamented deceased. The following is an extract of his discourse:

"Omnibus Omnia factus sum, ut omnes Christo lucrifaciam." "I made myself all to all to gain all to Christ Jesus!" There is but one voice throughout our city: A saint lies dead at Mount St. Joseph’s! Father Jacob! That is to say: Father James Horvat. Every one knew him and called him Gospod Jacob instead of the Superior.

Father James Horvat was born in the town of St. Lawrence (in Slavic tongue, Goriceah), July 3d, 1811. Seven dioceses could claim acquaintance with that venerable man; so zealous, so ascetic, yet so kind and cheerful! That man who, notwithstanding his eighty...
years, had no silver threads amid his raven locks, and whose energy had not waned. Is there one among you who has not heard him preach, often many times a day? You have seen him kneeling, absorbed in prayer, in presence of the Blessed Sacrament before and after confessions,—and every one, strange to say, whether priest or layman, desired to make a general confession to that holy Missionary, so patient, so mortified, so mild. From his early childhood, he had been taught, by a pious mother, the lesson of suffering in silence in union with Christ Jesus. Tace et patere cum Christo.

Throughout our diocess there was not to be found another priest who remained in the confessional from morning until night, like our lamented Father Horvat.

And all of us, priests of this diocess, owe a great debt of gratitude to the Very Rev. Superior, Father Horvat—each one of us found in him a sincere friend, an excellent confessor and a prudent adviser even in diocesan affairs. And you, his faithful flock, whose spiritual hunger he so often satisfied by his exemplary life, and the preaching of God’s word. This gratitude should be shared by the Priests of the Mission and the Daughters of Charity throughout the diocese; throughout Austria.

The venerated Fathers Horvat and Klaischer, both of Slavic origin, entered the novitiate at Paris together, and together returned to Austria. The Bishop of Lavant extended to both a cordial welcome September 7, 1852, in St. Joseph’s House at Zilli. His Eminence, Monseigneur Slomsek, when presenting them, urged them to labor in the Lord’s vineyard against infidelity, indifference, &c., in hospitals and other places. Ah! how many Missions, how many spiritual Retreats were preached by Father Horvat; and that, at an advanced age, up to his last illness! Think of it! Twenty-nine thousand Communions were annually made in St.
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Joseph's Church. And we need not wonder that our Holy Father, Leo XIII, informed of his virtues, by Cardinal Ledochowski sent him, on the occasion of his feast, a congratulatory letter; and granted him and, all present, a Plenary Indulgence.

How edifying was the close of his life! He said Mass up to the day of his death, and, even on that day, recited his Office.

 Twice, during his last night on earth, he said to the priest and the brother who watched beside him: "To­mor­row, at nine o'clock! Go now and take some rest!" Seeing that they were unwilling to leave him, he re­peated with a smile: "To­mor­row, at 9 o'clock!" At 5 o'clock in the morning, he said to the priest: "My dear confrère, go now, and offer the Holy Sacrifice, then come and administer the last Sacraments to me."

 Just before receiving them, he said, in a voice full of emotion: "At this solemn moment, when I am about to appear before my Lord and my God, I thank our venerable confrères, priests and our coadjutor brothers for the charity they have shown me. Let us persevere in love for Jesus and for one another. Soon shall we meet and be reunited in Him forever!

 Just before nine o'clock, he made a great sign of the cross, then taking up his cross of the vows, he closed his lips and eyes, and the soul of Father Horvat had fled this world for Heaven!

 Cruel death! What hast thou done? Why didst thou cut the thread of so precious a life? Why extinguish so bright a luminary? Why didst thou still the throbbings of that heart that beat but for God's love and charity for his neighbor!

 Weep! Diocese of Lavant, that hast lost so faithful a laborer! Weep! Missionaries who have lost so kind a Father and excellent a confrère. Weep, Province of the Missionaries of Austria, thy Founder is no more! Weep, O ye poor, ye widows and orphans! He who

https://via.library.depaul.edu/annals_en/vol2/iss1/1
sustained and protected you, is going down to the grave! Jesus Christ has called his good and faithful servant to the eternal reward of His elect!” You can understand the emotion produced by those words.

Who can tell all the tears that were shed—the chaplets that were said, the visits paid to the sepulchre of our venerated and lamented Father Horvat!

We ourselves cannot yet realize all that we have lost in losing him.

And now, my most Honored Father, I beg you to trust my brief account to our Annals, that this true imitator of St. Vincent may never be forgotten.

Deign to bless me and our laborious missions; and believe me in the Sacred Hearts of Jesus and Mary,

Your sincerely obedient Son,

MAÇUR

U. p. o. t. c. o. t. m.
My Most Honored Mother:

The grace of Our Lord be with us forever!

Our Sister Visitatrix has directed me to write you an account of her Majesty's visit which occurred yesterday, I may truly say, to our great surprise.

Only one hour, previous, did we learn, casually, that she was coming in our direction.

Her Maids of Honor had announced her intention of honoring us, but without naming the day, as her Majesty wished to give us an agreeable surprise. Our children were enjoying themselves at Casa de Campo, a magnificent royal estate which, viewed from the class-room windows, presents a gorgeous panorama. There they were gaily awaiting the photographer who had obtained permission to take their picture. Immediately the program was changed. The children were recalled. Fortunately, they were at an easy five minutes' walk from Saint Christina's.

(1.) Last year, an account was published in the Annals of the opening of this institution by her Majesty, the Queen Regent. Vol. LIX, p. 307.
Upon their return, they took their places in their respective class-rooms without suspecting the reason of their recall. They were more numerous and their appearance was more creditable than upon any previous occasion of note.

The Sisters stood facing the "Angel Road," a newly constructed route that enabled her Majesty to enter upon our grounds without quitting her own domain.

All at once, the Community bell rang. Supposing that it was for the 2 o'clock reading, I kept at my work. Already, her Majesty was ascending the stairs.

She entered the class-room of the juveniles first, and stood feasting her delighted eyes on the charming picture they presented, their perfect order, and, so improved in appearance, since her first visit, that they were beyond recognition. The better to survey them, she seated herself at the teacher's desk, requested the Sister to question them, heard them read herself, examined their handiwork and asked them to sing a hymn.

She remarked that the class-room walls looked bare, and, one of the Ladies in waiting whispered me to make known our wants to the Queen without hesitation; I suggested that some tablets of Holy Scripture would be desirable; my request was immediately granted. Also, a statue of the Blessed Virgin. Her Majesty was much pleased to learn that the children had, of their own accord, established a Burse, called "Sacrifices," in which each one deposited pieces of money, at her own disposal, for the purchase of a statue of Our Lady. She remarked: "We must help them!"

On leaving the class-room, before ascending a story higher, her Majesty inspected every room on that floor. In one, she stopped to read an account of the opening of the school, which, upon request, she graciously signed; and then proceeded to the Refectory, stopping to read the list of Communicants. Having spoken to her about the "Festival of the Manifestation"
we were about to celebrate, the Queen inquired if the medal attached to her bracelet was not the \textit{Miraculous Medal}. I answered in the affirmative; and she remarked that all her children wore one. As she desired to get some information about the Apparition, I offered to send her an account, or notice, which she said she would read with great pleasure.

Already we had visited all the upper portion of the house. The Queen on entering the class-room of the larger girls asked them who she was. The little ones to whom she had put the same question, had shouted, with one accord, "The Queen!" Their seniors, with less assurance and in more subdued tones, modestly answered: "Her Majesty, the Queen!"

She carefully examined all their work. Finally the gift of the Virgin's statue, here also, satisfied all desires and repaid all sacrifices.

Her Majesty laughed heartily as she descended the stairs, which are steep and narrow, and she clung to a Sister to keep from slipping. At last, we regained the first floor and entered the chapel. After praying for some time, our royal guest took a leisurely survey, said that the chapel should be repainted and that all we wanted for it should be supplied.

After having conversed familiarly with us for some time, she again gave us her hand to kiss and withdrew amid the \textit{vivats} of our youthful crowd, whom she gracefully saluted, and left us all charmed with her gracious condescension.

Your three Daughters at \textit{Estramadura} unite in offering you the homage of their filial respect, no one more warmly and sincerely, than she who signs herself in the Love of Our Lord and His Immaculate Mother.

My most honored Mother,

Your very humble and grateful Daughter,

\textbf{Sister Teresa Lardeur},

\textit{U. d. o. c. s. o. t. p. s.}
ITALY.

Province of Naples.

RETREAT AND EPISCOPAL CONFERENCES AT THE HOUSE OF THE PRIESTS OF THE MISSION.

LECCE.

The official ecclesiastical journal of the Province of Apulia, *Il Vessillo Cattolico* (Nov. 17, 1894), relates a most edifying fact.

The Bishops of that Province assembled for a spiritual Retreat at the establishment of the Priests of the Mission at Lecce, and, from the 13th to the 19th of the month, devoted themselves to recollection, prayer and meditation.

They held conferences, also, during that time, to review carefully their individual and diocesan works.

Fourteen prelates were in attendance. The Most Rev. Archbishops of Bari, Otranto and Tarento; the Rt. Rev. Bishops of Gravina, Lecce, Nardo, Ugento, Molfetta, Gallipolis, Ruvo, Andria and his co-adjutors of Castellanneta and of Monopolis.

The prelates attended two sermons daily, besides which, a conference was held from 10 o'clock until noon. They had placed themselves under the direction of the Superior of the House, Rev. M. P. Chieco, C. M. (1.)

Rev. Father Chieco daily preached the morning sermon; his confrère, Rev. Father di Palma, preached in the evening. "The *Vessillo Cattolico* adds that, to prevent the distraction of temporal affairs, a notice was posted at the entrance of the House, requesting the withdrawal of all visitors until the conclusion of the Retreat, which lasted seven days precisely."

(1.) Rev. P. M. Chieco, C. M., was recognized as an eminent theologian in France, at Chalons-sur-Marne and at Rochelle.
REV. PETER FONG.

Father Gabet, in a letter published in our Annals, completed the account of this conversion in which he was instrumental.

"The pilgrim, he continues, spent the rest of this our first day of instruction, with our neophyte Paul. Their conversations were worthy of profound philosophers. The young Lama questioned Paul, about the soul, upon the fate of the spirit after death and upon the life to come. Paul's answers were clear and correct; and his hearer was all the better satisfied, because, to similar question addressed to his Master Lamas, he had received only vague praises of the omnipotence of their divinity, Foo.

We were obliged to start the following day; and, I gave the young pilgrim to understand that there I could not pretend to instruct him. It is not, said I, the question of a moment or a day. To-morrow we shall start; come with us, and you shall daily learn something of the science of salvation. The better you learn the doctrine of christianity, the more you will love it. He then drew, from out his sleeves, two small palettes which he usually wore on his hands to save them from injury. He burned them. This was in the
early days of the fifth moon of 1838. As we required
a horse, Paul dismounted, and yielded his steed to his
new companion; the latter having divested himself of
his travel-stained garments, rode through the same
paths over which he had so lately crept. He was
recognized all along the way.

The contrast could not be more striking than his ac­
tual condition and that of preceding days. He seemed
happy. It was easy to perceive that he had escaped
the thraldom of him who was a murderer from the be­
ginning, to surrender himself to the guidance of the
Good Shepherd.

When he had learned the elements of Christian Doc­
trine, he was admitted on the list of Catechumens and
received the name of Peter. From that, day until his
arrival at Sivouan, he studied with an ardor and per­
severance that astonished the Missionaries. He was
then about twenty-one years old.

Soon the young convert petitioned to be received
among the Missionaries. The devotedness he remarked
in them, corresponded with the generous aspirations of
his own soul. He was sent to the Seminary of Macao,
which was closed shortly afterwards. In 1849 he was
admitted to the family of St. Vincent de Paul.

Monseigneur Daguin, Missionary and Vicar-Apos­
tolic of Mongolia, then under charge of the Congrega­
tion of the Mission, related with what zeal, which,
without doubt, God rewarded, Father Peter Fong
labored for the conversion of his pagan relatives.

In 1852, said he, I started to evangelize our district
of Tchao-yang-sien, the birth-place of our Mongolian
confrère, Father Peter Fong. I took him with me to
afford him an opportunity of converting his own family.
His eldest brother is head of a Lamasery.

At Father Fong's first reappearance among them in
lay-attire and no longer a Lama, his brother was in­
clined to denounce him to the Mandarin of Mongolia.
to be beaten to death, but he concealed his indignation, as he was desirous of learning something about that Christian religion which his brother had embraced.

Every night, for three months, he held long conferences with our confrère. His Buddhish book in hand, he questioned him upon every detail. Our confrère answered him from Mgr. Perrocheau's Theology, to prove that he did not depend upon his own light, but on reliable books.

After a conscientious investigation which lasted about three months, Father Fong's brother said to him: "Now, I feel easy about you. You have embraced a religion which teaches only what is good. I did intend to deliver you into the hands of the Red turbaned Mandarin that he might beat you to death. I often said to myself: "How can I, the head of a Lamasery, endure the disgrace of seeing a brother of mine who, in his youth, enjoyed all the benefits of Fo and of Buddha, who was brought up in a Lamasery and who, in return for so many favors, despises and denies Fo! But, now that I recognize the excellence of your religion, I have no fear, I shall find it an easy task to answer your adversaries; henceforth, I will acknowledge you publicly as my brother.

On another occasion, he said: Your religion amazes me. There are three brothers of us, and of the three, I am the youngest and the most intelligent. (This account of himself has been corroborated by many others.) "Of ten well instructed Lamas, not one of them can compete with me. But I cannot confute the tenets of your religion—certainly it is a good one."

I urged Father Fong to invite the several members of his family to visit us that we might instruct them in the faith. He brought his aged Father, who had become a Lama. But he was blind and deaf. We learned afterwards that this aged man had never entertained a thought of embracing Christianity. He followed his
son to our Mission simply to watch over him with paternal solicitude, that is to say, to convince himself that he was doing his duty. After long conversations and attendance at the beautiful Paschal solemnity, the old man rejoiced and said to his son: "I now feel satisfied about you, I can die in peace, I have ascertained that you are in the right path."

Father Fong, at these words, was all the more anxious to explain the Christian doctrine to his father, who listened with pleasure; satisfied that there was no fault with his son's religion—and yielding to his importunities, he sometimes invoked the God of Christians. But he always adhered to the worship of Fo; for when after a sojourn of four months at Miao-culkeon, he wished to return to his Pagoda, his son made a final effort to withdraw him from Buddhism and induce him to embrace Christianity, he answered: "All your efforts are unavailing; do not try to persuade me." Then, poor Father Fong, quite disconcerted, said: "At least, if, after death, you do not meet Fo, whom you adore, but find yourself in the presence of our God whom you have despised, and He consigns you to eternal punishment, you cannot reproach me, for I have done all in my power to point out to you the road to everlasting happiness!" My son, he answered, I cannot reproach you, if I have deceived myself. I know the goodness of your heart, I know that for my sake, you have done all in your power. But, I cannot make up my mind to be looked upon as a fool!

