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

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The following is the Brief in virtue of which the Indulgence of Portiuncula can be gained in establishments belonging to the Daughters of Charity, or served by them. (June 25, 1893; for three years.)

Most Holy Father, (1.)

The Procurator General of the Congregation of the Mission, prostrate at your feet, supplicates that the duration of the Brief for the Indulgence of the Portiuncula, granted July 20, 1887, for the chapels of the Daughters of Charity, be extended. We ask that it may be extended to convalescents, to those who serve in said hospitals in which the Daughters of Charity are employed, and to those attached thereto, as well as to those who are received into the houses of Charity under their charge. Of which, etc.

In virtue of the special faculties accorded by our

(1.) Beatiissimo Padre;
Il Procuratore Generale della Congregazione della Missione, prostrato al baeio del piede, implora la proroga dell’estensione del Breve dell’ Indulgenze della Porziuncola, accordato il 20 Luglio 1887 per le Cappelle delle Figlie della Carita. L’estensione si domando pei convalescenti, inservienti ed addetti agli Ospedali, dove sono le Figlie della Carita, nonche pei recoverati delle Case di mendicita da esse assistite.
Che della grazia.
Vigore specialium facultatum a Sanctissimo D. N. Leone P. XIII tributarum, S. Congregatio Indulgentiis Sacrisque Reliquiis praesposita
Holy Father, Pope Leo XIII, the Sacred Congregation of Indulgences and of the holy Relics, willingly grants the extension for three years from the date of these Presents, in the form and tenor of the preceding concession. These Presents are available without waiting for the Brief. All things to the contrary notwithstanding.

Given at Rome, at the Secretariat of the same Holy Congregation, June 28, 1893.

IGNATIUS, Cardinal Persico.

Prefect, A., Archbishop of Nicopolis, Secretary.

The Brief of July 20, 1887, above mentioned, was published by the Very Rev. Superior General in a special circular to the Daughters of Charity, under date of July 27th, of the same year.

The time of the limited faculty of 1893, will expire with the present year. It will be renewed for the coming year, as is done in regard to all such faculties. Should these faculties cease, or be modified, we shall give notice of the same.

IGNATIUS Card. Persico, Prefectus.

A. Archiep. Nicopolis, Sec.
FRANCE.

PARIS.

Triduum of Prayers for the Madagascar Expedition. Feast of the Translation of St. Vincent de Paul.

His Eminence, Cardinal Richard, Archbishop of Paris, ordaining prayers for the Madagascar Expedition, about to undertake in the vast African Island a vindication of the secular rights of France, was pleased to assign the Church of the Mission, at Paris, for the celebration of the Triduum for this intention, in the capital.

In his Mandate of April 18, 1895, His Eminence gives the reasons that induced him to choose, for these prayers, the Church wherein repose the relics of St. Vincent de Paul. He says:

"There is a tradition which should be dear to us, particularly, at Paris. The man first interested in the Christian civilization of Madagascar, was the noblest Frenchman of these latter ages, St. Vincent de Paul.

"When the Company of the East, and later, the Company of the East Indies, which succeeded it, formed their commercial enterprise, they had recourse, in order to secure the religious element which they knew to be so essential for the durability of any work, to the man who, in his humility exercised, and who still exercises, a fruitful influence over the modern world through the power of charity.

"Behold a beautiful field which God opens to us at Madagascar!" This was the exclamation of St. Vin-
cent de Paul, when he learned that Providence entrusted this Mission to him.

"Nothing is more touching than the charity of this admirable priest mourning the death of his Missionaries who had fallen under their labors, while he maintained this work with persevering devotedness.

"France renounced her designs on Madagascar, and the Children of St. Vincent de Paul were forced to withdraw; but Providence had manifested what support evangelical charity would give to the civilizing agency of France.

"When St. Vincent de Paul sent the priests of his Congregation to Madagascar, he foresaw the services which the Daughters of Charity, recently instituted by him, would be able to render in this country.

"Your name is known even at Madagascar," he wrote five years before his death, to the Sisters who offered themselves for this Island. He thus announced two hundred years in advance, the Mission which the Daughters of Charity were destined to fulfil in Pagan countries.

"The Company of the Mission and that of the Daughters of Charity have been called elsewhere by divine Providence. Other Congregations have, in our days, undertaken to evangelize the African Island. But, it is pleasant to find at the very beginning, the name of St. Vincent de Paul, tracing, as it were, the program of the work of Christian civilization which we trust, for the honor of our country, will be always the special Mission of France.

"One instance completes the sketch of this program. St. Vincent de Paul was, in his age, the great deliverer of slaves, and his biographers assert that he spent three millions in redeeming unfortunate captives from the bagnios of Tunis and Algiers.

"Now, is not this what we expect from the Protectorate of France in this vast African State? This good
work will be exercised there where slave traffic seeks to prevail. We have the confidence that France will furnish efficacious means to support the anti-slavery movement blessed by Leo XIII, and so valiantly enforced by the illustrious Cardinal Lavigerie.

"We have, then, very dear brethren, pressing motives to pray for the success of the Expedition. From the facts to which we have called attention, you will understand why we have chosen to place in a special manner, our soldiers in the diocese of Paris, under the protection of St. Vincent de Paul.

"On Sunday, April 28th, we shall celebrate the Feast of the Translation of his Relics. This Feast will be preceded by a Triduum of prayers in the church of the Priests of the Mission, to draw down the blessing of God on the Madagascar Expedition.

"To this effect:

"After consulting our venerable brethren, the Rev. Deans, Canons, and Chapter of our Metropolitan Church;

"The holy Name of God being invoked;

"We have ordained and do ordain the following:

**Article First.**—A Triduum of prayers for the Madagascar Expedition will be celebrated on Thursday, the 25th, Friday, the 26th, and Saturday, the 27th, in the church of the Priests of the Mission.

"At half-past eight o'clock, a low Mass, accompanied with sacred chants.

"Benediction of the most Holy Sacrament every evening at half-past five. Besides the customary prayers, the Litany of the Blessed Virgin will be sung.

"**Article Second.**—On Sunday, the 28th, for the closing of the Triduum, we shall celebrate Pontifical Mass at nine o'clock, in the church of the Priests of the Mission.

"We shall preside at the Vesper service at half-past two; and after the sermon, we shall give the Benediction of the Holy Sacrament. The Litany of the Blessed Virgin will be sung, as on the preceding days.
Our present pastoral letter will be published at the parochial Mass, Low Sunday, April 21st, and read in all Religious Communities and establishments of the diocese.

"Given at Paris, under our seal, etc.

"† Francis Cardinal Richard,

"Archbishop of Paris."

The ceremonies took place according to the announcement. Each day of the Triduum a large body of the faithful attended the services in the church of the Mother-House, in presence of the open shrine of St. Vincent de Paul. A Rev. Missionary, Father Milon, explained the object of this pious assembly: the claims, the mission, the hopes of France in this Madagascar Expedition. In order to manifest the rôle of St. Vincent de Paul and of his Missionaries in the Christian and civilizing action of France upon the great African Island, it was only necessary to collect the most affecting and heroic recitals of Volume IX, of the Memoirs of the Congregation of the Mission, which volume is consecrated almost wholly to Madagascar.

The shrine was magnificent. The rich vestments which adorn the holy body were renewed last year; a rare splendor enhanced on the present occasion, the decorations of the altar and the sanctuary:—the filial and generous offering of one accustomed from childhood to pray before these holy Relics.

On the Feast of the Translation of the Relics, His Eminence, Cardinal Richard, officiated pontifically in our chapel, at Vespers, and solemn Benediction. The sermon on that day was delivered by Rev. Father Bondier, curate-dean of Rainey, diocese of Versailles, before a distinguished and appreciative audience. The ceremonies were performed with perfect accuracy; and the liturgical chants and musical selections, most happily executed, gave to the Feast unwonted éclat.
His Eminence who was pleased to spend the entire day at our Mother-House, received the Community after Mass in the hall of Relics. The Very Rev. Superior General presented the homages of all the family of St. Vincent de Paul, and the eminent and venerated prelate vouchsafed to reply in terms of touching and paternal kindness, replete with singular benevolence.

After dinner, His Eminence, accompanied by Rev. Dr. Ferrand who had accepted the invitation to be our guest on that day, repaired to the infirmary to visit the sick, to console and bless them.

At the evening service, the church was too restricted to contain the crowd which was greater than ever. More than an hour before Vespers, a lady who had assisted at all the exercises of the Triduum, could not find a seat. She came to the house and requested that we would make room for her in the chapel: "I have relatives at Madagascar," said she. A Brother was not able to find a place for her; the intervention of the priest charged with conducting the ceremonies, was necessary. Another lady presented herself with a letter in hand: "I have a son in Madagascar," said she; "see, sir, the letter he wrote me." It was clear, that, although there was no room, seats had to be found when demanded under circumstances so affecting.

For the accommodation of the faithful, the Daughters of Charity of the Mother-House in rue du Bac, Sisters and novices, made a sacrifice on that day, of the consolation granted them annually, of assisting at the offices in the chapel in presence of the Relics of St. Vincent de Paul.

But on the day following, they were indemnified, by assisting at the Mass of the Rev. Superior General, and receiving Communion from his hand.

During the Novena of the Translation, pilgrimages took place as usual, to venerate the Relics of St. Vincent de Paul. We mention particularly:
Monday, at seven o'clock, the Congregation of the Brothers of St. Vincent de Paul: orphan asylum and academy;

Tuesday, at six o'clock, the Seminary of Saint Sulpice;

Wednesday, at six o'clock, the Irish Seminary. In the evening at half-past two o'clock, the Seminary of Issy, Philosophy;

Thursday, at nine o'clock, general assembly of the Holy Infancy, under the direction of Mgr. de Courment, Vicar Apostolic of Zanzibar;

Friday, Seminary of the Foreign Missions. Then, the Ladies of Charity; the latter under the presidency of His Eminence, the Cardinal Archbishop of Paris, who celebrated the Mass before the Relics of St. Vincent de Paul;

Saturday, at ten o'clock, the Polish orphans;

Sunday, at seven o'clock, the children of the House d'Enghien. At half-past nine, the extern Children of Mary, in number about fifteen hundred. In the evening at half-past five, the Little Seminary of Paris;

Monday, at half-past eight, assembly of the interne Children of Mary, about fifteen hundred;

On the fourth Sunday after Easter, a second reunion of the extern Children of Mary, numbering eighteen hundred. In the evening the faithful from Alsace—Lorraine.

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CURE

Attributed to the Intercession of St. Vincent de Paul, and obtained at the Mother-House of the Lazarists, April 22, 1894, before the Shrine which encloses the Relics of the Saint.

We have received the following statement: Every year, on the fourth Sunday after Easter, the members of the German society, called St. Elizabeth of Thuringia, boulevard Italy 50, Paris, make a pilgrimage to the shrine of St. Vincent de Paul.
Those who have had the advantage of assisting at this pious assembly of the natives of Alsace-Lorraine, banished from their country, and lost, as it were, in this immense Capital, have remarked with what confidence they implored the intercession of St. Vincent; and how sincerely they loved and honored the patron of their society, the friend of laborers, and the Father of the poor.

The pilgrimage of this year was signalized by a cure which skilful physicians themselves, have declared a miracle.

We insert in the Annals a narration of the same, in compliance with the expressed desire of the Very Rev. A. Fiat, Superior General of the Congregation of the Mission.

Last winter, Joseph S., a child nine years of age, son of William S., a native of Alsace, was attacked by a malady, as singular as it was painful, resulting, apparently, from blood poison. Every part of the body was covered with tumors of a dark color. But, owing to the assiduous cares of his parents and to the powerful remedies employed, the cure was comparatively speedy.

But the great joy which this caused in the family of William S., was alas! of short duration. A few weeks after, the child fell a victim to a disorder far more terrible than the former. The entire right side of his body, from head to foot, became paralyzed. The poor little patient had lost all use of his limbs. We may judge of the affliction of his parents! Their grief was all the more poignant, as the natural endowments of their son had inspired great hopes for the future.

Recourse was had to celebrated specialists; but all declared the case most serious, and the cure more than doubtful. They did not wish to say that it was impossible.

For many weeks the parents employed every con-
ceivable remedy, but all in vain: the child continued in the same sad condition. However, the poor father never allowed one of these days of anguish to pass, without reciting the chaplet and the prayer to St. Vincent de Paul, in which Joseph, the patient, and his two younger brothers united; these prayers were said with great fervor.

"Since physicians here below can do nothing for us," said this Christian father, "we must appeal with all the more confidence to those above: our holy patrons, the Blessed Martyr Gabriel Perboyre, our dear St. Elizabeth, and, above all, the great St. Vincent de Paul; these I am confident, will cure my poor little Joseph."

He who spoke thus, was an ordinary laborer, but he was of a strong character and resolute in Catholic practices. Every morning, as far as possible, before going to his work, he assisted at the Holy Mass. Every day also, in the midst of his children, he renewed his supplications to the Blessed Perboyre, to the holy princess of Thuringia, above all, to St. Vincent, towards whom, in his capacity of treasurer for the two societies of St. Elizabeth and St. Vincent de Paul, he had long entertained a special devotion. How often did he exclaim: "O blessed protectors of our Work, I am a poor sinner; but if my prayers do not merit to be heard, listen, at least, to those of my innocent little children; restore my poor Joseph to health. I will rear him, cost what it may, in such a manner that you will have no cause to regret your benevolent intercession." Such were the prayers of the pious laborer up to the day of the pilgrimage.

On April 22nd, the author of this notice, rode to the church of the Lazarists, rue de Sèvres 95, accompanied by the little sick boy and his father.

On quitting the boulevard Italy, the three travellers observed silence: they prayed interiorly. Suddenly,
the pious workman, raising his head, said to me in accents which it would be difficult for me to describe: "Reverend Father, I have made a promise to our good God in case St. Vincent cures my Joseph to-day." And after a short pause, he added: "This evening, St. Vincent will give a proof of his power. . . . You will see! . . ."

When we reached the church on rue de Sèvres, William S. took the little paralytic and his two brothers to the tomb of the martyr, Gabriel Perboyre, to interest him anew in the cure solicited. The exercises of the pilgrimage commenced.

Rev. Father Nix, of the Society of Jesus, unfolded to the pilgrims in a fervid allocution, the most remarkable facts in the admirable life of the Apostle of Charity; he then exhorted them to repair with confidence to the Sacred Relics, and there deposit their petitions.

When the last of the procession had passed before the shrine, the father and mother of the little patient, with difficulty carry, rather than lead him before the holy Relics, which, it is well-known, are at a certain distance above the main altar.

There, the pious family kneels; the father immediately takes his son, raises him to the shrine, makes him kiss it frequently, applies thereto, the diseased and paralyzed arm; then a touching prayer with tears ascends to Heaven from the hearts of these poor people.

At this moment the sacristan of the church approaching, said: "My good people, the time has expired, will you please withdraw."

To the great astonishment of all, Joseph, the paralytic, is the first to rise, and that without assistance!

He is cured! He passes with a firm step, in company with his family, into the hall of Relics, to the foot of the statue of Blessed Perboyre, here the happy pilgrims remain a long time in prayer.

On leaving the Lazarists' house, a journey of three-
quarters of an hour separates him from his father's abode. The little boy walked thither with his parents and his younger brothers, without experiencing the least fatigue.

It is not possible to describe the joy of William S. and his wife, when they saw their child help himself at table as formerly, and use his right hand! During his illness they were obliged to feed him like an infant.—What joy, when, after supper, they saw him take a pen,—which it was impossible for him to do before,—and write several lines in German and in French, with a hand as firm as before the malady.

However, it was necessary to test the reality of the cure. The parents took their son to the house of a physician who was a stranger to them, and requested him to examine the boy. The man of science acquitted himself of this task with scrupulous exactitude. "This child," said he, on finishing the examination, "is not of a robust constitution; still, I find not the least trace of weakness in any of his members; the right arm in particular, is in a state perfectly normal. Have no inquietude."

As to the physicians of the clinique department in which Joseph had been attended in the beginning of his illness, the sight of the change effected in the condition of their former patient, cast them into astonishment bordering on stupefaction.