Father Fong, in deepest consternation, came to acquaint me with his bitter disappointment.

I sympathized in his regrets and Our Lord's words occurred to my mind: "Unus assumetur et alter relinquetur." One shall be taken and the other left. Nevertheless, I did my best to console him; urging him to have confidence, that the seed we had sown in hearts, would bear fruit in its own time."
In 1859, Rev. Gerald Bray, since then, Vicar-Apostolic of Kiang-si, arrived in China from the Mission of Syria. In a letter from Mongolia dated Sivan, he gave some details of that Mission and of the country he had just reached—the new field of Apostolic labors assigned him.

He related, among other things, that a Chinese confrère had just started to give a Mission in the “Valley of Black Waters,” whence Fathers Hue and Gabet had set out on their journey to Thibet. That dear confrère was Father Fong, whom Father Gabet first met making his long pilgrimage and whom he instructed and baptized. “The Bishop, a few years ago, raised him to the priesthood; he will be alone some months; perhaps for a long time.” Father Bray added: “We find also at Sivan, the famous Samdat-chiemba, so celebrated in Father Hue’s volume. He is by no means a Croesus and, if some of those who amuse themselves at his expense would send him a hundred yards of ligatures, he would cheerfully give in exchange, the ironical title with which the Abbe Hue dubbed him.” (Annals, Vol. XXVIII., p. 488.)

Father Fong, like a true and faithful missionary, devoted himself to apostolic labors to the full measure of his strength. One of his confrères who lived a long while in China wrote from Tien-t-sin in 1873 (Annals, vol. xxxix, page 332.) “The missionary in charge of this very interesting portion of the mission under the sub-prefecture of Yen-chan and Nan-py, is Father Fong, very simple and most mortified; he preaches eloquently to all by his exemplary life. He is held in high esteem and can scarcely find time to instruct the great numbers that apply to him to be taught the tenets of our holy faith.”

Father Fong continued to labor in the Vicariate of Northern Tché-ly until his death, which occurred last year on the nineteenth day of July.
At the news of his death Monseigneur Sarthou, Vicar Apostolic, wrote from Pekin, "we have been visited by a fresh sorrow. 'Our venerated Father Fong is no more. His sudden death is a poignant grief to me. But he died on the battlefield.'"

"During long years this holy priest had prepared to meet his God. I am opposed to the removal of his remains, I think we should inter him at Yen-chan or Nan-py, side by side, with good Father Ly-Joseph, his disciple, likewise, a holy priest."

"We ought to leave to this rising christian settlement the precious remains of those two apostles who suffered everything in this abandoned country. From high Heaven those two patronal saints, in connection with the martyred founder of this mission, (Claudius Marie Chevrier) will besiege the Heart of God and obtain the conversion of the whole nation."

Rev. Father Capy has furnished some details of the last days of our holy Missionary.

"All are unanimous in testifying esteem and regret for our dear deceased."

"No one dreamed that he would be carried off so soon. A seminarian was sent to accompany Father Fong with directions to attend carefully to our venerated confrère as far as Yentchouang, the new village of Catechumens in Kein-jun-shien. As it was the harvest season, nothing else could be done save to encourage the laborers by their presence, and direct their conversations and prayers. The excessive heat prostrated our venerable confrère. The seminarian offered to give information of his illness to Father Dehus, but Father Fong thought it unnecessary as he was to return so soon to Yen-chan. Sunday, July 10th, after celebrating Mass, he prepared to start at eight o'clock. In vain did the Catechumens endeavor to dissuade him. They reluctantly conveyed him in a carriage as he de-
The heat was overwhelming. King-jun was reached about noon. Father Fong was much worse. During the night he prayed aloud in Latin and Mongolese. The seminarian relates, that he implored God to give him a martyr's patience. The Chinese physician, being summoned, found him very weak. Towards midnight, his sufferings increased and he was seized with a vomiting of blood. Our dear sufferer sent to Yen-chan to request Father Dehus to come to him. The latter arrived too late. The venerable man continued to pray in a loud voice to the great admiration of the pagans, whilst his strength declined rapidly and his words grew inarticulate. Finally, towards sunrise, his lips no longer moved in prayer and his beautiful soul found rest forever in God. The holy priest had not the consolation of being assisted by a confrère in his last moments, but I do assure you, I would be well satisfied to meet my God in his holy dispositions; he was so humble, so obedient, so pious.

I cannot find words to express my admiration of that aged man, who died, we may truly say, on the battlefield, as our holy Father St. Vincent would have wished to die; his life went out amidst his dear catechumens in a sub-prefecture that is ready to receive the faith. I was struck with the expression of his countenance and the tone of his voice, as I said to him, just before he expired: "You are very happy, are you not, Father Fong, to open Keing-yun to the faith as you did at Nan-py?" "Why should I not be happy," he answered, "since I am going to labor for the conversion of souls, and I practise obedience." What a worthy close of a Missionary life.

Towards noon, twelve men placed his lifeless body on a sort of litter which they carried on their shoulders to Yen-chan.

As the law prohibits the conveyance of dead bodies within walled cities, our catechumens, whose con-
sciences are not yet very delicate on the subject of truth, answered, on being questioned, that there was (ke-i) breath in his mouth yet, they were permitted to pass on.

Father Dehus returned from King-jun on Tuesday—about 10 o'clock, just in time to offer the Holy Sacrifice and perform the funeral rites of the dear departed.

At Tien-tsin, Christians manifested their attachment for this venerable priest by securing a great many Masses for the repose of his soul. The poor patients at the hospital took up a collection for the same purpose.

We are all deeply grieved at the loss of this venerable man; so full of the humble meekness of St. Vincent de Paul. We do not entertain a doubt that he is now in Heaven.

As Mgr. Brugièrè remarked: "he was converted on the road, he died on the road, and now he has reached the happy term of his pilgrimage from time to eternity."
Rev. and Most Honored Confrère:

The grace of our Lord be with us forever!

Naturally, you look for some tidings from Pekin. Having just arrived from Tien-tsin, I hasten to address you a few lines.

Japan, which, for long years, has been planning an attack upon its colossal foe, has at last, forced from China a declaration of war; and, China, taken by surprise, offers an easy victory.

At present, there is not a single Chinaman in Corea.

The battle of Ping-yang was disastrous to China, which has just lost a general and six thousand and five hundred men (6,500.)

The troops that escaped capture have withdrawn beyond the Yellow river, Hoang-ho, which separates Corea from Mantchuria. Reinforcements reach them daily; and, at the present writing, sixty thousand (60,000) Chinese, well equipped, stand ready to dispute the passage of the river; but, they are far from being a match for the Japanese who are almost equal in point of number. Another battle is impending. The naval engagement at the mouth of the Yellow river was terrible. The Chinese had ten (10) ships, two of which were iron-clads of 7,000 tons. The Japanese had twelve (12) ships, three of which were coast-guards, flanked by Canet cannon of 32 cal., the heaviest in the
extreme East. During five hours, the two iron-clads sustained the combined attacks of the heaviest Japanese ships without being seriously damaged. Four Chinese ships were sunken or burned, so Von Hanneken informed me. From him, I had a description of the engagement.

Three Japanese ships, at least, were destroyed. Finally, at 5 o'clock in the evening, the Japanese fleet withdrew, and the Chinese, without difficulty, landed their five thousand men despite the opposition of the Japanese. If you will, this means a victory for the Chinese, but, a few more triumphs of that kind will exhaust their resources. China has now only six big ships, but that number includes the two iron-clads, of which the Japanese stand in awe.

The war is not yet ended. Every day reports are circulated that "the Japanese have landed here"—"The Japanese have landed there." But up to date, all is veiled in uncertainty. The Japanese would like to press forward to Pekin to finish up the war, and in this they show wisdom. A winter campaign would be difficult, if not indeed impossible, to maintain.

Events are crowding upon us! All European ladies, with their children have, within the last few days, left Pekin. No departures, however, have occurred from the establishments of the Priests of the Mission, or the Sisters of Charity.

The Chinese government has issued a Grand Decree for the protection of Europeans, Missionaries and Christians.

All contemplated festivities for the celebration of the Empress' sixtieth anniversary, have been countermanded.

Prince Kong has been reinstated and we hope to secure through him, a less disastrous peace.

Pray for us all.
Believe me, Rev. and dear confrère, in the love of Our Lord,
Your very devoted Servant,

A. FAVIER,
U. p. o. t. c. o. t. m.

The following is the Protective Decree to which we have referred:

"Pekin Gazette, 14th day of 9th month of the 20th year Koang-siu (October 12, 1894.)

Imperial Decree.

"Religious Missions, of all nationalities, have long enjoyed security within the limits of our capital. It is fitting to protect them, under all circumstances, conformably to our treaties. No European power is engaged in the war now waged against us by Japan. But, it is to be feared, lest among the great multitude that will, this year, flock to Pekin, from the several provinces, some ignorant people may unguardedly excite suspicion and hatred, and, should any difficulty arise, seditious men and vagrants may avail themselves of it to spread dissension.

Preventive measures must necessarily be taken.

We, therefore, enjoin upon the military government of Pekin and chiefs of police, to require their subordinates to suppress with vigilance and to protect with care. All malefactors and disturbers of the peace shall be summarily arrested and severely punished. No leniency can be exercised towards them!"

"Take Heed!"
VICARIATE APOSTOLIC OF TCHE-KIANG.


VISIT TO THE SICK ON THE PLAINS OF KIA-CHING.

Very Rev. and Most Honored Father:

Your blessing, if you please!

It was scarce four o'clock in the morning, when the Mission Barque started from the White Bridge, otherwise called Angels' Bridge, to convey to a village, in the central part of Kia-ching, two Daughters of Charity, of whom the good Chinese of the place longed to catch a glimpse. The wealthy Christian family who had requested a visit of the Sisters, had, moreover, spoken of two poor workmen who, whilst engaged in the manufacture of gunpowder, were frightfully burned. Finally, the worthy Missionary had urged us not to regret a day consecrated to the poor people, as yet strangers to us, who knew nothing of the hospital to which they could transfer their sick. So we departed, leaving our Sister Superior to keep house during our absence.

As usual, I was careful to carry with me the picture of my powerful protectress; the dear image of Louise de Marillac which you blessed, my most Honored Father, was in my little satchel. Often did my thoughts wander to our venerable Mother throughout that day whilst I prayed that all that would transpire might tend to the greater glory of God.
Towards midday we reached the pretty village of Toka embowered among mulberry trees that abound in this district. We went down to the humble Koun-so, or Christian chapel maintained by three virgins related to the family of our host. Lest a description of our journey prove tedious, I content myself with stating, that we had but just landed when we were called to visit the victims of the explosion. The poor people assured us that one was nearly dead. We learned afterwards that the Chinese doctor had given him up. We started immediately.

You cannot imagine, most Honored Father, the immense crowd that ran ahead to announce our coming. The questions arose: "What are they?" "Women?" "Spirits?" "What?" Our guides answered: "They are Christian Virgins who have come all the way from Europe, to assist others and to give glory to God." We could almost see ourselves growing in their esteem, when we were thus described.

At last, we reached the homes of the poor victims. Relatives, friends, neighbors were all in deepest anxiety. "Should they order a coffin and prepare the funeral rites?" "Or, might they still hope?" The unfortunate young man expected to be married very soon; the wedding was appointed for the eighth of the moon.

Poor man! it was sad to look at him lying on his miserable bed, his whole head, face and chest burnt as black as a coal. The remedies that had been applied to his hands were rotting them away. At last, I perceived his eyes, and the wretched sufferer managed to articulate a few words.

Invoking Louise de Marillac, my dear friend, I mentally asked our Lord to inspire the words I should address to the poor victim. I uttered a few words of encouragement, and joy, at once, beamed on those care-worn countenances.
But we did not bring remedies in sufficient quantity, for we had *two* patients. We gave the larger portion to the one whose injuries were most serious, and we urged both young men to come to our hospital as soon as their removal could be safely undertaken. I then gave a medicinal potion to the sick man and begged the compassionate and holy Mother, Louise de Marillac to obtain, through the Sacred Heart of Jesus, the great object of her devotion, that the remedies we left might suffice until the transfer of the sufferer to the hospital.

But how were we to penetrate that crowd! Hundreds had gathered around the door. Finally the good woman who performed the office of guide, opened the way and we were soon outside. Then we were beset with questions; the sick, little children, the blind were brought to us. The people seemed ready to dig up their dead and lay them at our feet to be resuscitated.

We distributed all our remaining medicaments, which were altogether insufficient, as we had not dreamed of meeting so great a crowd. But, behold! all the neighbors of the country around hastened to fill baskets with eggs, jujules (a small plum, the fruit of the Rhamnies Zizyphus), &c. The poor people were at their wits' end to prove their gratitude, then the crowd followed us like a procession, others ran across the fields and were satisfied if they could but get a good look at us.

We stopped to see the family that had entertained us. On our arrival, all the Christians of the locality were waiting to welcome us. The women brought us little presents. We regretted that we had no medicine left to offer them. But we promised to return. Finally we had to direct our steps to the barque. But an altogether unexpected scene awaited us. On that very day, a famous pagan comedy had been played in the village. Hundreds from surrounding places had come to witness it. But, in the twinkling of an eye, the theatre was deserted—crowds rushed across the fields;
every one wanted to see the white cornettes, to find out who and what we were, and what had brought us among them. Not an unbecoming word or look was perceptible; only, we had great difficulty in making our way through the dense multitude that surrounded us.

We left the place, thoroughly convinced that fear of us would never keep those good people away from our "Hospital of the Sacred Heart" if circumstances required them to seek our aid, and there the rays of divine grace might penetrate their benighted souls.

Four days after our fatiguing but happy journey, Sister Superior sent for me. A barque had arrived. I could not believe my eyes. There stood our poor, burned patient whose coffin, his friends were about to order, yes! there he stood, evidently on the high road to recovery. His remedies had just given out and he had come for a fresh supply. He stayed with us two days, to complete his cure, and his gratitude was unbounded. We availed ourselves of his short stay to teach him a first lesson on the divine science of which, until then, he had never heard. And, in the deep recesses of my heart, I returned thanks to Louise de Marillac, who, I love to think, obtained of the Heart of Jesus, dearest object of her love, a compassionate glance on those two poor sufferers, who had learned already to bless the name of Christian.