At the present date, January, 1895, Joseph is cheerful, in good health, quite happy and living as formerly; but acts of thanksgiving ascend to God uninter ruptedly. Need we add that the fervor with which the father, mother and children thank and venerate St. Vincent de Paul has not in the least abated.

In fine, to increase the happiness of these good people, the Very Rev. Superior General of the Priests of the Mission and of the Daughters of Charity, desired to see in private the father and the favored child;
THE ANNALS.

these went from his presence only after receiving the earnest blessing and hearty congratulations of the Successor of St. Vincent. (1.)

Paris, January 29, 1895.

P. KRENTZER,
I. S. C. M.

The account which we have just given, recalls to mind what has been written by one of the most distinguished historians of St. Vincent—Abbé Maynard. After having mentioned a great number of miracles obtained by the intercession of the Saint, he adds:

"It is always thus, particularly at the Mother-House where his holy body reposes. There is no feast of the Saint which is not marked by miracles performed, particularly, in favor of children and of the poor, by this Father and Patron of the miserable. Every year, and many times a year, this faithful disciple of the merciful Saviour seems to repeat the divine command: "Go, and proclaim everywhere: "The blind see, the deaf hear, the lame walk, the sick are healed, the poor have the Gospel preached to them."—Maynard, Saint Vincent de Paul, book x, ch. ii."

Inauguration of the New House of the Daughters of Charity at Grenoble

The Daughters of Charity of Grenoble, occupied a house which they were obliged to relinquish on account of some public claim. They were transferred to another establishment known as the Hotel Naulserre. November 28, 1894, they wrote: "Last evening at five o'clock, under the presidency of Rev. Father Fauve, Vicar General, delegated by the bishop, the inauguration of the

(1.) To this narration the author added the name and address of the family in question, and details which point to other circumstances.—Note of the editor of the Annals.
new residence of the Sisters of St. Vincent de Paul, took place; this was also the anniversary of the Apparition of the Blessed Virgin of the Miraculous Medal, to Sister Catherine Labouré, Daughter of Charity, in 1830. This double solemnity attracted a large and select attendance. Mgr. Charles Bellet, author of the beautiful Life of Venerable Francis Clet, under the impulse of the circumstances, displayed in a charming allocution the character of Christianity, which is all love and devotedness;—love for great and holy causes, devotedness in ministering to suffering, privation, and misery.

After having spoken of the foundation of the establishment for the poor, by the Rev. Canon Gerin, the holy Curate of the Cathedral whose memory is dear to Grenoble, and by Madame Roland of Savoy; after having rendered just homage to the zeal and activity of Rev. Father Perrin, the present curate, Monseigneur welcomed the Daughters of St. Vincent de Paul to their new abode.

This dwelling guards zealously the traces of the journey of Pius VI; it was here he lodged when, as a prisoner of the Revolution, he passed through Grenoble. This remembrance will prove a source of happiness to the Daughters of Charity, and this happiness will be converted into blessings of every kind in favor of the destitute of the city, since the Hotel Naulserre has become the hotel of the poor of Grenoble.
Cure of Sister Decoopman, Daughter of Charity, Attributed to the Intervention of Louise de Marillac.

Sister Dewolf, Superioress of the House of Charity of Hazebrouck, wrote herself, the following details relative to the cure of one of her companions, Sister Decoopman:

HAZEBROUCK, July 4, 1894.

On December 7, 1891, when Sister Decoopman was at Bois-Guillaume, she discovered a lump on the top of her head, about the size of a hazel-nut; it was first only a subject of pleasantry, for it caused her no inconvenience. However, a few days after, she experienced acute pain; her head became so sensitive, that it was impossible for her to place her foot on the floor; as soon as the heel came in contact with it, she felt extreme pain in the head.

A physician was consulted who, thinking that the excrescence was a small abscess, lanced it; a little blood appeared, the opening closed immediately, and the pain became more intense. About fifteen days after, the physician was called again; still under the impression that he was dealing with an abscess, which he said was spreading, he made a new incision a little distance from the first. There was no discharge of matter, and the wound closed directly, but the pain was much aggravated.

After the space of fifteen days a third incision was made with no other result than increase of suffering. Eight days later, another incision, this time in form of a cross, and much larger and deeper than former ones. The poor Sister was exhausted, her suffering was intense, it was a martyrdom. On being again consulted, the physician replied that the patient was attacked by caries. Our Sister was then sent to the Community
where she arrived February 1, 1892, in a deplorable condition, without strength to stand, or to use a support. The physician of the Community gave it as his opinion that it would be necessary to scrape the bone; this proved that he was under the same conviction as his confrère of Rouen.

It was then decided to send the patient to Hazebrouck, her native place, where she arrived February 5th, in a state of utter exhaustion. She could find no ease sitting or lying, nor could she touch her foot to the floor;—she knew not where to seek a little rest for her poor, distracted head.

The physician of the place did not decide upon the case; he contented himself with making new incisions to the right, to the left, a little above, a little below; he was astonished at the intensity of the pain, and he inserted a little lint to prevent the wound from closing as it always had a tendency to do.

Finally, our poor Sister seemed to improve a little under the effects of her natal air and the intelligent cares bestowed upon her. She was then taken to Lille to consult a specialist, Dr. Duret, who stated that a wen was the cause of all the suffering, and which, not having been recognized and treated as such, had extended, and that an operation was necessary. This operation was performed immediately.

Alas! it proved of no more relief to our poor Sister than preceding ones. The same tortures returned, but this time with incredible violence, but the deep incision did not close!

This celebrated doctor concluded that he had not extracted the whole of the wen, and a second operation was performed which had no other result than that of intensifying her already excruciating sufferings. The patient was sent again to Hazebrouck; a visiting physician, Doctor Mahieu, of Rumbèke, pronounced that these excessive tortures would last as long as the life...
of the patient, because a nerve had been caught in the ligature. This poor Sister, always courageous, then repaired to Lille, where, on December 19th, she underwent a third operation incomparably more painful than the previous ones. But the pain continued with the same intensity, so that the patient gave up all hope of relief.

The Doctor then asserted that neuralgia was the cause of all this suffering, and ordered a large blister to the back of the neck, adding: "If one has no effect, apply a second," and, saying this, he made a sign which expressed: and after that, I can do nothing more! . . . This took place in the early part of January, 1893. The blister was applied as directed; it caused great suffering and had no other result than to increase the evil.

Having lost all hope, the poor Sister returned to Hazebrouck January 19th. Her sufferings were beyond description; one day she said to me: "This time, my head will burst." Her condition was most distressing. Anxious to obey the orders of the physician, I decided to apply a second blister, but like the preceding, it only augmented her tortures.—We had already made many novenas. In truth, I knew not what more to do.

Often, very often in my meditation, when I begged of God to inspire me, this thought took possession of me: our good Mother ought to know better than any one else, if this Sister is fitted for our little Company; if she perceives in her the desirable qualifications, she will know how to effect her cure, and thereby increase our devotion towards her. I said to myself: Yes, it is she whom henceforth, we must invoke; and encouraged, full of confidence and ardor, I spoke to my companions on the subject. March 6th, we commenced a novena to our good Mother, resolved to continue our prayers until our Sister was cured, but desiring and
hoping this would be on the 15th, the anniversary of her precious death. We prayed fervently, for the pain became more and more acute; the case was critical!

On March 12th, which was Sunday, Sister Decoopman was quite astonished to awake from sleep free from pain. On the previous evening, she was very restless, but about eleven o’clock, she was surprised by sleep which for the space of a year, had been almost unknown to her. Her sleep was profound and unbroken until morning; and, on awaking she was free from pain. She could not believe that she was really cured. Tears were in her eyes all day; yet, hesitating, and fearing that the malady might return, she would repeat: “But, I have no pain!...”

Nor has she experienced any since that period: she rises at four o’clock, assists in many offices, attends to the washing and ironing, etc. It is now more than fifteen months since the event, and Sister Decoopman has had no return of the pain. Dr. Mahieu, to whom I presented her yesterday, has rendered testimony to her perfect cure, and to the impossibility of ascribing it to the resources of science.

“I trust that Mary Immaculate, the Mother of our Venerable Mother, and ours also, will permit this fact to serve for the glorification of this faithful imitator of her charity.”