The cure of our patients at To-Kay being rumored abroad, yesterday, at about 11 o'clock, we were invited to visit another fire victim at Tay-kay-ye. I hastily partook of a light refection and hastened to the barque that was to convey me to the poor Pagan. In my haste, I nearly forgot my dear picture of Louise de Marillac—but my good angel reminded me in time, and I placed it over the ointment with which I was to dress the burns of my new patient.

The proceedings of To-Kay were repeated. The sufferer lived at a considerable distance from any Christian; and the inhabitants had never seen a Sister. More
than a hundred collected at the door and window to watch our ministrations; after which I started again laden with blessings—all of which I referred to God's glory. These poor people already call Him, tin-hao.

"Very good."

But as I had not remedies for the number that came to consult me, I had to return home, followed by a barque full of people who came to the dispensary for medicine. I was accompanied by a sick woman who was to be nursed at our hospital, and a little girl who was taken to the dispensary. She was baptized and received the name of Louisa. Soon, I trust, she will go to heaven, there to meet her patroness and benefactress.

So, the day was by no means lost. I visited the little chapel of Ta-ka-ye, dedicated to St. Vincent. It is very clean, but, painfully bare. The picture of our holy Founder is a fine painting, but very old and devoid of frame. Frequent rains and continual dampness have greatly damaged the painting—and the floral adornments, artificial, of course, are neither white nor colored. There is no sanctuary carpet, no altar railing.

The charming sisters, Fo-tseng and Fo-may, the most pious young girls in this section of the country, whispered to me: "Oh! Sister, if you could only get us some flowers and an altar-railing!" I smiled, but could only answer: "Just at present—it is impossible!"

But, I thought to myself, how much a few ornaments would improve matters—how attractive they would make this poor chapel of our good Father, St. Vincent. The pagans often visit it, but they soon conceive a deep contempt for anything religious that is mean or shabby. I begged my two guides to be very fervent. Let us hope that faith may soon dawn upon the kind Chinese of Ta-kay-ye, for whom I crave your blessing, Most Honored Father—which I beg you to extend to one who already loves these dear people.

Your submissive Daughter,

Sister N,

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

RETREAT OF THE CLERGY OF ST. LOUIS AND THE RETREAT OF THE DAUGHTERS OF CHARITY.

St. Joseph's House, Emmitsburg, Md.,
July 19, 1894.

Very Rev. and Most Honored Father:

Your blessing, if you please!

The Visitor and the Superior of the Diocesan Seminary at St. Louis, urge me for strong reasons to preach a Retreat to the secular clergy of this Diocese during the coming month of August. My Lord, the Archbishop, has joined his request to theirs and I have acceded.

It is my intention to set out for the West on the 26th of this month, as I have finished my visits to the Houses of the Eastern Province.

To-day, I closed the Retreat of the Daughters of Charity. Over three hundred Sisters participated; one hundred of whom are Sister-Servants. The holy exercises of those days of silence and recollection were performed with edifying exactness. This Province possesses a large number of Sisters who are, in every respect, admirable.

The Sister-Servants hastened eagerly to the Central House from distant Missions. Some had to traverse a distance of one thousand leagues. Such a journey, just at this time, is attended with peculiar difficulties.
The railroad employés have struck for higher wages; this has given occasion to serious disturbances in several localities. The militia and the police forces have been called out. Soldiers along the route were delighted to meet Sisters on the trains—they consider them reliable safeguards.

Believe me, Most Honored Father,

With profound respect,

Your devoted Son,

M. O'CALLAGHAN,

U. p. o t. c. o. t. m.
LIFE OF REV. FELIX DE ANDREIS.


FOUNDATION OF THE FIRST HOUSE OF THE CONGREGATION OF THE MISSION AT THE BARRENS IN 1818, BY RT. REV. BISHOP DUBOURG AND FATHER DE ANDREIS.

"The Barrens," as the English word implies, was a vast sterile tract of land in Missouri, about 24 leagues from the city of St. Louis. It was settled early in the century by a colony of Anglo-Americans from Maryland, who, during the persecution waged in that State against Catholics, selected this solitude as a refuge where they might secure the free exercise of their religion and enjoy its help through the ministry of the pastor of St. Genevieve's, a parish about nine leagues from the Barrens. These fervent Catholics were attended to by Father Joseph Durand, a Trappist who resided at Florissant, thirty-three leagues to the north. He had there built a small church with sacristy annexed. There the Holy Sacrifice was offered, whenever a priest came that way. The inhabitants were devout Catholics and lived in great concord, faithfully observing the commandments of God and of the church. As soon as these good people learned that Bishop Dubourg, accompanied by several priests, was visiting their neighborhood with the intention of remaining if they were needed, then they began to hope for the realization of their pious hopes.

With this view, the principal inhabitants called a meeting and unanimously resolved to purchase, at their
own expense, a number of lots. They then took up a collection to help on the work, and carried the amount raised to Bishop Dubourg, to induce him to establish a parish in their midst. He was met by a deputation acquainting him with the sentiments of the people, and added that they were disposed to make further sacrifices, if necessary, in order to realize all that their position and the poverty of the country would permit.

The prelate was deeply touched by the good will of those pious children of the Holy Church. He admired their generosity, singleness of purpose and devoted attachment to the faith.

Not only did he receive them with warmest cordiality and graciously listen to their earnest requests; but he promised to visit them in person, that he might carefully regulate all that was necessary for the fulfilment of their project. He did visit the Barrens, where he met a pious and industrious population. The people met him as a pastor and Father. He carefully surveyed the land offered, found it easy of culture and the climate healthy.

After mature deliberation, he no longer doubted that divine Providence had inspired the proposal for this excellent foundation for the spiritual advantage of the surrounding population, and for the erection of a Mission House.

Father de Andreis, to whom the Bishop on his return communicated the state of affairs, gave his full approval to the whole project.

He had nothing more at heart than the establishment of a House of the Congregation in that distant land, and he saw, sooner than he had anticipated, the moment when the Children of St. Vincent were established permanently in the new world. He rejoiced in God, but humbled himself interiorly on beholding how generously God fulfilled his desires and rewarded his sufferings.
Transported with joy, he would willingly have cultivated the soil with his own hands, instructed those poor and most worthy people, drawn plans for the building and organized the heaviest labors. But Bishop Dubourg would not on any account permit him to relinquish his own position, he had, therefore to make up his mind to remain in St. Louis, and content himself with forwarding means to carry on the work.

His first and principal care was to recall Father Rosati and his companions from Bardstown and send them to the Barrens, with the double intent of attending to the spiritual wants of the residents and to superintend and hasten, even by their individual labor, the building of the House. The Missionaries responded to his call. From the outset, Father Rosati rendered services so important that he merited to be chosen Superior and became, as it were, the corner-stone of the new establishment.

Bishop Dubourg also sent several ecclesiastics to aid in the undertaking. One of them, in particular, Father LaCroix, a skilful architect, drew plans of the church and the House. The work begun without delay was, in spite of difficulties, vigorously forwarded. The buildings were inaugurated with great religious pomp in the spring of 1818. We must here remark that the dwellers at the Barrens contributed to this establishment, probably, beyond their strength. Some felled trees and destroyed the thickets, others leveled the ground and dug the foundations, others again sawed the beams and planed the floors. A great number carried building materials to the spot. Some carried water; some clay. The women were as indefatigable as the men, they made no account of trouble and fatigue. Among those fervent souls, Mrs. Hayden deserves special mention. She was the richest landowner in that part of the country, and generously volunteered to give up her own house for the use of the
Missionaries and for divine service. The desires of all were realized. In 1820, a portion of the new House was ready for occupancy, and divine service could be held in the church. The church was blessed by Bishop Rosati, assisted by Rev. Fathers Borgna, Acquaroni and Dahmen.

In the meanwhile, Father de Andreis, at St. Louis, rejoiced in this great success and by constant and fervent prayer invoked the blessing of Heaven upon the labors of his confrères. God had appointed him to build a spiritual edifice as his part of the Mission, whilst the material edifice was being constructed at the Barrens. To form a correct idea of his labors, it is well to remark that a number of priests brought by Bishop Dubourg from Europe, desired to be received as members of the Congregation of the Mission. They obtained the Bishop's consent and then applied to Rev. Father de Andreis with earnest petitions. Assuredly their vocation was inspired by Heaven—for Father de Andreis and Father Rosati, both faithful to the injunctions of their holy Founder, had carefully avoided the least hint or insinuation that might influence their choice. They never departed one iota from the line of conduct traced out for them by St. Vincent; they never took one step to draw a vocation or secure an establishment. Neither did they refuse. But they cordially accepted those that divine Providence offered them.

As a consequence of these maxims, ecclesiastics who begged admittance into the family of St. Vincent, were received only after a mature examination of their vocation.

Monseigneur Dubourg gave up a part of his mansion to the internal seminary or novitiate, and Father de Andreis established order so perfect among the seminarians as to render their establishment, in point of good discipline, the peer of the most regular establishments in Europe.
The names and nationalities of the new candidates and their admirable progress in virtue are detailed, and the erection of the building at the Barrens, in a letter written by Father de Andreis to Father Charles Siccardi at Rome, under date December 7, 1818.

"At last, he writes, Father Rosati has left Bards town with all our seminarians for a place twenty-four leagues hence, called the Barrens. A house is being built there for us; the considerable tract of land surrounding it will, if properly cultivated, suffice for the maintenance of the seminary, along with the amounts which these good people liberally advance. They are the best Catholics in the diocese. All Anglo-Americans, worthy, industrious people. A whole year has elapsed since I had the consolation of meeting Bishop Rosati, nor do I entertain much hope of meeting him very soon. For our duties are such, that we cannot absent ourselves.

I have just returned from the funeral of one of our companions, a virtuous and capable priest only twenty-eight years old. He was Canon of Port Maurice. Joseph Caretti was his name. I took care of him during his long illness, pulmonary consumption. He often spoke to me of his intention to enter our Congregation, should God spare him. He died on the Feast of St. Francis Xavier, our great protector, just as I left his bedside, to receive into our company his worthy companion, Rev. Andrew Ferrari, like himself a native of Port Maurice, with two other postulants, Rev. Francis Xavier Dahmen, deacon, and Rev. Joseph Tichitoli, sub-deacon. The first and third are twenty-six years old, and the second, twenty-nine. They are all excellent subjects and they have postulated over a year. After the ordinary Retreat, I admitted them to the Seminary (Dec. 3, 1818.) On the vigil of the Epiphany, the following year, I received Father Cellini, priest, into our Seminary, also two students, Messrs. Borgna and Lotina and one Coadjutor-Brother.
Conformably to a custom that obtains in this country of giving Scriptural names to religious institutions, we have named our Seminary Gethsemane which, in Hebrew, signifies "Olive Press." And we humbly trust that neither the Press of tribulation, nor the oil of fervor shall ever fail us. And as Gethsemane witnessed the prelude to our Divine Saviour's Passion—so shall our young aspirants to the priesthood, here prelude by trial and sacrifice, the labors of their Apostolic ministry. The Seminary is separated from the rest of the House and is built of brick. It contains one small apartment, two private rooms. A small oratory, an unpretending library, a room containing three beds, separated by curtains, as in our Seminary at Rome.

Each student is provided with a table, a chair, a crucifix, a copy of Rodriguez, of the Bible, the New Testament, a Roman Catechism, the Following of Christ and the Book of Rules for the internal Seminary, from which I have made an extract in French, including the most essential points.

Several excellent subjects from different countries have applied for admission. But we have scarce room for our three, and for the present I must be satisfied.

Poverty is the only ornament of our abode, but fervor is so remarkable, that it both humbles and consoles me.

We observe all the rules of the Congregation to the letter, as to rising, meditation, reading, visits to the Blessed Sacrament, chapter, conferences, corporeal exercises, &c. All, including reading during meals, is faithfully observed just as in Europe. I have more need of a bridle than a spur. And like a blind sentinel, I recommend vigilance to all, for I fear lest the transplanted tree lose its vigor, and, in this soil, we must rely doubly on the native sap.

Nevertheless, St. Vincent is manifesting himself by his works and much good has been accomplished already.
He wrote in July, 1820: On our arrival here, we numbered four. Now, we number sixteen.

Those Missionaries became Apostolic men who, guided by the maxims and example of their Director, were soon able, in their turn, to train other fervent Missionaries and to found Houses in which reigned order and regularity and from which emanated the spirit of St. Vincent de Paul.

Chapter IX.

Death of Father de Andreis. His Obsequies. Translation of his Remains to the Barrens. Testimonies to his Worth and Many Virtues.

In his epistolary correspondence, Father de Andreis frequently expressed an ardent desire to be freed from earthly bonds in order to be united to his God forever. He emphasized those sentiments in his last letter to Rome, under date St. Louis, September 4, 1820. He declared that he longed for the day on which he would consummate the sacrifice of his mortal life. Alas! that day dawned only too soon! His death occurred just forty days from the date of that letter.

The health of Father de Andreis had always been frail and precarious. He was naturally very energetic. His delicate health had required his removal from Plaisance to Rome. There, his constant and excessive labors and the close atmosphere of the city, instead of improving, had further impaired his health. He made slight account of his infirmities, his sole desire being to labor and suffer for Christ. When there was question of his departure for America, his Superior opposed the measure on the score that a robust constitution was necessary to endure the hardships of such a Mission.

The privations he endured during his long voyage, and his sojourn in upper Louisiana, along with his con-
tinual labors, evidently shortened his days. Of this he was aware, but he never complained. He longed for the term of his exile, which he awaited, casting all his care upon God. His last illness, though short, was very severe, but he bore all his pains with heroic patience. He received the holy Viaticum with inexpressible fervor, and Bishop Dubourg inconsolable at the fatal termination, he clearly foresaw, shortly afterwards administered to him Extreme Unction.

The few priests gathered around his couch ceased not to assist him in his last extremity by their fervent prayers. A few minutes before he breathed his last, Bishop Dubourg asked his blessing for all the Missionaries, which he gave with that warm, sincere affection he had always evinced. His last act was to recommend as his successor and director of the American Mission Father Rosati, who had always been his dearest friend and companion. He calmly expired October 15, Feast of St. Teresa. Of his age, forty-two years.

Hardly was the sad event known when all the inhabitants of St. Louis, Protestants included, gave marks of deepest sorrow. They regarded his death as a public calamity. Tears, as well as words, expressed the widespread mourning, so universally beloved was the pious Missionary.

Daily enquiries were made during his last illness, and many of the principal citizens proffered their services to attend him day and night. Every tongue was eloquent in praise of his meekness and charity.