Sister Decoopman has confirmed the above narration in the following terms:

“I have read the account which my Sister Servant has had the goodness to render of my happy cure, and I affirm that it is in all things conformed to the truth. May God, his holy Mother, and our venerated Foundress be blessed!”

Signed: Sister Decoopman,
U. d. o. c. s. o. t. p. s.
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Testimony of the Superior of the Seminary.

"The undersigned, Superior of the Little Seminary of Hazebrouck, is happy to certify that the above recital, concerning the cure of Sister Decoopman, is correct."

Signed: A. BARON,

HAZEBROUCK, July 4, 1894.

Certificate of the Physician.

"I, the undersigned, Doctor at Rumbèke, declare that Sister Decoopman had been attacked by ossification of the outer table of the cranium, which malady has been perfectly cured without adherence of the scalp to the bone.

"Such a cure could not be effected by medical skill.

"In testimony whereof, I have given the above certificate."

Signed: DR. MAHIEU.

RUMBÈKE, July 3, 1894.

Letter from Sister Cuche, Daughter of Charity, Visitatrix at Lille.

"It was in our house that Sister Decoopman underwent the operations mentioned in the narration of her cure. We were witnesses of the fearful sufferings of this good little Sister; and, like all who saw her, we believed her malady incurable. Her courage and perseverance in the midst of such tortures, convinced me, that a vocation purchased at such cost, should be preserved, and I am happy to recognize in Sister Decoopman, a testimony of the divine Goodness, through the intercession of our Venerable Mother.

Signed: SISTER M. CUCHE,

U. d. o. e. s. o. t. p. s.

Sister Servant of the Misericorde of Lille.

Lille, August 22, 1894.
Extract from a letter written by a Daughter of Wisdom of Cholet (Maine-et-Loire), to Sister Montesquiou, October 14, 1894:

"Wednesday night about eleven o'clock, we were aroused from our sleep by cries of fire! fire! It was not in our house, but we were in danger. A saw-mill in which wood to the amount of eighty thousand francs had just been laid in, and two hotels with out-houses well stacked with hay for the year, were on fire at the extremity of our garden. Adjoining the mill was our wood-house. We went in all haste to give help. The pumpers had not yet been summoned; moreover, there was water only at our house. Behold us, then, at the chain, and pumping until the firemen came to relieve us. It was only then, that we perceived our danger, great firebrands fell at our feet.

"My good Superioress thought of the Miraculous Medals which I had given her, she threw these into the wood-shed and on the roofs of the houses. Hastening for the Medals I had left, I gave them to a priest and a sub-deacon, saying: "Throw these into the fire!" They ran and cast them upon the houses that were beginning to burn; the wind immediately shifted and fell; the fire which at that moment was spreading rapidly, went no farther, and for us, the danger was over.

The Blessed Virgin protected us and wrought a true miracle in our favor.

"One of the hotels which had been sacrificed to ward off the fire, remained intact, through the efficacy of the Medals. Every one asked how it could have escaped.

"But we see in all this, only the goodness of Mary Immaculate who protected us by the power of the holy Medal. All our Sisters ask for them. To all I relate the history of the Apparition; this will assure you, my
Sister, of our pleasure in receiving the Medals you intend to send us. We shall place one over every door in the house.”

La Teppe.

To discharge a duty of gratitude and edification, we give a notice on Mr. Léon Jacob, who died at the establishment of La Teppe, February 22, 1894.

A journal of Valence gives the following precise and touching details a few days after the funeral obsequies.

“Mr. Léon Jacob, a distinguished lawyer, and for more than thirty years a resident at the establishment for epileptics at La Teppe, near Tain, gave up his beautiful soul to God after a short illness.

“In the admirable establishment in which the devotedness of the Daughters of Charity of St. Vincent de Paul is equalled only by their virtue and their charity, Mr. Léon was cured, shortly after his admission, of the grievous malady which had compelled him to seek the efficient care of the good Sisters of La Teppe.

He might then have returned to Paris and there occupied a brilliant position at the bar to which he belonged; but sentiments of appreciation and gratitude which he entertained for these admirable Daughters of Charity, retained him at La Teppe, where he consecrated himself entirely, in union with them, to the embellishment, the extension, and the ever increasing prosperity of the house whose renown has spread far and wide.

“Mr. Léon Jacob became, as it were, the soul of the institution; nothing was decided upon, until this upright, excellent man was consulted and had given his advice, which could always be followed with implicit confidence.

“He was the founder of the Conference of St. Vincent de Paul at La Teppe; he was at the head of all local good works; discreetly ministering to those desti-
tute of the goods of this world. He extended to all, material succor and spiritual consolation at the same time.

"How many secret miseries has he not relieved! and how innumerable the acts of thanksgiving rendered for his deeds of charity!"

Sister Saffon, Superioress of the Daughters of Charity at La Teppe, writes:

"We have just sustained a painful loss in the person of Mr. Léon Jacob. His benevolence, his devotedness to the establishment and to the Community, never diminished in the smallest degree during the thirty-three years which he spent in this dear asylum of La Teppe. Hence, the trial caused by death which carried him off so suddenly, is very great, it is a universal sorrow: each one loses in him a devoted friend; and our young people regret him as a true father.

"Mr. Léon Jacob arrived at La Teppe in 1861 in the early years of the foundation of the asylum; he was then thirty-three years of age. He generously placed at the disposal of the Superioress his remarkable abilities, his acquirements as a lawyer, and concurred, all in his power, to the material as well as to the moral welfare and development of the house; and all this with such modesty that in rendering this efficient service, he considered himself as the person indebted. This is such as I found him when I came here sixteen years ago. He had been the support and consolation of my predecessors: he continued the same to me, and his assistance has been of great value.

"His rare gifts of prudence, kindness and mildness constituted his charm, and caused him to be considered at La Teppe, the heart of the family. He found in deep, earnest faith and in frequent Communion, that strength of soul, that loftiness of sentiment which had led him to bless God for having subjected him to so cruel a malady. And although he enjoyed a return of health, he would not resign the home to which his trial
had conducted him; but he thanked God that he was able to devote himself for the benefit of others. I should here affirm that the means by which he was established for life at La Teppe, have made him a signal benefactor of this house.

"He was president of the Conference of St. Vincent de Paul established in the asylum among the boarders, to procure relief for the needy of Tain and the environs. He displayed indefatigable zeal and charity in ministering to the wants of those pointed out to him. God only knows the compassionate benevolence of that loving soul, accompanying the material succor furnished!

"But his most important occupations did not prevent him from taking part in the diversions planned to amuse the patients and enable them for a time to forget their trials. He was ready for everything: Captain of the fire company, director of theatricals, president of the fanfare;—he organized and sustained these useful and diverting institutions which concur so efficaciously in raising the courage of our dear patients, who, necessarily separated from their families, have great need of some indemnification in their privations. Mr. Léon manifested so much interest and consideration in dealing with our young people, that he captivated their affection and good will. He was the soul of these assemblies and family-feasts, the expense of which he was most happy to defray. Who does not remember the graceful and touching address he made to our Most Honored Mother Havard bidding her welcome on her visit in 1891? His piety, his respectful deference, his cordial manner, greatly enhanced the salutation he offered.

"On February 16th, he had a hemorrhage of the lungs; from the very first, he felt that the attack was serious, and, without delay, he made the sacrifice of his life. During the seven days of his illness, he uttered no com-
plaint, no regret; expressing only satisfaction and happiness in being so well fortified for the last passage, by the consolations of religion. And, in the most profound peace, he gave up his noble soul to God on Friday, the 22nd, at half-past one P. M.

"If in these few lines I am unable to portray the character of Mr. Léon, to whom, nevertheless, I owe this feeble testimony of my gratitude, I have, at least, the consolation of stating that we have had an eloquent epitome of his life at La Teppe, of the devotedness which he manifested, and the regrets caused by this irreparable loss. This was in the discourse pronounced, after the religious rites, by the Count of Larnage, the eldest son of the founder of the Asylum, when the mortal remains of the venerated deceased were about to be transferred to the family vault. These touching accents went straight to the hearts of all present, and they strengthen our confidence that Mr. Léon will in heaven, continue to be the protector and friend of this interesting family of La Teppe to which he procured so much good, and embalmed by the example of his exalted virtue."