They laid him, clothed in sacerdotal robes, in the Seminary Hall; whence they conveyed his remains to the church where his obsequies were performed with the utmost solemnity. Many favors, granted through his invocation, are recorded as miraculous. We can, says Bishop Rosati, at that time Ordinary of St. Louis, speak of them without hesitation, for they are well authenticated.
A pious widow who had long before embraced the Catholic faith in Boston, and who was at the time of Father de Andreis’ death living at service, in the Episcopal Mansion, had often, during the illness of the holy priest, entertained a desire to visit him, ask his blessing and his prayers that she might be cured of a long standing malady which seemed beyond medical aid. Yet, knowing the good priest’s objection to the visits of women, she did not venture to subject him to possible annoyance by calling upon him. After his death, with faith and confidence, she knelt beside his remains and offered to God a prayer through the mediation of the departed priest to be freed from her corporal affliction. She then touched the body, and, was immediately cured; her strength returned and she withdrew perfectly restored and filled with joy. She published her recovery among her friends. Her past sufferings were so well known to many, that no one doubted the completeness of her recovery.

Bishop Dubourg adds that he held this account from Bishop Rosati, and that, five or six months later, during a visit to St. Louis, he met the person in question, and learned from herself the details of a cure which all looked upon as miraculous.

No less remarkable, continues the same prelate, was a phenomenon which was witnessed by nearly all the residents of St. Louis, and was considered a public and striking manifestation of Heaven in favor of Father de Andreis’ sanctity.

October 15th, at 9 o’clock, A. M., precisely at the moment when the mortal frame of Father de Andreis, clad in sacerdotal vestments, was placed in the Seminary Hall for the consolation of those who longed to look upon his face once more, the prodigy occurred.

The day was calm and serene; the sun was shining brightly, when a brilliant star beamed from the heavens, right over the spot where rested the lifeless body
of the holy priest. During three hours, it was distinctly visible, and it disappeared the moment the coffin was closed previous to carrying it into the church for the funeral services. The position of the star and its brightness, despite the sun’s midday glow, was considered miraculous. As popular opinion proclaimed the sanctity of Father de Andreis, many thought that the star was the soul of the pious priest already admitted to heavenly beatitude. Father S——, subsequently Vicar General of the Diocess of St. Louis, who was one of the spectators; Mr. Bovet, originally from Canada, a man of great piety and remarkable probity; Mr. de Hodimont, all good citizens and excellent Catholics, may be cited as ocular witnesses and vouchers of the prodigy.

Another well-authenticated fact, is a miraculous cure wrought by Father de Andreis during his sojourn in Kentucky. The person, healed through the prayers of the Servant of God, was living as lately as 1840 at the Barrens, only a few miles from St. Mary’s Seminary, and the fact was related by Mgr. Odin, Bishop of Texas.

Bishop Dubourg, a prelate gifted with rare discernment of true and solid virtue, held Father de Andreis in high esteem and was unwilling to have his remains consigned to the public cemetery.

Calling to mind the strong ties of affection that existed between Father de Andreis and his confrères, the Bishop accorded the Priests of the Mission the privilege of possessing his body.

After having celebrated, with all his clergy, the solemn obsequies at the Cathedral, he had those honored remains conveyed to the Seminary at the Barrens, where Father Rosati was Superior. During that journey of twenty four leagues, the body was under an escort of the most notable citizens of St. Louis, who volunteered their services. As the funeral cortège ad-
vanced the ranks were augmented by numerous deputations along the route. Cahokia river was crossed and the coffin carried to the Church where a Requiem Mass was celebrated. Father Olivier, in his Parish at Rock-prairie, paid a like tribute of charity to the venerable deceased. There, particularly, great numbers swelled the funeral procession. They soon reached St. Genevieve's, where the good priest was universally regretted. All there remembered the days of his zealous pastorship when he labored among them with indefatigable zeal. The residents hastened to pay him their last tribute of gratitude, by assisting at the services offered for his soul's repose by the worthy pastor, Father Pratte.

Many others joined the ranks and accompanied the remains to the Barrens.

Father Rosati, forewarned of their approach, went, accompanied by all his clergy, to the front of the church and solemnly received the remains with all the ceremonies prescribed by the Ritual. His prayers were often interrupted by sobs and sighs which he could not stifle, his tearful grief in presence of the sacred remains of him who above all had been his teacher, his guide and his friend, of him whom he had known as a truly Apostolic man, and on whose aid his earthly hopes had so long rested—proved the sincerity of his appreciation.

The day following, after the solemn funeral rites, the precious deposit was placed in the brick vault back of the church. There it remained until September, 1827.

About that time, the beautiful church adjoining the seminary being completed, Father Rosati, who, in the meantime, had been promoted to the Episcopal See of St. Louis, had the body of Father de Andreis removed to a more suitable place. The Bishop announced his intention to the people who came in crowds to the old
church where the coffin rested. After the Office of the Dead and the celebration of a solemn service, the procession wended its way to the new church, and the remains were consigned to a stone vault constructed according to the Bishop’s express orders. They lie on the Gospel side in St. Vincent’s Chapel, immediately under the pavement. On the opposite wall is inscribed an epitaph in Latin, recording the virtues of the Founder and Superior of the first establishment of the Congregation of the Mission in North America.

No sooner had Father de Andreis breathed his last, when Bishop Dubourg forwarded the sad intelligence to Rome in a letter bearing date October 19th, and addressed to the Vicar General of the Congregation of the Mission in Italy.

"God, he wrote, has just visited us with an affliction to which I am most sensible, and which is a positive calamity to our dear Mission.

The death of Father de Andreis occurred last Sunday, 15th inst. We celebrated on that day the Feast of the Angel Guardians, and I doubt not that the prayers addressed to them were heard in behalf of our dear departed. "Come to his assistance, all ye angels of God; may angels receive his soul and present it now before its Lord!"

This death has plunged, not St. Louis only, but the whole diocese in mourning. All looked upon the lamented deceased as a Saint. I doubt not that God will glorify him by the testimony of miracles. There is a general disposition to believe that he possesses the gift of working them. A brilliant star shone in the midday sky during his obsequies.

A woman advanced in years, at service in the Bishop’s house, and, a sufferer for long years, upon invoking the prayers of the departed priest, was instantly and radically cured. I here introduce an account of her cure both in English and in Latin.
Bishop Dubourg does not mention the nature of the disease that carried off Father de Andreis. We only know that, for some months preceding his death, he was much troubled on learning of a rumor circulated of his proposed promotion to the Episcopacy.

He was completely cast down at the thought; and wrote a confidential letter to Father Baccari to urge him, if there was any foundation for the report, to use all his influence at Rome to prevent the fulfillment of any such design.

There is every reason to believe that the anxiety he suffered on this account, increased his sufferings and accelerated his death.

(To be continued.)
PROVINCE OF THE ARGENTINE REPUBLIC.


EARTHQUAKE AT ST. JOHN DE CUYOS.

BUENOS AIRES, October 5, 1894.

Very Rev. and Most Honored Father:

Your blessing, if you please!

No doubt, you have already learned, by telegram, the news of the terrible catastrophe that has well nigh destroyed San Juan, a city with a population of 26,000. The eye-witnesses of the frightful visitation can never forget its scenes.

But God, in His mercy, permitted the calamity to occur during the day; otherwise, the dead list, which records but twelve victims, would have swelled to a great multitude. The number quoted refers only to the city casualties. We have not yet learned the precise number of victims throughout the Province. The damage to property is incalculable. Scarce a house has escaped injury.

Providence visibly protects St. Vincent's children.

The Superior, Father Meister, and Father Varela were hearing confessions in St. Augustine's Church, adjoining the Seminary, when they remarked oscillations of the ground, so heavy, that they hastened to the neighboring yard; there they beheld the church totter and momentarily expected to see it fall, a heap of ruins. Happily, it sustained the shocks, but the foundation of the church is cracked in several places.
and so wide and numerous are the crevices that, for the time being, the church is, of necessity, closed; like the rest of the churches throughout the city, except the old Dominican Church and one Convent chapel.

Just as the first shock was felt, Father Lescano and three Seminarians were starting out; when, suddenly, the pediment and cornice of the Seminary door, fell with a great crash. Had it fallen on them the weight was sufficient to crush them. But not a fragment touched them; and, Father Naon, who was standing near by, likewise escaped injury.

If we bless the Almighty hand that protects our confrères and our Seminarians, we must kiss that same adorable hand, in submission to our material losses. Every room in the house is full of cracks and crevices.

Although the earthquake is over, subterranean shocks and rumbling noises are frequently perceptible.

The seminarians not feeling secure in the much damaged dormitories, have spent several nights on the seminary grounds.

As the shocks continue, we have sent our young men two leagues from the Marquezado where we have a country house. They are there yet, under the protection of God.

We know not if this much afflicted city has reached the term of its trials, or if this is only a beginning. Earthquake shocks continue. The ground is furrowed with crevasses filled with dark and brackish water. Some of these new rivulets have become bubbling fountains that project smoke and lava several feet in the air, but in small streams.

In the same city of San Juan, the panic-stricken populace camp out in tents through gardens and public squares. Without homes or altars, in constant deadly alarm, their condition is indeed pitiable. Our one, only consolation is this thought: God watches over all; His supreme will directs all!
I beg you to implore the Almighty to shorten these days of trial, and to have mercy on the poor city of San Juan and, particularly, our seminary.

I am, in the love of Jesus and Mary Immaculate,
My Most Honored Father,
Your devoted Son,
G. Heck,
U. p. o. t. c. m.

FAVORS
Attributed to the Intercession of Bld. John Gabriel Perboyre.

Reference has already been made to the beautiful translation of the Life of Blessed John Gabriel Perboyre, which was published in New Orleans (Annals, Vol. LVII, page 129.) The appendix, by Rev. Father Nugent, furnishes a truly admirable list of graces and favors obtained through the mediation of the Blessed Martyr. We here, remarks the Rev. Writer, offer a few extracts from letters we have received in answer to requests for further information concerning favors obtained through the intercession of “our Beatified.”

In several cases, out of deference to the express wishes of parties interested, names have been withheld. But, if required by established authority, they can be produced as vouchers of the facts related.

We present these facts for what they are worth: The solemn loyal testimony of Catholics to whom the Communion of Saints is a living reality, not a vague theory, and who know and understand that the Saints above, can hear our prayers, and that they do frequently obtain a favorable answer to our petitions. If those Christians needed proofs to demonstrate the faith that is in them, they find them in the very facts here narrated.
They learned that they had one more advocate in Heaven, and convinced of his ardent love of God, and his unflinching testimony to that love, they employed him to use in their behalf his influence with God. The sequel proves that their hopes were not frustrated.

1st. A letter received from an Orphan Asylum in the State of Michigan:

About two years ago, we admitted to our Asylum a child afflicted with a scalp disease, known as "scald-head." Before we were aware of the fact, the contagion had spread among the children. Our care and the Doctor's prescriptions proved unavailing to cure the child or arrest its progress among the others.

The Sister in charge of the children was distressed. The remedies of science failing, she hung up a picture of Blessed Gabriel Perboyre and made a Novena to obtain the cure of the little patients. At the close of the Novena, the troublesome and humiliating disease had completely disappeared.

2nd. A letter from Pennsylvania runs as follows: "Sometime ago, our dear, lamented Father Mandine gave me a relic of our Blessed Martyr. A young man was brought by typhoid fever to the brink of the grave, and physicians quite despaired of his life. I gave him the relic and began a Novena. A sudden change took place in the sufferer's condition. And the prompt recovery of the patient surprised no one more than his physician."

The following fact has been attested by the Faculty and the students of Niagara University:

Dennis Keyes, after many years of devoted service as a Coadjutor Brother of the Congregation of the Mission, was attacked by phthisis during his sojourn at the college and Seminary of Our Lady of the Angels, Niagara University, N. Y. The progress of the disease at length unfitted him for active duty and his mind became impaired. His insanity assumed the
form of aversion to everything relating to religion. To speak to him of Mass, the frequentation of the Sacraments, or prayer, sufficed to throw him into a kind of frenzy, and prudence suggested to let him alone. In the spring of 1890, illness forced him to keep his bed. Even then, no allusion could be made to God, the Sacraments, or the Blessed Virgin.

At this epoch a solemn Triduum was celebrated at Niagara in honor of Blessed Gabriel Perboyre. Rev. Father Hayden, Director of the Seminary, recommended to the prayers of the Seminarians the spiritual necessities of the Brother and requested them to make a Novena in honor of Blessed John Gabriel to obtain for him the grace of duly receiving the last Sacraments. The day the Novena ended, the Rev. Director was most agreeably surprised upon entering the Brother’s apartment, to hear him express a desire to make his confession and prepare for death. He made a serious examen of conscience and no less remarkable were his good purposes which took a practical turn. No trace of his former hallucinations was perceptible. He was calm and reasonable in word and deed. He asked for a crucifix, which he kissed with most tender devotion. He received the last Sacraments in full consciousness and piously prepared for the dread passage from time to eternity.

During the ten days preceding his death, although he suffered, at intervals, most acutely, no murmur escaped his lips. But, he frequently uttered pious aspirations and made acts of resignation to the divine will. He had regained the spirit of his vocation. The humble son of St. Vincent and brother of Blessed John Gabriel Perboyre, was himself again. And thus, surrounded by priests and the Brother-Coadjutors of the establishment, he left his Brothers in this exile land, to join those who had preceded him to the Heavenly Home, where, gathered around their Father,
St. Vincent de Paul, they stand near the throne of God.

The following graces are mentioned in the same volume:


St. Louis (Missouri.) Conversion. P. 151.
Maternity Hospital (Pennsylvania.) Cure of an infant attacked with gangrene. Conversion of a sinner. P. 152.

Boston, Carney Hospital. Conversion of five Protestant patients (1891.) Cure of two patients, whose lives were despaired of (1892.) P. 155.


Baltimore. Cure obtained through the medal and invocation of Blessed Perboyre. P. 159.

Western States. Return to religious duties of several young persons from thirteen to twenty years of age. Conversion of the father of a Daughter of Charity. P. 162.

Washington. Cure of two young girls attacked by peritonitis. Cured through the agency of the Perboyre Medal (1893.) P. 163.

Mississippi Valley. Cure. P. 164.


Cure of a child four years old threatened with incurable lameness, the result of a fall—cured by anointing the afflicted limb with oil that had burned before the statue of Blessed John Gabriel. A daughter whose recovery from a serious malady was despaired of, cured
by application of the relic of Blessed John Gabriel Perboyre. P. 165 and the following:


N. Conversion of a Protestant child aged eight years, who prayed the Blessed Perboyre to obtain for her the grace of Baptism, during the Triduum. Cure of a young Protestant girl attacked with paralysis of spinal marrow; this also occurred during the Triduum. P. 170.