NOTICE ON LEON BRANCOURT,
Cleric of the Congregation of the Mission, who died at the age of twenty-one years, August 20, 1864.

Indecision in the direction of life is an evil which sometimes paralyzes the most beautiful qualities; impatience under suffering and trial causes loss of merit, and wearies the devotedness of those who would wish to furnish the consolation so much needed.

Léon Brancourt, who was harvested in early manhood, like St. Aloysius Gonzaga and Saint Stanislaus Kostka, will serve as a model to young people in the study of their vocation, and in making the sacrifices which God requires of his best friends.
CHAPTER I.

Birth, Family and Childhood of Léon.

Léon Edmund Brancourt was born at Chalandry, a commune of the canton of Crécy-sur-Serre, in the department of Aisne, June 10, 1842. He was the fourth of five children, two of whom died before him in their most tender age.

His father, Lucian Florentin Brancourt, belonged to a family of twelve children, no less commendable by position than by faith. His mother was Mary Anne Turquin.

Léon received from his parents, together with his natural life, extreme delicacy of conscience and heroic strength of character; with the grace of holy baptism, he received remarkable inclinations to innocence, piety and love of God.

Nothing could induce this child so frail and delicate by nature, to fail in his prayers. Sometimes in the evening, desiring to listen to the conversation of grave persons, he could not tear himself away, to take his repose. His truly Christian mother wishing to instil into him from infancy a high idea of his duty to God, and at the same time to make him obedient, had only to say to him, that if he did not immediately obey, he could not say his prayers: the child then replied with a sorrow which doubtless came from the Holy Spirit: "Mamma, I beg you, please let me pray to the good God, and I will go right away."

To this supernatural piety, God added tender charity towards the poor. On one occasion having bought a toy and joined his little playmates, his uncle, chaplain of a convent at St. Quentin, said to him: "I thought you had so good a heart that you would not spend your money in useless things, but would reserve a little for the poor." The child, then only eight years of age, so well understood the lesson of charity which had been inculcated, that afterwards, he never purchased any-
thing useless, and regarded alms to the poor as one of his sweetest pleasures.

His disposition was cheerful, his character decided, his will strong; but he listened with great respect to the advices of his parents, complying eagerly with their least desires, and endeavoring to profit by their counsels.

At the age of ten years, he left his father's house to begin his Latin studies in an institution at St. Quentin. Although his ardor was often checked by weakness of health, yet he advanced rapidly in his classes, winning every year the highest success.

The young student enjoyed the privilege of returning every evening to the residence of his uncle, then chaplain at La Croix.

This priest as commendable for his eminent piety as for his learning, took every pains to prepare the soul of the little Samuel to enter into communication with his God, even to the long-desired day of his first Communion. This pure and artless nature was admirably disposed to receive the knowledge which God imparts to little ones, that they may relish the sweetness of the fruits of divine wisdom, and enjoy the vision reserved for the clean of heart.

Two years after his own first Communion which he made on June 22, 1856, he wrote to his sister who, in her turn, had just taken part in the feast of the Angels in the adorable Sacrament of the Eucharist.

"My very dear Sister."

I cannot allow this beautiful day to pass without sharing with you the happiness which I experience on your account at this moment. Ah! tell me, dear Marie, have you ever spent a more charming, happy day than this, on which our God deigned to visit your soul for the first time, to nourish it with his sacred Body, with his precious Blood?

"What a difference you must have noticed between
this joy of heart, this peace of conscience, and the pleasure which you heretofore felt in the various circumstances of your life! The gladness which the enjoyments of this world sometimes give, is limited, and of short duration. But the joy of being in friendship with God, of possessing him in our heart, inebriates the soul with inexpressible happiness, which is a faint image of the delights of the Saints in Heaven, our future home, if we imitate the example of these faithful servants of the Lord.

"This morning, my brother offered the holy Mass for your intention; I served it. I was very happy to be able in this way to unite my prayers with his. I trust God heard them, and found in your soul a beautiful abode in which he will always dwell. For sometime past, I have been praying very particularly for you; I hope in return, that you did not forget me at the moment in which your heart abounded in the plenitude of God's grace."

This letter which breathes the sweet friendship of a brother, as well as an ardent piety, was dated from the Little Seminary of Soissons, into which Léon entered after having acquainted his parents with his desire to be a priest.

It was on the day of his first Communion, June 22, 1854, that he manifested the call with which God had favored him. His uncle had recommended him to ask of our Lord in taking possession of his heart, the grace most useful to his soul. When interrogated in the evening in regard to what he had asked of God during his thanksgiving, the child replied in accents of deep humility: "I asked to be a priest."

From that time, as if he felt assured our Lord had graciously heard his prayer, he never wavered in his design of consecrating himself to the service of God.
Leon enters the Little Seminary of St. Leger, at Soissons.—His ardor; his piety; devotion towards the Blessed Virgin; devotion to the Holy Eucharist.

Léon was fourteen years of age when he entered the Little Seminary of St. Leger, at Soissons, in October, 1856. His Rev. brother here taught the fourth form. Under the skilful direction of this master, the child was trained to habits of assiduous and earnest labor, and he took great pleasure in giving account of his studies.

This early training had a most beneficial influence over his later studies, in which he manifested his attraction for grave authors, in preference to works of fiction. "They have introduced in the program of studies," he wrote to his brother,—who on account of weak health was obliged to give up his classes,—"a work which has been long desired. This is a selection of Christian poets to counterbalance Virgil, Ovid, Horace and all their race. It was indeed a lamentable circumstance for a seminarian to complete his studies, under the conviction that Christian writers had left no works worthy of being compared with the vain fictions of Paganism. I ask you, is it not a cruel torture to put the minds of youth to the rack, in works which recount only falsehoods! The style of Christian authors should not certainly, be disdained; however, there is no question of discarding Pagan classics. Oh! no, but only of introducing into the course, at the side of the Pagan, the Christian element."

At times, his delicate state of health subjected him to severe trials. The absence of his brother was very painful. On one occasion he expressed to him his fears in regard to his health, his difficulties in his studies, and his discouragement. A word from his excellent brother was sufficient to dispel all these trou-
bles. "I am feeling better," Léon immediately replied. "It was a cloud which suddenly overshadowed me. It has passed, let us speak of it no more."

These struggles of the young student in the midst of trials and difficulties, manifest the efforts of his soul in the accomplishment of duty; they prove that he knew how to seek support in the advice of a good counsellor, and, above all, in the help of God.

In 1857 a truly miraculous protection of the Blessed Virgin strengthened the confidence of Léon in the Queen of Heaven, and increased his devotion towards her.

In the month of August, he accompanied his father, in a carriage, to Soissons. On the way, the horse taking fright, turned at the edge of a road, raised at this point from twelve to fifteen feet, made a bound, and overturned the vehicle. Léon was thrown to the distance of several metres, and the carriage rolling on, passed over his body. His father, half dead from fright, seeing Léon stretched upon the ground, thought he was killed. But the child sprang up without assistance: he was saved! At the moment he commended himself to our Lady of La Salette. From that day he testified towards the Blessed Virgin, his deliverer, a gratitude and affection which never abated.

Every year, during the vacation, he made, on foot, one or two pilgrimages to Liesse, a distance of fifteen or sixteen kilometres. This was a great feast for him. On the way he prayed continually. Returning, he was so happy that he did not feel the fatigue of the journey: our Lady was truly for him—Our Lady of Liesse, that is, of great joy.

But these pilgrimages of only some leagues distant from his abode, did not satisfy his grateful heart. He conceived the idea of going to La Salette, to discharge his debt of gratitude to her, who, he believed had saved his life. He addressed the following letter to his brother in whom he implicitly confided:
Soissons, September 31, 1859.

"Ever since you went to Paris with my uncle, they have been promising me a visit to you; but, notwithstanding my deep gratitude on account of your kindness towards me, I am happy to be able to-day to open my heart to you. You certainly know my heart; you are acquainted with every fold of it; if not, the fault is not mine.

"However, there is one little matter which I have not as yet, disclosed to you. This is, and I acknowledge it very frankly, that I care very little for this visit to Paris, which would only afford delight to my eyes, and leave my soul as destitute as ever, even should it escape without a wound.

"But there is another journey of which I have been thinking for six years,—a visit to our Lady of La Salette. From my first year at St. Quentin in 1852—Léon was then but ten years of age—this pilgrimage enticed me; nor has the thought of it ever left my mind.

"After praying to the Blessed Virgin, and reflecting seriously upon the subject, I believe the time has come for the accomplishment of this desire. Therefore, during the Easter vacation, I would like to enjoy this privilege. If I cannot have any money, I will go on foot. Should I even have money, I would go part of the way on foot, so as to make it a real pilgrimage. Our Lady of La Salette saved my life. Had it not been for her, I would have died on the road to Soissons, before having done any penance. It is just, and even necessary, that I do something for her to whom I am indebted for my life.

"My journey is mapped out. I will take with me only what is indispensable, as a copy of the Imitation, a book of meditations and prayers, and a spiritual reading book.

"But, before undertaking my journey something important, must be supplied, and this is, your consent."
Oh! I implore you, my tender brother, to grant this favor to your pleading brother. Do not refuse the holy Virgin; bear in mind the object of this pilgrimage; remember that I owe my life to our Lady of La Salette.

His good brother replied by counsels of wisdom and prudence, showing him the insurmountable difficulties in the way of such an undertaking. Léon then addressed him anew:

FEBRUARY, 7, 1860.

Very dear and tender Brother:

"Your letter made a deep impression on me. With tears in my eyes I write you at this moment; for in reading your letter, worthy of a true, brotherly heart, I watered it with my tears, very sincere tears.

"To-day, I shall give you some details omitted in my last letter. In going to La Salette, I had another object in view. The holy Cure of Ars is not far distant from there. I will make to him a general confession of my whole life with all the care and sincerity possible, and I will beg our good God to make known to me by his mouth, if it will be useful for my salvation, to apply for admission at the Great Chartreuse. For I feel that God wills me to consecrate myself unreservedly to him, resigning all commerce with the world. I wish to belong wholly to God; I sigh for the moment in which I shall be occupied only with God, in doing penance for my sins.

"I did not intend to remain with the Chartreuse, you understand, for I would not disobey our good God by exposing myself to act in opposition to the will of my parents. I would only remain there a few days, and then return, to prepare the way. If God would call me to so happy a vocation, it seems to me I could easily abandon all things of this world. It would certainly, be painful to leave my family, but God is above all. Beg him to grant me such a vocation; the
place matters little, provided I can occupy myself with him, deplore my sins, and be where he wishes me to serve him. Ask particularly for perfect self-abnegation.

This pious young man, eighteen years of age, was of the same stamp as St. Aloysius Gonzaga, who also wept for his sins and dreamed only of giving himself entirely to God.

In his letter he added these lines breathing confidence and docility: "I hope from your goodness that in every letter until Easter, you will give me the advices proper to the occasion, I shall carry them with me, and regulate my conduct thereby."

His brother wrote to present anew the difficulties, or rather the impossibility of this journey; Léon then replied with edifying deference:

"Very dear Brother,

'Had I not the intention of submitting my will to your decision, I should not have acquainted you with my desires. Therefore, I resign myself to the will of God. Henceforth, I shall think no more of this visit. But, I do not forget the great point: to abandon all, to go and do penance. God would have to effect a great change in me, to make me lose sight of that!'"

In order to indemnify himself for the sacrifice of the pilgrimage to La Salette, the devout client of Mary desired to make an offering of a crown at his own expense, to the holy Virgin. He requested the Director in charge of the Society of the Blessed Virgin, to accept this crown for his good Mother in Heaven, but, at the same time urged absolute secrecy in regard to the matter. In fact, some days after, in presence of the associates and with suitable ceremony, the blessed crown was placed upon the brow of the statue of Mary. December 31, 1859, he informed his brother of the offering. "I asked in return," said he, "a Memorare and an Ave Maria. The rest I left to the generosity
of the Rev. Director. All the prayers have been for me; but I wish, as you are well aware, that these graces may be dispensed more particularly in favor of my parents; but I do not think it necessary for them to know about it. The Blessed Virgin sees my intention, she herself will divide them better than we could do.”

The Doctors of the Church regard devotion to Mary, a sign of predestination for a soul, and even here below, as an assured pledge of maternal protection on the part of the Mother of God.

Mary who conducted John to Calvary, that he might contemplate the secrets of the exalted science of the charity of Jesus Christ, leads to the Eucharist the Christian soul which realizes anew these marvels, in the immolation of the divine Victim and in holy Communion.

We have seen how this youthful Léon communicated to his sister on being admitted to the Eucharistic banquet, the fire that inflamed his own heart. His pilgrimages to our Lady of Liesse were crowned by holy Communion. He made these pilgrimages on foot and fasting, that he might communicate, although at a very late hour in the morning.

Léon had the good fortune to meet, on one occasion, a Religious who gave thanks to God for having granted him the favor, during holy Mass, of seeing, in a picture of the Crucifixion, the pierced side of our Saviour radiant with light. This holy man imparted to the soul of the pious servant of Mary, an ardent desire of frequent Communion. Full permission was granted to satisfy this holy craving. He was not however, content to feast alone on this divine Manna; he sought to inculcate this holy practice among his fellow-students, and especially among the members of the Congrégation of the holy Virgin. He therefore became the Promoter of this holy practice. Can fire conceal its heat? Hence, frequent Communion, so conformed to the sentiments
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of St. Vincent de Paul, was established in honor by his children, the Priests of the Mission, who were entrusted with the direction of the Little Seminary.

Hence, Jesus Christ in the tabernacle, received many visits from the pious student. The Blessed Sacrament was reserved in the crypt of the magnificent church of St. Leger. The members of the Society were faithful in offering their adoration to the divine Prisoner of love during their brief but frequent visits. Léon was distinguished by his assiduity; at the beginning and at the close of recreation, and after the classes, he was the first to come and the last to retire; it was with regret that he withdrew his eyes from this tabernacle from which our Lord shed upon him His gifts and holy inspirations.

To assist at the Holy Sacrifice of the Mass was a great happiness for him, and to serve the priest at the altar, his highest ambition. While very young he was trained to this pious ministry by his uncle and his brother, both priests. He took pleasure in the decorations of the altar; the ceremonies of the altar charmed him. His bearing was noble, his manner grave and recollected.

The Apostle St. Paul said to the first Christians: “Let your modesty be known to all, for the Lord is nigh.” Léon felt within himself this nearness of God; hence, the sweetest modesty appeared on his countenance.

It was from the holy Communion that Léon imbibed the devotedness and charity which engendered that remarkable zeal for the glory of God, and that kindness towards his fellow-students. He felt impelled, as it were, to lend, to give, to spend himself in order to afford pleasure to others. He met others with a cordiality and frankness which impressed those even whom he saw for the first time.

The “good Léon,” as they called him, was then ready
with such qualifications, to exercise the Apostolate of charity and devotedness in a Conference of St. Vincent de Paul of which we are about to speak.

CHAPTER III.

Leon becomes a member of the Conference of St. Vincent de Paul, in the Little Seminary of Soissons.

In 1858, the Great Seminary, and, the year following, the Little Seminary of Soissons was confided by Mgr. de Garsignies to the direction of the Priests of the Congregation of the Mission, founded by St. Vincent de Paul. The Directors could not but see with pleasure, and encourage all that was conformed to the spirit of their holy and charitable Father. In fact, the Superior of the Little Seminary, Rev. A. Dupuy, had been witness of the good operated by the Conferences of St. Vincent de Paul, in behalf of the members, by the zeal which they exercised, as well as in behalf of the poor assisted by them. He was convinced that he would find a powerful element of good in the establishment of a Conference among the pupils of the Seminary. It was therefore organized at the Little Seminary of Soissons from the opening of the year 1860. The affiliation solicited of the General Council at Paris, must have been immediately granted, because from the very first, regulations were drawn up, officers chosen, poor families adopted. The members of the Conference in the city, cheerfully initiated the new associates in the visitation of the poor. The principal inhabitants of the city were pleased to admit into their ranks these youthful members of the new Conference.

In consequence of these lessons of charity, humility, and fraternal kindness given by experienced members of high renown, the youthful recruits of the little Con-
ference became in a short time acquainted with the regulations of the Society, and qualified to comply with the requirements of the same. Nothing is so instructive as example; nothing so practical, as the necessarily active life of a Conference of St. Vincent de Paul.