Donaldsonville, Louisiana. Cure of a paralytic child by applying a Medal of Bld. Perboyre (1894.) P. 175.

And several other extraordinary favors of soul and body.

We will also cite favors obtained in other countries: At Xeres (Spain.) Cure of the Marchioness de Bertematii of Lassaleta. *Annals*, Spanish Edition, vol. II, pages 323–327.


Yerres, near Brunoy (France.) Cure of M. Pheulpin. Letter of Sister N. November, 1894.

At Verviers (Belgium.) Cure of Madam Margaret Peeters Hannote. Letter of November 10, 1894.

Finally, we have received the following notices of graces received through the intercession of the Blessed Martyr:

Sister Bourrillon, Sister Superior of Villers-Bretonneux (Somme); favor obtained. Letter of October 22nd, 1894. Geslin family of Segrie, Sarthe. Favor obtained on above day.

Miss de Serre, Saint Clotilda's Parish. Cure, October 27.

Sister Margaret Mary of Saint Brièuc. Favor obtained November 6th.

Sister Cheraucher, of the Immaculate Conception, St. Joseph's House, St. Pol-de Leon. Cure of a case of typhoid fever, November 12th.

Madam L. Gozzi of Appietto (Corsica.) Grace obtained November 27.


Notice.—The alms intended for the Work of the Missions, placed under the patronage of Blessed John Gabriel Perboyre should be addressed to M. Angeli, Rue de Sévres, 95 Paris.

THE WORK OF THE HOLY AGONY.

We have thought it advisable to publish the following document in reference to the Work of the Holy Agony; it has already appeared in the Bulletin of that Association.

We have been requested to publish other extracts concerning this Confraternity and to insert circulars to the members, correspondence, &c., and this with a persistence very flattering to our Annals, we acknowledge. So much so, that we feel in duty bound to explain our non-compliance.

Our Annals have their special object: the Congregation of the Mission and the Daughters of Charity. From time to time, we have made some mention of other associations, or inserted, occasionally, some information regarding them. And this has been done notably in the case of the Arch-confraternity of the Holy Agony. See Annals, Vol. LIV., p. 376–381; Vol. LVI, p. 307–336; Vol. LVII, p. 640, and in our recent number.

We hold in readiness notices on several other Asso-
ciations in which St. Vincent's double family is interested. But, many reasons induce us to delay their publication. Some have special organs of communication. Annals and Bulletin of the Holy Agony.

LEO XIII, POPE.

IN PERPETUAL COMMEMORATION.

In accordance with the traditions of the Sovereign Pontiffs, Our Predecessors, We are accustomed to favor with Our approval and enrich with special privileges, certain pious confraternities established for the exercise of works of devotion and charity.

Among such societies, abounding in fruits of salvation, we have certain and manifest proof that We may justly rank the pious Confraternity, known as the Confraternity of the Agony of our Lord Jesus Christ.

This Association was, in the first place, canonically erected in the diocese of Lyon, in a Church under the invocation of the Holy Mother of God, in a place, commonly known, as "Valfleury." And, in a short time, the fruits it bore, in the Lord's Vineyard, were so pre-
cious and abundant, that in the year MDCCCLXV, Our Predecessor of happy memory, Pius IX, deign ed to erect it into an Archconfraternity in the diocese of Lyons only, by Apostolic Letters bearing date March 18th. Eight years later, in virtue of a concession granted by the Sovereign Pontiff, the seat of this Archconfraternity was transferred from said Church, to the principal House of the Secular Priests of the Congregation of the Mission at Paris, and, at the same time, was granted the faculty, of forming other associations, of like name and nature, throughout the territory of the French Republic.

But, the present Director of this society has represented to Us, that, of late years, by the grace of God, it has greatly developed, owing, in a great measure, to the assiduous efforts of the pious Daughters of Charity and of the Priests of the Congregation of the Mission who, throughout the world, even in the most distant lands, beyond the seas, strive with ardent, indefatigable zeal to propagate this most useful work. On this account, he ardently desires that, by an effect of benevolent concession on Our part, the faculty which the Archconfraternity of Paris enjoys of affiliating to
itself other associations, be extended throughout the whole world.

We, considering on the one hand, the very opportune aim of this association, so fruitful in works of salvation, on the other, the approbation of a great number of Rt. Reverend Bishops, above all, the high commendation of Our dear Son, Francis Richard, Cardinal Priest of the Holy Roman Church, by the grace of the Apostolic See, Archbishop of Paris, have thought it well, most freely to grant this petition; wherefore, embracing with particular affection, all and each one of those whom Our present Letters favor, absolving them, and holding them absolved, solely, however, that these Letters may have full effect, from all excommunications and interdicts and from all other ecclesiastical censures, sentences and penalties issued against them in any manner whatsoever and, for whatever cause, in case they have incurred them, in virtue of these Letters and in the plenitude of Our Apostolic power, We concede and grant forever to all Directors and to all members present and future of said Archconfraternity of the Agony of our Lord Jesus Christ canonically

erected in the church annexed to the principal House of the Secular Priests of the Congregation of the Mission in the City of Paris, the full power to affiliate, of themselves, lawfully and validly all other confraternities of the same name and nature wherever established, always conformably to the conditions of the Constitution of Pope Clement VIII, Our Predecessor, and to other Apostolic prescriptions which treat of these matters, as well as the full power to communicate lawfully and validly to those confraternities, all the Indulgences, remissions of sins and relaxations of penances, without exception, granted to the Archconfraternity itself by Us, or by Our Predecessors, provided they be communicable to others.

Moreover, in virtue, likewise of Our Apostolic Authority, We confirm and ratify, forever, all the Indulgences, remissions of sins, relaxations of penances without exception, granted to the Archconfraternity, and to all actual and future members of said Archconfraternity itself, whether by letters of like nature, or by other Apostolic concessions, and, to all and each one of the actual or future members of the Archconfraternity.

sentibus et futuris ut ipsi alias quascumque confraternitates ejusdem nominis atque instituti ubique terrarum existentes, servatis jugiter forma Constitutionis Clementis P. P. VIII. Praedecessoris Nostri, alisque Apostolicis ordinationibus desuper editis, aggregare, illisque omnes et singulas Indulgentias, peccatorum remissiones, et penitentiarum relaxationes ipsi Archisodalitati tam a Nobis quam a Deces­sore Nostro concessas, et aliis communicabiles, communicare licite possint, et valeant, de Apostolice Nostre potestatis plenitudine, presentium Litterarum vi, perpetuum in modum concedimus, atque elargimur. Praetera, de Apostolica similiter Nostra auctoritate omnes et singulas Indulgentias, peccatorum remissiones, et penitentiarium relaxationes ipsi Archisodalitati, tum per similtes Litteras, tum per alias Apostolicas concessiones tributas, in perpetuum confirmamus, sancimus, omnibusque et singulis nunc et in posterum existentibus dictae Archisodalitatis sodalibus, qui vere penitentes, et confessi. ac S.
We likewise grant, in perpetuity, the Plenary Indulgence and the remission of all their sins on the Feasts of the Commemoration of the Passion of Our Lord Jesus Christ (Tuesday after Sexagesima Sunday), of the Invention and of the Exaltation of the Holy Cross; likewise on the third Sunday of the month of September, and the third Sunday after Easter, Holy Thursday, the Day of Our Lord’s Agony and bloody Sweat, the Feast of St. Dismas, April 24th, the Feast of St. Vincent de Paul, who is looked upon as the protector of the Archconfraternity; finally the Feast of the Holy Guardian Angels (October 2nd,) and the Friday, immediately after the octave of Corpus Christi; provided that truly contrite, after having confessed, and fortified their souls every year on these days by the Holy Communion, they devoutly visit, from the first Vespers of the appointed days until the sunset hour of the Feast, a Church in which the said Confraternity has been canonically erected, wheresoever said Confraternity is established, and there address to God devout prayers for concord among Christian Princes and Rulers, the extirpation of heresies, the conversion of sinners and the exaltation of Holy Mother, the Church.

Communione refecti diebus festis Commemorationis Passionis Domini, videlicet feria tertia post Dominica Sexagesimae, Inventionis, et Exaltationis SS. Crucis, necnon Dominica Septembris mensis tertia, ac Dominica post Pascha tertia, feria quinta in Cena Domini, qua die Christus factus est in agonia, et sanguinem suadavit, die festo S. Dismæ, nempe vigesimo quarto mensis Aprilis, die festo S. Vincentii a Paulo, qui ut Protector Archisodalitatis habetur, demum festo sanctorum Angelorum Custodum, scilicet mensis Octobris altero, ac feria sexta post octavam Celebratissimi Corporis Christi, Ecclesiam quamlibet in qua sodalitium idem sit canonice erectum ubique similiter terrarum existens, a primis vesperis usque ad occasum solis dierum hujusmodi singulis annis devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, qua ex iis die id prestiterint, Plenariau
Furthermore, drawing freely from the Mercy of the Lord, We grant, once more and forever, the Plenary Indulgence and the remission of all their sins to the Associates of the same Archconfraternity who shall apply themselves to meditating upon the Agony of Our Lord Jesus Christ, or on His Passion, or on the Dolors of the Blessed and Immaculate Virgin Mary for one quarter of an hour, at least, once a week, for one month; and who, on one day of the same month, at their option, being truly contrite, having confessed and communicated, shall visit one of the aforesaid Churches, wheresoever situated, and who will there pray for the intentions customarily prescribed, as has been already said.

Finally, to the same faithful, already received into said Archconfraternity, and to all, who shall be received for all time, We remit, according to the accustomed formula of the Church, three hundred days penance which would be enjoined them or which they would have incurred, elsewhere, or in any manner whatsoever, if, on those days, being, at least, contrite of heart, they shall mediate, as has been prescribed on the above named subjects.

omnium peccatorum suorum Indulgentiam et remissionem, perpetuum itidem in modum concedimus. Insuper, atque etiam in perpetuum, iisdem sodalibus qui saltem semel per singulas hebdomadas integro mensis spatio sacris meditationibus Agoniae Domini Nostri Jesu Christi, sive Passionis, sive dolorum Beatissimae Mariæ Virginis Immaculatae, saltem horæ quadrante vacaverint, et una ejusdem mensis die ad arbitrium eligendo vere penitentes, et confessi, ac S. Communione refectis, Ecclesias de quibus habita supra mentio est, in universo terrarum orbe sitas, rite uti superius dictum est orantes inviserint, etiam plenarium omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino elargimur. Denique iisdem fidelibus, nunc et in posterum perpetuis futuris temporibus dictam in Archisodalitatem adlectis, qui qualibet die, corde saltem contriti, predictis meditationibus, ut supra, vacaverint, et quoties in Ecclesiis, seu Cappellis, ubi canonice erecta
We grant them the same Indulgence, each time that convoked and assembled in Churches and chapels wherein the Archconfraternity shall have been canonically erected, and there, shall recite devout prayers for the peace of Holy Church; and, likewise, whenever according to the statutes of the Archconfraternity, they shall assist a Christian at the hour of death.

Relying upon the liberality of the Lord, We grant that all and each of these Indulgences, remissions of sins and relaxations of penances may also be applied, by way of suffrage, to the souls of the faithful who have departed this world in God’s grace.

We confirm now and forever, the tenor of these, Our present Letters; We signify that they have, on this day and shall hold, forever, all their power and efficacy. We will, that they be spread abroad and work their full effects, that, in all, and in every way, they may be invoked in favor of all who are therein interested, or who, hereafter, may in any manner, be interested in them. We declare that should any one attempt aught against the contents of these Letters, it would be null and void, whether done with full knowledge or through ignorance and in the name of any authority whatso-
ever. Notwithstanding Apostolic Constitutions and Ordinances, and all things to the contrary.

Given at Rome, at St. Peter’s, under the ring of the Fisherman, the XXIII day of June MDCCCXCVI, and in the Seventeenth year of Our Pontificate.

For Monseigneur Cardinal Rampolla.

PLACE OF

NICHOLAS MARINI,

THE SEAL.

Substitute of Briefs.

The translation agrees with the original.

IMPRIMATUR,

Paris, October 2, 1894.

† FRANCIS, CARDINAL RICHARD,

Archbishop of Paris.

et ordinationibus Apostolicis, ceterisque contrariis quibuscumque.
Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXIII Junii MDCCCXCVI, Pontificatus Nostri Anno Decimo septimo.

PRO DOMINO CARDINALI RAMPOLLA

Locus

NICOLAUS MARINI

sigilli.

Subst. a Brevibus

Concordat cum originali:

1IMPRIMATUR

Parisiis, die 2 Octobris 1894.
† FRANCISCUS, Cardinalis RICHARD,

Archiepiscopus Parisiensis.
A statesman once said to me: "Here they are continually proposing changes, as if they were the easiest things in the world; gladly would they change the State after it has been revolutionized five times."

Then he objected to the example of a Community whose members were not bound by vows. St. Vincent had already remarked that, although he would not pass judgment upon such a condition of things, to propose it as the more perfect state, would be to condemn the Church which has always, especially in the Council of Trent, encouraged the consecration of the whole man to God by means of the holy vows as a most acceptable holocaust, which thus offers both the tree and its fruits. Nor is it out of place to remark that if some sacred orators and writers debating the question of good deeds performed, untrammelled by vows, have defended their view with extravagant praise, their works are rather rhetorical flights of eloquence than reliable truths.

Again, Father Gilles rose and presented to the assembly the testimony of experience in confirmation of the opinion of the Church. "You propose, said he, the example of a certain Community: "Well! a member of that very Community lately deplored, in my presence, existing irregularities, which he attributed to the fact that the members were free from the obligation of the vows. He told me that their establishment was nothing better than a respectable hotel and, their semi-
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nary was of small account.” Father Gilles referred also to objections against the taking of vows, which were entertained by a portion of the Company in Italy, then drifting with the current. “It is the duty of the mother to hold the child lest it be carried away from her, and, “could we,” he added, “blame a boy who, though not fervent, prefers the religious and cloistered life to a military career?” “Certainly not, because a religious, even though tepid, performs many good actions which find no place amid the tumultuous life of the camp!”

The fervent Missionary further declared that he would rather leave the Company than remain in it, unsustained by the obligation of the vows.

His fervor was blessed by God. The Holy See decreed September 22nd, 1655, that no Missionary should be received until after a trial of two years, after which he should make simple vows, subject to the Holy See.

The Crown of Perseverance was gained by the holy Missionary, when, to use St. Vincent’s own words: “God granted it by calling to Himself, good Father Gilles” in the course of the month of July, 1652.

Rev. Dermot Guy or Duiguin.

ISLES OF THE WEST OR HEBRIDES.

May 17, 1657.

The Hebrides, or Western Isles, (known to the Ancients as Ebudes.) form an Archipelago of about two hundred islands off the western coast of Scotland, the half of which are uninhabited; the rest are abodes of indigence, owing to the barrenness of the soil.

Previous to the English schism, many Catholic priests dwelt there, who were succeeded by dissenting ministers. But the latter soon wearied of a ministry that yielded no fruits but poverty and suffering.

Their ignorance was so dense that they even forgot
the necessity of baptism and the manner of conferring it. And towards the middle of the seventeenth century, it was no uncommon thing to meet octogenarians and centenarians who had not received the first of the Sacraments.

We are not acquainted with the circumstances that put St. Vincent in possession of these sad facts. But, as soon as informed of them, he sent some of his priests into Ireland and Scotland to the help of their brethren. An arduous and perilous enterprise, for Scotland, as well as Ireland, was the sport of Cromwell's cruelty.

Nevertheless, two of them, Dermot Guy and Francis White, of Irish birth, declared their readiness to set out; and, aided by the alms of Presidents Lamoignon and Herse, they started in the month of March, 1651.

Father Dermot Guy was born in Ireland in 1620 and admitted to the Congregation of the Mission at Paris, August 26, 1645. We learn from a letter written by St. Vincent, November 18, 1646, that Father Guy, then employed in the establishment at Mans, was missioned to his native land. After three years of Apostolic labors he returned to France, and St. Vincent having appealed to his zeal in favor of Scotland, he declared his readiness to start anew. (March, 1651.)

To escape the recognition of heretics, the two missionaries disguised themselves as merchants, and, instead of leaving from Calais, to evade suspicion, they sailed from Holland, in the company of Lord MacDonald, of Glengarry, a recent convert. This young Scotch nobleman took them under his protection and lavished upon them the kindest attentions.

As soon as they reached Scotland, however, they looked upon themselves as lost. Recognized and publicly denounced by an apostate priest, who wished to begin, by this act of treachery, his ministrations as a Protestant minister, and proposed to have them promptly secured and delivered up to Cromwell's
satellites. To prove his zeal for the sect he had embraced, the unfortunate man wrote a circular which was sent all over the country to publish the arrival of the two Missionaries.

Such a beginning was, by no means, encouraging. But all turned to the glory of God. The Apostate was attacked by a malady that racked his frame with intolerable pains, and deprived him of sight and hearing. Then he acknowledged the hand of God who thus punished his apostasy and perverse will. He bewailed his fall and promised to make reparation when he would regain health. Scarcely was he able to sustain the fatigues of travel, when he undertook a long journey to obtain absolution and to be freed from the censures he had incurred by his apostasy.

Father Guy, whom he overtook, granted him all necessary absolutions and release from censure, by virtue of the faculties he had received from the Holy See.

Thus ended the first plot, which happily brought back to the path of duty a renegade, and thus opened the way to the Hebrides and fastened the way across the mountains for two chosen priests, who were destined to convert the inhabitants; but, whom prudence forbade to tarry in large cities where their coming had been anticipated by sinister rumors.

During eighteen months, Vincent de Paul received no tidings of those apostolic men. At last, October 28, 1852, a letter from Father Guy relieved him of all anxiety.

Father Guy wrote: "No sooner had we reached Scotland, than the Lord granted us the grace to co-operate in the conversion of Lord Glengarry's father. He was in his ninetieth year, and bred in heresy. We instructed him and received him into the Church, during a severe illness that brought him to the brink of the grave. He received the last Sacraments and publicly expressed his regret for having lived so long in error, and his joy
and gratitude for the grace of dying a Catholic. I received into the Church, privately, several of his servants and a number of his friends. This done, I left my companion in the Highlands and went to the Hebrides, where our omnipotent God, through His boundless mercy, wrought prodigies of grace that far exceeded my hopes. For, He so disposed hearts that Lord Clanrenald, chief of nearly all those western isles, was converted together with his wife, his son and the entire family. An example followed by all the noblemen of his clan and their families.

I remained for a while among the people of those isles, and passed on to the Isles of Eig and Canna. There God converted eight or nine hundred persons, who were so ignorant of anything pertaining to religion, that not fifteen, amongst them all, were acquainted with a single mystery of the Catholic faith. I met thirty or forty aged seventy, eighty or a hundred years and over, who had not been baptized. Those I instructed and baptized. Shortly afterwards they were called out of this world and are now, we may hope, with God, praying for those who procured them so great a blessing as to die in the bosom of the one true Church.

A great many of the inhabitants lived in concubinage; but, thanks to God, this evil has been remedied—either by being united in holy matrimony, or by being persuaded to separate.

Like St. Paul to the Milesians, the Missionary could say to the islanders: “You yourselves know; for such things as were needful for me and them that are with me, these hands have furnished.” (Acts XX, 34.)

In fact, he asked nothing of those poor people, and yet he was obliged to maintain two men. One to row the boat from island to island; another to carry his sacerdotal vestments and baggage when obliged to travel on foot four or five leagues over frightful roads to say Mass. The other acted as Catechist and Server.
Truly his expenses could not amount to much. "Generally," wrote Father Guy, "we partook of but one meal daily, which consisted of barley, or oaten bread with cheese, or salt butter. Sometimes we spent entire days without food, because it was not to be found, especially in our journeys over barren and uninhabited mountains.

"It would, without doubt, contribute to God's glory to send faithful evangelical laborers acquainted with the language, into these islands; better still, if they could endure hunger, thirst and sleeping on the bare ground."

Father Guy's second letter, written in 1654, is no less curious and edifying.

"We are," he said, "bound to return thanks to the Almighty for the blessings He deigns to shed upon our poor labors. Aware of my inability to do justice to all, I shall confine myself to a few particulars."

The islands I frequented were the "inner Hebrides," Uist, Canna, Eigg and Skye, and, in the outer division, Moidart, Arisaig, Morar, Knoidart and Glengarry.

The Isle of Uist is governed by two lords; one is known as Captain Clan Ranald, the other as MacDonald. Under the former, all are converted but two men, who ignore all religion that they may sin without restraint. Thus one thousand or twelve hundred souls have been brought back to the true fold. I have not visited the other portion of the island under the dominion of Lord MacDonald, although I have been invited to do so. A minister wishes to hold a controversy with me by letter; I have responded and I hope for happy results. The nobility have urged me to visit their estates and Lord MacDonald will be glad if I accept their invitation, which I am the more inclined to do as the minister apprehends my coming and would like to dissuade me. The two domestics whom he deputed to convey to me his messages, returned to him
Catholics, by the grace of God. After instructing them, I heard their general confessions.

The inhabitants of the little isle of Canna are, for the most part, converted. Many in the Isle of Eig have embraced the faith. As to the Isle of Skye, which is governed by these lords—about two-thirds have embraced the true faith. In the other portion, I have, as yet, done nothing.

In the isles of Moidart, Arisaiz, Moras, Knoidart and Glengarry, the inhabitants are all converted, or, anxious to be instructed, when we shall have leisure to go from village to village. There are from six to seven thousand souls there; but all those islands are far apart; it is difficult to visit them on foot, and they are, otherwise, inaccessible.

Early in the spring, I stopped at the Isle of Barra, and was delighted to find the people pious and eager for instruction. It sufficed to teach one child in each village the Pater, Ave and Credo, in order that, in two days, the villagers, old and young, should become familiar with those prayers.

I have received the most influential inhabitants into the Church, amongst others, a young lord with his brothers and sisters, and we hope to gain the old chief at our next visit. Among the new converts, is the son of a Protestant minister. His piety is an edification to the whole Community, throughout which, he is well-known. I usually defer Communion for some time after the general confession, that the converts may be better instructed and disposed for a second confession, and also to excite, within them, a greater desire for the holy Communion."

Providence aided the Missionary at Barra. The people had for many years been reduced to extreme poverty, because the Alga Marenæ, or sea-weed, the only pasturage of the island, had failed. That very year, the sea had yielded none. But scarce had the
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Missionary poured Holy Water on the wave-beaten coast when the Alga Marina was discovered and gathered in quantities sufficient for the whole year. Real, or pretended witchcraft had driven from around Barra for many years herrings and other fish. Three successive times, Holy Water proved an attractive bait that brought them in shoals. Finally, in the northern part of Uist where the minister resided, the epizootic had broken out and, their cattle being destroyed, the inhabitants were without resources. But in the south, the abode of the Missionary, not a beast died, thanks to the Holy Water. What a discredit to the minister—what influence the Missionary acquired. The grateful people were once again attracted to the true faith.

Then again, there were poor sinners who could not, without serious preparation, receive the Blessed Sacrament—being physically indisposed. People, troubled by phantoms or evil spirits, regained their peace of soul and body when baptized and reconciled to the Church. So many prodigies amazed the people. It was an ordinary occurrence to baptize ten, fifteen or twenty children at a time; and to see adults forty, sixty, and eighty years old presenting themselves for baptism.

At sight of so much good accomplished, and so much more to be done, Father Guy recommended himself to the prayers of St. Vincent, to those of the Congregation of the Mission and all the fervent Servants of God throughout Paris. Then he asked for help. This, said he, is an extensive country and the people, by the Grace of God, are well disposed; therefore I beg you, Most Honored Father, to send us a good Irish Priest. But he must needs be very virtuous, above all, mortified, detached from self and his own comforts and satisfactions—for there is much to suffer here in every way. He needs, too, great patience, meekness and moderation in his words and actions in order to gain these people to God. The least harshness, or impatience discourages them."
Such is the ideal of a Missionary, which was an ordinary reality, in those days, among the Sons of St. Vincent de Paul. That was the golden age, the heroic age of the Congregation of the Mission.

Animated by success and, insatiable for the salvation of souls, Father Guy prepared to start for one of the three isles of Pabba, a strange and terrible place, he wrote to one of his confrères May 5, 1657, but whither he was attracted by confidence in God, his contempt of death and his zeal for the salvation of souls. Those islanders had not been corrupted by heresy, and he had reason to believe that they would accept the glad tidings of the Gospel and conform their lives to its teachings.

He had already procured his passport from the Governor of Pabba, and was to start in five days for this new field of labor when he was taken suddenly ill. He was exhausted for want of wholesome food, his long journeys and all the fatigues of his hard apostleship.

As Xavier died in view of China, he succumbed in sight of Pabba, May 17, 1657. He breathed his last and was buried in the Isle of Uist.

Vincent did not fail to communicate these sad, but consoling accounts to all his Missionary establishments.

Rev. Father Duiguin, said he, died on his Mission at the Hebrides, where, we may truly say, he wrought prodigies. His poor islanders, old and young, mourned him as a father. I have not received the details of his Missionary labors. God made him the instrument of marvellous mercy. The English persecution prevents the diffusion of religious intelligence, save in general terms. The Reformers cruelly persecute Catholics, especially priests.

The Isle of Uist contains a chapel that still bears the name of this holy Missionary.


The two Missionaries referred to in foregoing notice
are called in the account of Missionary lives Germain Duiguin and Francis LeBlanc, names evidently adapted to the French language. There is no difficulty in tracing the second. As to the former, a manuscript note in a copy of Commentaries of Tirinus is still preserved in Scotland at the Seminary of Preshome, and proves by the Capital D that precedes his signature that his given name was Dermot not Germain, which latter, was probably the French name, by which he was known in the Congregation, but not his true name. And we read in a list still extant of the early Missionaries of Scotland, those two names Duiguin and LeBlanc—written Dermot Guy and Francis Whyte, such do we term them throughout our notice, in which we rectify proper names of places and persons erroneously quoted, and often unintelligible, in the accounts prepared by Abelly and Collet.

We deem it useful, though not necessary, to refer to the geographical position of the western isles; that the reader may form a faint idea of the many difficulties and hard labors sustained by St. Vincent’s Sons in that inhospitable land.

Hebrides or Western Islands (anc. Ebudes), a series of islands off the west coast of Scotland, between latitude 55° 35' and 58° 34' N., and lon. 5° and 8° W., and consisting of two principal groups: the Outer Hebrides, Lewis, North and South Uist, Benbecula, Barra, and numerous smaller islands, in the counties of Ross and Inverness; and the Inner Hebrides,—Skye, Rum, Eig, Canna, Coll, Terie, Mull, Iona, Colonsa, Iura, Arran, Bute, &c., partly separated from the former by the channel termed Little Minch, and lying more immediately off the shores of Inverness and Argyle, in which counties, and in Buteshire they are included. Total number, not including the smaller islets, 160, 70 of which are permanently inhabited. Total area about 3,000 square miles. Pop. about 115,000.”
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Rev. Father Duchesne.

AGDE, November 15, 1654.

The regrets expressed by Saint Vincent on being informed of Father Duchesne's death sufficiently prove the confidence he placed in that generous Missionary, whose life had been so active and useful, notwithstanding his frail health.

He had destined him to be the consolation of the consolers of poor slaves on the distant shores of Africa. He once wrote to him: "I beg you to offer yourself to our Lord and supplicate him to restore your health, that you may be able to visit our poor confrères in Barbary."

In the meanwhile, Father Duchesne had to minister to his own sick confrères at Agde. And St. Vincent wrote to him several times to express his deep-felt gratitude for the attentions lavished by Father Duchesne upon his sick companions. "You can," he wrote, "pour no sweeter consolation on my soul than by continuing to exercise your charity in favor of our good Father N. I most humbly thank you for the frequent accounts you send me of his health. Continue, I pray you, for the love of Jesus Christ, which presses us."

Father Duchesne died November, 1654. Sometime afterwards, the Saint wrote as follows to one of his Missionaries at Warsaw:

"I have received the letter in which you complain of my neglect to inform you of Father Duchesne's death. It must be, that my own grief rendered me forgetful."

"It is true that it has pleased God to call unto Himself his faithful servant by whose death the company has sustained an inappreciable loss. God called him during his sojourn at Agde. After two months' illness, he fell a victim to the epidemic that devastated that place. Twice I wrote to him, urging him to re-
move from that baneful atmosphere and to go to any one of our establishments that he preferred. He excused himself, not wishing to abandon his companions, who were all sick. An extern had to be called in to attend to them. Only those who were acquainted with his many virtues, can realize our loss. His great mortification, candor, firmness, cordiality; the blessings that attended his sermons, catechetical instructions—exercises for those to be ordained, his love of his vocation, his exact observance of the rules and customs of the company and his Missionary virtues; only those familiar with them, can appreciate them."

"Two or three conferences have been held concerning him and his wonderful sanctity, by those who have most intimately known them. Particular acts of heroic virtue, especially of humility and mortification which he exercised towards those whom he feared to have offended, were related."