The first members chosen as the foundation of the new Conference, were two young men of the Rhetoric class. One of these, who afterwards studied medicine, died in the flower of his age. The other, guided by the truly marvellous ways of Providence, became a bishop. Like his friend, he also had the design to repair to Paris to study medicine; but God gave him to understand that there was a ministry far more elevated than that of corporal charity,—the ministry of souls. Every day, after dinner, these two young men went to distribute the dessert left by the pupils, to the poor who came to the Seminary to receive it. Visits to the poor in their own homes, were organized. Charity, that divine fire brought into the world by our Lord, and with which he wished all hearts to be inflamed, soon imparted a new vigor to the young associates.

The virtuous Léon was speedily enrolled among the members of the Conference established in the Seminary.

It was a consolation for him to impart this happy intelligence to his family. He wrote to his Sister Marie:

"My very dear Sister:

"I know your kind feeling for the poor; I have frequently seen you manifest the most lively sentiments of compassion for them. The thought of this urges me to-day to give you some details of a little society destined to console the representatives of our Lord Jesus Christ, and to relieve their misery.

"This good work is a little Conference of St. Vincent de Paul established in the Seminary. You doubtless know what a Conference of St. Vincent de Paul is. You
must frequently have heard of the one established at St. Quentin. Well, the Conference at the Seminary is the same as to its principle, its object, and its rules. Here you will ask me: But, what alms can you give? These gentlemen of the city are rich! but you, seminarians, what have you to dispose of?

"True, our resources are limited, our funds are small. But, our dear Superior, a Son of St. Vincent de Paul, teaches us to rejoice, like this great Saint, in being forced to practise charity even in poverty. For, he says to us, if you had every thing at your disposal, if money was placed in your hands, what merit would you have? perhaps, none at all; whereas, being destitute yourselves, it becomes necessary for you to make exertions to procure something to give. However, we have every day, what is left at our tables, and this, carefully set aside, is distributed to the poor by two of the members. Five families come daily for this alms. Three other families receive some loaves of good bread. So that at the present time, eight families are assisted by our Conference. They are visited almost every week by two members of the Society, accompanied by the Director of the house.

"In these visits we see misery in all its extent, and we learn to compassionate the sorrows of the poor."

Léon’s letter presents the program of the Conference of St. Vincent de Paul. The Conference of a Little Seminary is the same as the Conferences established in large cities.

Later, we shall mention in what manner Léon, a youthful member of this Conference, found therein a school of spiritual progress.

His soul was most sensitive, and his heart generous; he could not conceal his emotion at the sight of the miseries of the poor. Like St. Vincent de Paul he felt forced to exclaim: "The poor are my burden and my sorrow."
In the month of November, 1861, he wrote to his brother:

“Our little Conference is always vigorous, but our resources are scant compared with the needs of the poor! How many want even for bread! One of these at this moment, an honest man, is without work which it is impossible to procure. He has five children and no means of providing for them; he has nothing but the six cents a day which his wife earns! What merit these poor unfortunate creatures will gain in the sight of God, if they know how to bear their privations!”

In less than ten years, the Conference of the Little Seminary of St. Leger, numbered, regularly, more than fifty members selected from the higher classes, and realized the sum of three thousand francs. The excellent President, Father Baudon, who gave such encouragement to the young men in their apostolate of charity, wrote to the Rev. Superior, on receiving the accounts of this Conference: “I am astonished at the marvels which our young confrères effect: they have works as important as those of older Conferences established in great cities.” These works multiplied even when means were far from being abundant.

Whence resulted this wonderful fecundity? Doubtless, from God, from whom descends every good and perfect gift; and from prayer which drew down his blessings; but it may also be attributed, in a great measure, to the holy emulation of charity which reigned among the members. Every week, the young associates, after rendering an account of their visits to the families appointed, stated in all simplicity, their desires and projects, and proposed new methods of developing the work and finding resources.

To the ordinary works of the Conference of the Little Seminary of Soissons, another was added, suggested by circumstances. It is well understood that the resources of a Conference should be employed in
favor of the poor; but we also have an example of Conferences uniting throughout the world, to furnish means to erect the chapel of St. Vincent de Paul in the great basilica of the Sacred Heart of Montmartre, at Paris.

Now, the Papacy, the blessed ark into which all Christians are called to seek refuge amidst the deluge of evils, was exposed to a frightful tempest. It was threatened not only with the loss of temporal power which God, kings, and people had recognized, but also with the loss of that liberty so necessary for the government of the Church.

Catholics, most zealous for the traditions of faith and of patriotism, gave the blood of their children, many of whom died martyrs on the fields of Loreto and Castelfidardo. To blood they joined the sacrifice of their wealth.

But the little as well as the great, loved Pius IX; they also hastened to his succor as soldiers, or brought their modest offerings of Peter-pence.

The young members of the Conference of St. Leger, ardently desired to second the cause of the Papacy, as the cause of God. During two years, they maintained at their own expense, two Pontifical Zouaves, supplying for each the sum of one thousand francs.

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CHAPTER IV.

Leon finds in the Conference of St. Vincent de Paul, a powerful means of Sanctification.

We read in the Life of St. Vincent de Paul, "that he judged wisely, no one could walk, or lead others by a way more direct, or more secure, than by that which He who is the Word and the very Wisdom of God, had traced out both by word and example. Therefore, adds the biographer, he endeavored, above all things, to
labor, with the assistance of grace, for his own sanctification; knowing well that the sure rule of love due to our neighbor, is the true love which we are obliged to have for ourselves.” (Abelly, Book III, ch. xxiv.)

We often find charitable associations of the laity animated by these sentiments. Aspiring to a life of perfection, they desire for themselves and for their fellow members, in these exterior works of charity, something analogous to a third Order,—a kind of Rule indicating exercises of piety and other means of securing holiness of life.

The Rule of the Conferences of St. Vincent de Paul, responds to this desire. It supposes a truly Christian life, and furnishes many sacrifices in serving the poor of Jesus Christ. A great deal is wisely left to the devotion of the members. Among the most efficacious means of advancing in perfection, we mention the general retreats which, although discontinued for a time, have been reopened for some years past; these are a powerful element in seconding pious and legitimate desires of personal sanctification. St. Vincent de Paul, in his time, organized these special retreats at St. Lazare’s.

This ardor to attain a higher degree of virtue and perfection than is found in men of the world, is more clearly manifested in assemblies of Christian youths.

Our confrère Léon, experienced this supernatural attraction; he aspired even to the perfection of the Religious life.

Similar ardor inflamed the hearts of his associates in the infant Conference, from the bosom of which numerous Apostles came forth. One of these taking the road which St. Francis Xavier desired to follow, now governs as bishop, the vicariate of Kiang-Si, in China. Another founded a Great and a Little Seminary among the Christians of South America. In a neighboring country, his confrère gathers the most abundant fruits in giving missions to the people.
And is it not our duty to present our highest homage to the heroic Missionary, who, at the foot of the altar, offered himself as a victim to avert the disasters of the bombardment of the city of Alexandria?

In the East, in the capital of the Turkish Empire, a member of this Conference directs the Catholic College of the Mission; another devotes himself in the College of the Propaganda, at Smyrna.

We could enumerate many others bearing to distant lands, from Mount Libanus to the Andes, the light of the Gospel, together with the name and influence of France.

More than thirty members of this Conference have consecrated themselves to God in the Religious life, and particularly in the family of St. Vincent de Paul, to the Apostleship of the Missions, or to the education of youth. Léon wished to be numbered among these chosen souls.

After the opening of the session in October, 1861, a former fellow-student who had entered the Order of the Dominicans, wrote to him on the 21st of the same month: “I have just heard, my very dear friend, that you have been elected Prefect of the dear Congregation of the Blessed Virgin.” This title alone clearly indicates, that in the estimation of his associates who had elected him, Léon was a model of piety and regularity.

What was the stimulus to his virtue and zeal? He himself will reveal the secret:—he wished to be a Religious.