"I will request those who spoke of them, to commit them to writing that I may send you some details."

{These accounts were either not recorded, or not preserved.)

Letters of Saint Vincent de Paul.

A brother coadjutor of the same name, John Duchesne, born in Lorraine during the year 1622, merited St. Vincent's encomiums; and to be cited as an example of self-sacrifice.

He had been a captive in Barbary, and was ransomed by the Consul on account of the zeal with which he assisted the poor slaves.

He was afterwards sent to Agde, thence to Saintes, where he died December 22, 1654.

Conferences of St. Vincent de Paul.
Rev. Louis Thibaut.

"It has pleased God, wrote St. Vincent, to dispose of good Father Thibaut, Superior of our House at Meen, where the divine Majesty visibly blessed his direction and his labors on country Missions. Insomuch that the Bishop of St. Malo often told me of the wonderful success that attended his labors, and declared that his peer was not to be found in France.

According to what I hear, the members of his own establishment and the whole Province are plunged, by his demise, in the deepest affliction. God made him the instrument of marvellous conversions, particularly among the nobility. In short he was a model of a true and perfect Missionary.

Father Louis Thibaut, so highly praised by Saint Vincent, was born at Ferrière, in Gâtinais, Diocess of Sens, March 26, 1618, and received into the Congregation August 21, 1637. In 1644 he was made Superior of the House at Saintes and in 1648 at St. Meen.

Father Thibaut began his apostolic career by evangelizing the environs of Paris.

He labored at Villeneuve, St. George’s and Montgeron with a zeal and success that have been commemorated by St. Vincent’s pen—and St. Vincent seldom indulged in the praises of his children. He wrote to Father Thibaut: “I implore God to preserve you for His glory, and I thank Him for the blessings He sheds upon your labors, of which I have often been informed.”

“I long to see you,” he added, “that I may embrace you cordially and afford you some rest. God grant you the grace of one day reposing in your heavenly home!”

Fathers Thibaut and John Martin, were Missionaries to whom St. Vincent seemed pleased to unburthen his heart and to treat with most paternal affection.

The life of this holy priest was characterized by devotedness to the two families established by our holy Founder. We may say that he loved them passion-
ately and his constant and sweetest desire was to promote the development of the Congregation of the Mission and of the company of the Daughters of Charity. These were the most frequent subjects of his correspondence.

St. Vincent summoned him, to Paris, when he convoked an assembly of the most experienced members of the Congregation, to decide upon the question of the vows and to make a final revision of the Rules. Rev. Father Thibaut, on both questions, sided with the opinions of our holy Founder. On account of existing prejudices against the monastic state, particularly in Italy, he wanted no engagements that would make of them religious. But added he, with other Missionaries most deeply attached to their holy vocation: "We must have vows. Better solemn vows than none at all, for the stability of our Congregation depends upon the vows."

He manifested no less zeal and affection for the company of Daughters of Charity. We find, in almost every one of his letters to St. Vincent, some question of vocation to decide and directions for postulants setting out to join the Community. If the pangs of separation were most sensibly felt by parents who consented to surrender their children to God and to the service of the poor, Father Vincent wrote that Father Thibaut was there; that he would visit the afflicted family and infuse into their hearts courage and consolation.

Father Thibaut came once to Paris and, to that fervent Missionary, we owe certain touching words. St. Vincent invited him to accompany him once when about to give a conference to the Sisters of Charity in explanation of their Rules. The subject of the conference was the Spirit of the World, given July 28, 1648. After the simple method of the Fathers of the desert, the humble and holy Founder questioned his
Daughters, one after another. When suddenly he paused and, either because his duties called him elsewhere, or because he desired his Daughter to hear the words of a Missionary so devoted to them, he withdrew, leaving Father Thibaut to finish the conference. The latter excused himself, but through obedience, resumed the thread of St. Vincent’s instruction, and closely imitated not only his spirit, but his very style. His discourse is preserved in the volume of St. Vincent’s conferences to the Daughters of Charity. The pious Missionary closed his instruction, after St. Vincent’s method, by a prayer and blessing. These are his words:

“The last means, my dear Sisters, for divesting yourselves of the spirit of the world, is to conform yourselves to the spirit of God, and, the means to do so is to implore God frequently and with confidence to grant you this grace, which He will not deny you; for He has promised it to those who desire to follow Him. If your desire be sincere, you can adjure Him to redeem His promise. “What! O my God, I am still filled with the spirit of the world! Thou hast promised special assistance to all who desire to follow thee! Wilt thou deny me thy spirit when I implore thee to rid me of an enemy who so boldly opposes thy glory, and strives by so many artifices to prevent my salvation? O Lord, I trust that thou wilt grant me grace to overcome the spirit of the world. This, I ask of thee with all my heart—and I pray thee to instil in me thy holy maxims which thou didst impart to thy Apostles, and to all those who, by thy spirit, overcame the world.”

“This is the petition I most earnestly make to our Lord for you and for myself. We stand in so great need of it, and in the hope that He will hearken to our prayer, I will pronounce the words of benediction.

Benedictio Domini, &c.”

Touching details. The crowds of vocations that gath-
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around Father Thibaut included many whom he never sought to influence. He was the only son left to a father and mother devoted to works of piety and charity, and when he learned from St. Vincent that his parents were upon the point of entering some convent in order to consecrate themselves entirely to God, and when the servant of God recommended certain well-known and holy Communities, he wrote as follows:

"My good Father Thibaut, I have received two letters from your venerable father which inform me that God has disposed of your little sister by calling her to Himself, which would no doubt prove a subject of grief to you, had you not already learned to conform your will to the divine good pleasure, and you are assured of the eternal happiness which that dear, innocent soul now enjoys. And, I can now assure you that your good father and mother persevere in the desire to withdraw from the world, that they may be more intimately united to their Creator."

"They ask my advice on this subject, and request me to tell them what disposition they should make of their earthly possessions."

"In answer to their first letter, I told them, that at their age, it seemed advisable to continue in their present state, since, by the grace of God, they were doing so much good, and I begged to be excused from advising them as to the disposal of their means."

"Their second letter shewed that they were not satisfied with my answer, as they desire to understand God's will clearly on both questions and beg me to answer more explicite, which has obliged me to give their requests further attention. I am about to tell them that perhaps God wishes to visit them with the long desired consolation. Having now no earthly tie, all the children, save yourself, being safe in Heaven; and that you have entered upon the path that leads to it, and are encouraging many others to embrace a holy life."
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They express their delight on learning this, declaring that no greater joy, here below, can be theirs."

It seems to me that perhaps Providence intends to complete their joy, by calling your Father to St. Lazare’s, and your Mother to Mademoiselle Le Gras’, where they will be near you and in the same vocation, free from the world, in a place where they can serve God with a special service and, in a manner proportioned to their strength."

Was this design realized? We do not think so. But that family of true and fervent Christians continued to devote themselves entirely to the interests of Our divine Lord.

In a subsequent letter, we find that Mr. Thibaut informed St. Vincent that he had made provision for three Missions to be given in three different parishes.

Father Thibaut continued to devote himself to the apostolic and wearing labors of Missionary life. In one of these Missions he fell sick and was immediately carried to St. Meen. Two days later he gave up his soul to God. We know in what esteem the Bishop of St. Malo held that incomparable Missionary and in what eulogistic terms he referred to his many gifts of mind and heart. St. Vincent on his side added: “We have heard marvellous accounts of his holiness.”

Father Francis Mounier.

MADAGASCAR, May 24, 1655.

The first priests sent by St. Vincent to Madagascar succumbed. When informed of their decease, St. Vincent, after blessing God and adoring His designs, which, however hidden, are always perfectly just, thought but of procuring for the neophytes, as soon as possible, assistance proportioned to their necessities.

Collet writes this in his Life of St. Vincent, adding
the following reflection: In a Congregation that yet preserves its first fervor, every member is a man of good will. So St. Vincent met with no refusal or, if you will, none of those human remonstrances which only manifest much pusillanamity and very little zeal.

Apostolic Vocation of Father Mounier.

At that time, there dwelt in Piccardy a young and zealous priest employed in distributing alms. He passionately desired to devote his life to the salvation of infidels. He vowed to recite the Rosary daily to obtain, through the mediation of the Blessed Virgin, the favor of being sent to a foreign Mission. He was born at Saintes in 1625, and was admitted to the Congregation of the Mission, at Paris, Dec. 19, 1643. Our Saint had his eye on him to send him, with Tonssaint Bourdaise, to the great African Continent; but, political disturbances in France did not permit them to embark very soon. They took their departure March, 1654.

Father Mounier sent St. Vincent an account of the incidents of the voyage in a letter dated Madagascar, February 6, 1655. He revealed to him the sentiments of his apostolic soul, and his joy at having been selected to convey to that infidel land the faith of Jesus Christ.

He wrote: "If ever I felt a great esteem and strong love of my vocation, those sentiments are incomparably deeper now at being engaged in that work in which I so long desired to labor for the salvation of souls redeemed at the price of Christ's precious blood. I cannot describe my joy and gratitude for the favor you have conferred on me by sending me to this country:—for this benefit accept my most humble thanks."

He gives, in his letters to St. Vincent de Paul, an account of his voyage, and of his early labors in Madagascar.
The following are the principal facts that he relates:

Navigation, Pious occupation. Their stay at Cape Verde.

“I made great haste to reach Nantes in time for the embarkation: God permitted me to arrive in time; but alas! my dear companion, Father Bourdaise, was not there, and I knew not when to expect him. Marshal de la Milleraye very kindly granted one day’s delay to wait his coming, or seek another companion, in case he failed to appear; in which event, two Franciscans were to take our places, and set out. But, thanks to divine Providence, I beheld Father Bourdaise coming, which in a moment dispelled the heavy sadness that oppressed my heart; to my uneasiness, succeeded inexpressible joy.

The first Friday of Lent, a small schooner conveyed us to the vessels which were lying at St. Nazaire’s. Father Bourdaise embarked on one, and our Brother René Foret and I, secured our places on the other.

Finally, the third Sunday of Lent, March 8, 1654, between the hours of 7 and 8 in the morning, we set sail—the four vessels starting at the same time; two were bound for America and, our two, for Madagascar. We began our voyage with the customary prayers which we continued to offer every morning throughout the way. We made our examen of conscience and observed our ordinary exercises. I always said Mass on Sundays and holy days, when the sea was sufficiently calm. Through the day I instructed the crew and the youths on board, and read to them from some spiritual book. I devoted some time to acquiring the language of the country. Of course, we recited the divine office and never omitted our mental prayer. The four vessels journeyed together for twelve days; then, the two bound for America, left us to continue their route. I had much to endure during the whole voyage from fifteen or sixteen profane individuals whose oaths, ob-
scene remarks and vile songs, were a continual trial to me. I had no influence over them, for they were sustained by the example of several of the ship's officers who belonged to the reformed church. Some Catholics followed their bad example.

April 9th at four o'clock in the afternoon, we weighed anchor at Cape Verde, on the Rufisco roadstead. I remarked that it would be an easy matter to establish the faith in those parts. I baptized an adult thirty-five years old, instructed and introduced to me by a Portuguese settler. There are six or seven of the same nation residing in that place. I baptized three natural children of one of them. I blessed some water and offered the Holy Sacrifice.

Divine Protection During a Tempest. Arrival at Madagascar.

We resumed our voyage, the second Sunday after Easter. But June 29th, a storm broke our helm and, the waters of the ocean rushed into the gunner's room, breaking part of the flooring and damaging a considerable portion of the vessel. Our mizzen-mast and topsail were injured and had to be repaired. We were certainly terrified, to be in a vessel without a helm, with only a fore-stay sail, was enough to appal the stoutest heart. We were in this condition one whole night and half a day. But the Almighty protected us. In His special Providence the storm was over, on the Feast of Saint John Baptist, and allowed us time to repair the helm until we reached Saldanha Bay. We reached the harbor July 11, after having sighted, for three days, the Cape of Good Hope. I could not see any negroes at the cape, although I went twice on shore for that very purpose, as Father Nacquart had expressed a desire to procure two children of that race. But they are a wandering people and are seldom found twice in the same location. I learned that one can obtain, whatever refreshments the place affords, in exchange for a little tobacco. It were well for our priests
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Finally, our hopes were realized. O glorious Virgin! to thee we owed this favor. For, on the eve of thy glorious Assumption into Heaven, we sounded our bearings, and hoped to reach land on that very day,—but could not, until the day following; we were further from shore than we thought. This did not, however, hinder me from saying Mass on that beautiful day—after singing the *Te Deum* at sight of our long desired place of destination."

The Missionaries are Informed of Father Nacquart’s Death. They Find the Blessed Sacrament Reserved in the Chapel at Fort Dauphin.

Having weighed anchor, we landed. But alas! great bitterness alloyed my joy when I was informed of Father Nacquart’s death, which occurred, May 29th, 1650. We anticipated no other consolation, under God, but meeting that holy man, and receiving from his lips the necessary instructions for evangelizing the poor natives, and this was denied us. But, may God’s will be in all things accomplished and His holy name be blessed! Father Nacquart now dwells in Heaven, and in this land too, by the good odor of his virtues and the sweet memories of his holy life. We are assured of this, by the affection with which these poor people speak of him.

At last, we are at Fort Dauphin among the French. Father Bourdaise had preceded me, and had already called upon Governor Flacourt, who extended to him a most cordial welcome.

He gave our confrère an account of the battle that had taken place between the French and the natives, and of all the fatigues and trials they had endured, which were very great. I cannot now enter into any details. But, it is wonderful that sixty or seventy Frenchmen could have resisted so great a multitude. On one occasion, twelve men made headway against...
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The day following, being Sunday, our dear confrère offered the Holy Sacrifice in the chapel, to the great joy of General Flacourt and all the French. Having been informed that the Blessed Sacrament was still in the tabernacle, as Father Nacquart had been taken suddenly ill, and was unable to consume the Sacred Species, Father Mounier could not credit this and he said to himself, as he afterwards told me: "These good people do not understand; they do not know that the sacrament must, by this time, have changed. But after consecrating, he opened the ciborium and there indeed found five particles intact, but adhering somewhat together, he was filled with wonder, and he believed that God had granted this favor on account of the reverence of these people. They always said their night and morning prayers in the church, and carried the tabernacle in procession on the Feast of Corpus Christi.

"We hear only lamentations over the death of Father Nacquart. I cannot give you an idea of the veneration in which his memory is held here. Many of the French residents assure me that they never grieved so bitterly over any other loss. The negroes share their feelings of veneration and regret."

Early Labors. Father Mounier Asks for Coadjutor Brothers. He Mentions the desire Expressed by Certain Daughters of Charity to be Sent to Madagascar.

The inhabitants remain faithful to the teachings of Father Nacquart concerning the faith. So that upon our arrival, it was not necessary for us to go in quest of them. They came to us of their own accord, knowing that we were to continue the work of the dear departed.

Not a day has passed since our arrival, without bringing to us every morning, some of those good islanders,
sometimes twenty, at once, for instruction. We have a place assigned them in which they assemble to learn their prayers and catechism. After dinner we are engaged in like-manner, from 1 o'clock until 3 or 4 o'clock; sometimes, in fact, for five hours until nightfall. If we attend to anything else, it is just so much time taken from instructions. In order to write, I had to ask them to grant me a little leisure. They complied quite unwillingly, which proves Reverend Father how much we need assistance to evangelize this country. I assure you that all the surrounding villages are in equal need of such assistance.

Two or three coadjutor Brothers would find plenty of occupation, particularly if they were chaste, obedient and mild. Mildness and patience are indispensable in dealing with the natives. The Brothers should be able to read and write. One of them should have some knowledge of surgery and medicine and bring with him necessary instruments and medicaments. Enclosed, you will find a list sent by Father Bourdaise—of whom French and natives are constantly begging salves and ointments for their sores and wounds. This furnishes an excellent opportunity of instructing these poor people in the faith and in the rules of civilized life. A Brother tailor, a Brother carpenter, and a Brother locksmith would likewise prove valuable adjuncts."

Whilst at Nantes, I called upon the Daughters of Charity who have a hospital in that place. They expressed a strong desire to come here and, contribute as far as possible, to the salvation of these poor islanders; they earnestly entreated me to write to you on the subject. I firmly, and with great reason, believe that they would effect much good on account of the care they would bestow on the sick, by teaching them their prayers and the essential truths of salvation, and the good example they would diffuse around them. Such were the views and desires of Father Mounier.
Treating of this subject, August 8th, 1655, St. Vincent addressing the Daughters of Charity, said: My Daughters, you are known everywhere, even in Madagascar, where your services are greatly desired. Our Rev. Confrères, in that distant land, have written to express their desire to see you established there, the more easily to gain the souls of the poor negroes.

Ah! my Daughters, God blesses and will forever bless your Company, provided that you are faithful to him!

Father Mounier added: “I think that five or six of the little foundlings at Paris, selected from among the most intelligent, and skilled in some manual labor, such as sewing, and cotton and silk work, or, something similar, would be useful here, to start a little school for Catechumens, who would learn readily from the French children.”

Habits of the Malagasy. Climate.

These poor negroes have good natural dispositions and are easily converted, for the little children are governed by reason. Their fathers and mothers never whip them; they satisfy them as far as they can. So that these children are very obedient and devoted to their parents. They are gentle and peaceable. I have heard but of one quarrel having occurred during our six months sojourn here. They are very kind to one another. If one falls sick, the rest hasten to his assistance and lavish the kindest care upon the sufferer. If one receives a gift, it is immediately shared with his comrades. Even the children are remarkable in this respect. Drunkenness and gluttony are scarcely known amongst them. All are temperate and subsist on an incredibly small amount of food. They frequently suffer from scarcity of food, but they neither complain nor beg.
They give themselves little concern for the morrow and, live free from care.

A board covered with leaves is their bed, and a piece of cotton about a yard and a-half long and a-half yard wide, forms their garment. Only the richer negroes and the women wear even that. They dispose of it as a narrow cincture, but arrange it so dexterously as to be decently covered. Their vanity is of a piece with their simplicity; their only ornaments are flowers, leaves, or aromatic plants with which they form garlands to decorate their heads.

The whites, on the contrary, who are here in small number, are of Mohammedan descent, and, in disposition, proud and insolent. They are the greatest obstacles to the good we desire to effect. They do all in their power to prevent the natives from embracing the faith, and deceive them by superstitious rites, so as to bring them under their sway. The only commendable trait of these whites, in regard to the natives, is, that they never maltreat them, but, by mildness and patience persuade them to do whatever they want.

Those two virtues are all powerful in this country, and our Frenchmen have found it necessary to accommodate themselves to the good we desire to effect. They do all in their power to prevent the natives from embracing the faith, and deceive them by superstitious rites, so as to bring them under their sway. The only commendable trait of these whites, in regard to the natives, is, that they never maltreat them, but, by mildness and patience persuade them to do whatever they want.

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is not so warm here as we anticipated. The seasons follow one another in regular succession; we have winter and summer; the latter lasts from June through September.

I conclude, honored Father, by assuring you that we are delighted with this country, and we return thanks to God every day for calling us to serve Him here.

We wish that all our confrères could see the immense harvest to be gathered here, and for which our number does not suffice. I told one of our islanders, a few days ago, to come to instructions; he answered: "My heart desires to hear you, but you have but one companion, you cannot attend to so many. I told him that others were on their way to help us. He answered again: My heart loves you! May you have a long life! I am delighted!"

In fine, most honored Father, I beg our Lord to send laborers into his vineyard, such as suit the people of this country; very mild, patient, and most zealous for the salvation of souls. And may He render me worthy of the favor He granted me in calling me to this distant land.

Continuation of Apostolic Labors. Voyage of Father Mounier to Ima-

phales.

Governor de Flacourt, leaving the government of the island to Mr. de Pronis, embarked for France. Mr. de Pronis was an industrious man, but immoral; and nearly ruined the colony. He was a Protestant and naturally cruel. He opposed Catholics and, by his harsh measures, exasperated the natives and, incited them to harshness and rebellion.

Whilst the Missionaries were engaged in evangelical labors,—quite unexpectedly, the military were told to prepare for battle and hold themselves in readiness
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to start for Imaphales where they were to procure comissary stores.

Father Mounier desired to accompany them in order to minister to the wounded as he had done in preceding excursions. He was convinced that the presence of a priest was a necessity in those journeys, as the French were likely to fall victims to the Madagassy chiefs. Many sought to dissuade him from the undertaking, but nothing could shake his resolution.

A longing to be the first to announce his God in places where His holy name was unknown, made him rejoice amid privations and fatigues. He would have reproached himself for any lack of generosity in this respect, inasmuch as worldlings are incited to labor by cupidity and the desire of winning fame. Nothing could deter him from his noble unselfish design.

Father Bourdaise wrote: The first Sunday in Lent, we prepared his baggage and gave him three strong negroes to carry his effects and to assist him when necessary. He set out with about forty Frenchmen and two hundred negroes, all brave and well disciplined.

Two days later, we learned that he put an end to a scandal by marrying a negress to a Frenchman, thus also ending a dispute that had arisen between two Frenchmen on account of this very woman; he likewise induced another Frenchman to marry and return to the practices of a Christian life.

In the meanwhile, a disaster occurred which proved an irremediable loss to the colony.

An incendiary fire consumed all the provisions, blew up the powder magazine, and destroyed the church. The expedition was altogether unsuccessful.

Illness and Death of Father Mounier.

We resume the account given by Father Bourdaise: "May 23d, at three o'clock in the afternoon, a French-
A man appeared on a distant hill. All assembled and went to meet him, most anxious to obtain tidings of the expedition. But very soon, alas! his sad tones convinced us that the expedition had been disastrous.

You should have seen the sorrow depicted on every countenance. The Governor enquired if they were all alive still! He answered that only one had died. But the expedition had been forced to abandon twelve, who were very ill, at about six days' journey from our halting place. I enquired for Father Mounier, and was told that he was very ill. Four negroes, for the six days, carried him from place to place on a kind of litter. O, my God! What a sad surprise. I begged of Mr. La Forest leave of absence. He refused, alleging that I, too, would succumb. I went and cast myself before the Blessed Sacrament and there, for a few moments, gave vent to my grief. Then I arose; it seemed to me that I must go to our dear sufferer to console him and convey to him some medicaments. I returned to our Governor, Mr. de Pronis, begged leave of absence, and this time I obtained it.

I set out with the messenger and two negroes as guides at four o'clock in the afternoon. We proceeded until the night was far advanced and, at last, reached a village. Our guides would go no further, as there were swamps along the road, and several small rivers to ford. I entered the chief's cabin and enquired where the Frenchmen were camped? He told me that a negro had just brought word that they were a half day's journey from the chief's abode, and that there was a priest with them who was very ill. O, my Savior! How long that night seemed to me!

There was no moonlight, but we started before daybreak and walked very rapidly. At last we met the Frenchmen, but reduced to so wretched a condition that they could not carry their muskets, nor put one foot before the other. Their first words to me were: to
make haste, or I would not meet Father Mounier alive. I left them all, and hurried onward, my heart a prey to grief. We reached the village about 9 o'clock. They led me to the cabin, but when some steps away, I could distinguish the death rattle, and I knew that he was in his agony. It was all over with him! God prolonged his life only that he might receive the last Sacrament. I was told that he had been unconscious for thirty-six hours. I administered Extreme Unction in the presence of six or seven Frenchmen and some natives. They were all distressed to see him so reduced. I profited, by circumstances, to remind them of the uncertainty of life. Adding: that he whom they beheld on the brink of the grave had come from a far-off land to teach them to know God, to serve Him here below and to dwell with Him forever in Heaven, where misery and suffering cannot enter, and where the poorest slave would be a great king, if after baptism he faithfully persevered in the service of God. That the body of my brother would descend into the grave, but his soul should live and ascend to Heaven, for he was baptized and he had served God faithfully and well. They listened to me attentively and exclaimed: "that is well! that is well!"

When I contemplated the poor sufferer, and saw that he was consumed with fever, I enquired into the circumstances of his illness, and was told that it began about a fortnight previous; that until the last six days he had insisted upon walking—after which they carried him on a litter; that he had suffered much from overhanging branches and brambles along the road. The thorns pierced his flesh, and, in traversing the narrow defiles of the forest, he often struck against crags and rocks, so that he was all bruised and bleeding; no water could be obtained, and, for five days, he had not tasted food. I dipped a feather in wine, and with it moistened his mouth and tongue. I perceived that
this afforded him some relief. This encouraged me, and I rubbed his stomach, hands and feet with tepid wine. Perceiving that this treatment seemed to impart a little strength to him, I kept it up until 1 o'clock that afternoon. But, feeling his pulse decline, I knew that he must die and I must resign myself to loneliness in that far-off land.

I mentally reviewed the prodigious labors sustained by that once robust man during the past six years, in order to gain access to this country. O my God! I thought, how inscrutable are thy judgments, how far thy ways, from the ways of man! Thou desirest the conversion of thousands of souls in this strange land, yet thou so soon withdrawest those who come to do thy work!

Then it seemed to me that the death of so many holy laborers would become, in that country, like the blood of martyrs in the early ages of Christianity. I adored the divine decrees and cast myself blindly into the arms of Providence. At last, after an hour and a half, or two hours spent beside him, in prayer and recommending his soul to God, he passed from this life to eternity without one convulsive effort, like a child sinking into a gentle slumber. After death, his countenance was beautiful. His death occurred on the afternoon of Ascension Eve. Father Nacquart's anniversary, was the day after the festival; at the time our Blessed Savior made His glorious entry into Heaven accompanied by the holy Patriarchs and those devout souls who had labored to extend His kingdom on earth.

Behold! dear and honored Father, wrote Father Bourdaise to St. Vincent, the sorrow, the anguish of my poor heart. The subject of affliction which I feared to communicate to you. But God willed it! Let us adore His divine Providence!

Having deliberated as to what I should do with his remains, considering the great heat and the length of
the way, I resolved, come what would, to take the body with me; not only that it might repose next to those of our other departed confrères, but that, even after death, I might be near the companion of my life.

Having journeyed all night, we reached Itolongas the next morning at 9 o'clock. All hastened to meet us to weep our dear departed and to console me in my sad bereavement.

But alas! if Tobias was inconsolable for the loss of his sight, how could I be comforted for the loss of my spiritual and temporal guide? I sang High Mass for the repose of his soul on Ascension day, and we buried him with all possible honor.

Not a single negro present could control his tears. When the last sad rites were performed, I withdrew. Reflecting upon the uncertainty of life, I took an inventory of everything. Then I resolved, as far as I could, to attend, alone, to customary duties for the dead which our confrères are wont to perform in their several establishments.

**Virtues of Rev. Father Mounier.**

Oh! how sweetly was my mind refreshed by the consideration of the virtues of that beloved confrère whose loss I deplored!

I remembered our Seminary days—and the zeal and affection which he manifested in our conversations on the several virtues. His extraordinary devotion to the Blessed Virgin appeared in spite of himself. He spoke incessantly of our glorious Queen whose festivals he most devoutly observed. He even composed discourses on the several feasts and virtues of that Mother of Purity. He made a vow, to recite her Rosary daily, to obtain the favor of devoting his life to the foreign Missions.

With regard to maceratins of the flesh and bodily austerities, he was most constant; he never abandoned the use of the discipline and the frequent observance-
of fasts. I often remarked that on fasting days he par­took of nothing but a little rice boiled in water, and a small quantity of cheese. He suffered much on days of abstinence, never partaking of anything cooked in grease, which is used instead of butter in this country.

He proved his ardent love of suffering, during the two years in which he was engaged in distributing alms throughout Piccardy and Champagne, during the war and famine. He had to visit three or four parishes on foot, distributing alms, caring for the sick and provid­ing them with food. What wrongs and insults he endured! What dangers he incurred!

But, how describe his ardent desire to give his life for God’s honor in foreign lands! his fatigues, the pro­digious labors he underwent whilst preparing for his voyage. The account would be too lengthy, and you were the witness of his toils, as well as I. Neither shall I relate his terrible sufferings during our voyage across the ocean. I must be content to tell you of the difficulties he met with in that last journey to Imaphalis which were most prized by him, as he endured them as a preparation for death. He had to traverse two hundred leagues on foot over narrow, steep, rough and craggy roads, often across mountains, with nothing to sustain life but a little rice boiled in water and without seasoning. During three days, he spent towards the close of his journey, though parched with fever, he could not procure a drop of water to moisten his lips. The Frenchmen recounted the tortures he endured. During six days travel, he had to be carried, tied up in a sheet, fastened to a long pole, and all along the road his body was knocked against rocks and gnarled trees. Once, during a spell of extremely cold weather, he was dragged, as it were, through a river, and, when brought out of the water, his body was as livid and stiff as a corpse.

All this is bad enough; but when we consider his
mental anguish, his bodily pains appear light by com-
parison. What grief was his when seeing God offended;
he could not prevent it. What calumnies he endured;
what perplexities tortured his delicate conscience! Be-
fore my arrival, he was asked if he had any message
for me; he answered that he had a great desire to make
his confession. As the—

(To be continued.)