February 20, 1860, he wrote to his brother:

“I cannot resist a thought which has engrossed me for some time. I am sure you would never suspect what it is. Here is a resolution which interprets my thought: I promise you to labor so diligently that I shall succeed in understanding Greek prose. I hope indeed to do this, and with much stronger reason, the Latin authors. But, on this condition, I am too well
aware of your great desire of my advancement, to hesitate to propose it to you; here it is: that you will pray to our Lord so earnestly at Mass, and to the holy Virgin, that they will be forced to grant me the grace I ask of them, that is—a Religious vocation.

I challenge you to guess how much I love you.

Your devoted brother,

LEON."

February 7, 1860, speaking of his project of making a pilgrimage to La Salette, he expressed his desire to visit the Great Chartreuse, not to remain there, but only to spend a few days, and then return to prepare the way, if God called him to so happy a state.

He did not yet know to what Community to direct his steps, but he had a strong attraction for the Missions. In 1859 he wrote to his brother: "I would like to have something decided about my vocation; then I could direct all my actions to this end. On the other hand, I feel that great patience and prudence must be exercised. If you could procure me the Life of Mgr. Borie, Bishop of Acantbus, I would be very grateful. I need something of that kind to encourage me. . . . At this moment, I feel drawn to the Dominicans, for they devote themselves to the Missions. I beg you to send me this Life, I think it will be very useful to me; I could there see what sacrifices will be required, and the consolations I may hope for."

In another letter he wrote:

"My good brother, it seems to me that I would be very happy to have the advice of some Missionary or Monk, for example, the Father who gave us the retreat; tell me simply what you think about it. I will do nothing without your approbation. You know my sentiments; I am more and more inclined to join a Religious Order. I say to myself: If it is the will of God that I become a Missionary, he will conduct me whither he pleases, by the voice of obedience. I must now
think of preparing myself for it. For the last year, I have had no other thought; may this resolution be ever the same."

From his numerous letters we see that this vocation is not simply the effect of an ardent imagination: for naturally he was of a reflecting turn of mind, and he expressed his views only after mature examination.

CHAPTER V.

Obstacles which Leon encountered on entering the Religious Life.

The attraction of the young confrère for a Religious life, was not devoid of trial and struggle. July 17, 1860, he wrote to his brother:

"At this moment and since about fifteen days after Easter, I am divided between God and the world. I have a foot on one side, one on the other. On the one hand, I feel enticed by the false pleasures of the world: on the other, I see the vanity of all earthly enjoyments; but nature in me does not regard them with the same eye. In the depths of my heart, I would wish to have both feet with God, but I am, as it were, attached, and in order to break the chain, great effort and continual violence will be necessary . . . I must decide to have but one master. I am seventeen years old; this is the age of temptations and passions; it is also the age of decision. I am convinced of this, and I must be very serious about the matter, for my eternity may depend upon it. This is the reason why I asked your permission to make a retreat at Liesse during the vacation—that I might be thoroughly imbued with the fundamental truths of religion, and decide to serve God alone and forever."

His good brother for wise and prudent reasons, had told him that he did not believe it necessary for him to
make this retreat. Hence, Léon, ever resolved to do nothing of himself, wrote:

"I understand very well that you advise me not to go to Liesse to make a retreat. However, while I cheerfully acquiesce in your decision, I beg you to listen to the recital of my miseries." And he describes the struggle above mentioned.

To this interior trial, another was added, and that most painful. He says at the close of his letter, dated July 17, 1860: "Pray much for me, I am in greater need than ever. There is question of my vocation, it is necessary for me to decide before the end of the vacation."

His worthy uncle, Abbé Turquin, Chaplain of the Religions of the Cross at St. Quentin, and for whom Léon entertained the highest veneration, desiring to test these aspirations, wrote him a long letter to deter him from his design; and, with the same view, the brother who had directed him from childhood, also wrote.

The young Léon received all these advices with humility, and had recourse to prayer to discern the voice of Heaven from that of earth.

He then asked the advice of his Director.

His Rev. brother in one of his letters, suggested that it would be well to wait for the sub-deaconship, to decide upon so important a matter. Léon in all the simplicity of his heart, replied: "You say: Why not wait for sub-deaconship?" I answered this question when I spoke to you on the subject: How many examples of young men could you not bring forward, who, for not promptly responding to the call of God, lost their vocation! We see very few sub-deacons embrace a Religious life; fewer deacons, and still fewer priests. It is very difficult at a certain age, when habits are formed, to adopt a strict rule. Such people wait one or two years, and they wait forever. It is not an easy
task to form persons to this state when advanced in age."

It was a young pupil in philosophy who reasoned in this manner.

It might be asked where he had learned his wisdom. It was in the Gospel, for he adds:

"Eventually, they do like the young man whom our Lord counselled to sell all his goods and follow him. This was a counsel, the young man could be saved without embracing it in all its rigor. But what heavenly glory, what treasures of grace he would have acquired by following it!"

He concludes thus:

"You said to me during the winter: The voice of your Director is the voice of God." "I will listen to this voice and will obey it."

Finally, in the month of January, 1862, he wrote to his brother in a Latin letter, very happily constructed, and of which we give a translation:

"... My Director has spoken. And I said to God: Here I am. Although I am convinced that God calls me to the Religious life, I am yet ignorant as to what Community. I have still eight months to consult God; I hope he will speak to me either by some notable attraction which he will excite in me, or by my Director who is a man of consummate prudence.

"The death of my beloved father confirms me in my design; the death of my friend Destrumelle strengthens me more and more in it."

Léon had lost his father a short time previous. This loss deeply rent his affectionate heart. But it disengaged him from this world in which there is so much sadness and bitterness.

But, on the other hand, this death of his father elicited still greater tenderness for his mother, his brother and sister, and this intense affection would necessarily increase the pain of separation.
Having completed his course of philosophy, it was time for Léon to decide between the Great Seminary and his vocation to a Religious life. After earnest prayer, he went to his Director to make known his fixed determination to enter the Congregation of the Mission of St. Vincent de Paul.

The Director, faithful to the recommendation which St. Vincent had made to his priests, to do nothing to entice any subject into their Congregation, had hitherto maintained an absolute reserve.

The transferring of Léon to another climate could not preserve him from an early death. But his best friend Destrumelle found death in his native land. And was not the life of St. Aloysius Gonzaga and of St. Stanislaus Kostka in their novitiate in the Society of Jesus, a gain for themselves and for youth to whom they serve as models, although they too were called away in the flower of their age?

CHAPTER VI.

Entrance of the young Member of the Conference of St. Vincent de Paul into the Novitiate of the Congregation of the Mission. His happiness in the Religious Life.

On September 26, 1862, Léon quitted the parsonage of Fluquières (Aisne), where his brother, curate of the parish, his mother and sister were united.

We give a few extracts relative to his departure, found in a letter addressed to his cousin, an excellent Christian:

"... From the beginning of the vacation, this final separation was always before me, and I wished to make it as easy as possible for mother. Eight days before, she knew that I was going. Hence, the hour being come, her sacrifice, so to say, was already made in her heart. However, you will pardon me for refusing to
give you the next day, which would have prolonged her anguish and her tears; and I dreaded these tears of a mother who sacrifices her son and gives him up to God. I know well what passed within my heart in embracing you all; but I felt that God called me, and I relied upon his help at that moment.” Such sentiments filled the hearts of many of the Saints on abandoning their relatives who remained in the world, while they went to bury themselves in the solitude of Religion.

Some days later, Léon, writing to his uncle and aunt, speaks thus of his arrival:

“I am very happy in the part which I have chosen and which I so ardently desired. The first moments of separation are very painful; it costs much to nature, but our good God gives grace in proportion. My grief was much subdued when I saw the resignation of my mother: she offered her sacrifice to God, surely He will not be outdone in generosity.

“On arriving in Paris, alone, with no knowledge of the city, I was a little embarrassed. However, I was not discouraged. I asked a priest if he was going in the neighborhood of rue de Sèvres, etc. He kindly gave me a seat in his vehicle and brought me to St. Lazare’s. I afterwards learned that this was the Vicar General of Paris. (1.) I was much mortified for having thus presumed on making his acquaintance.

“I immediately entered upon a little retreat, and a few days after I made the general retreat with the Community. I am now accustomed to the ways of the house. I am contented and happy; I thank God for this favor. I pray for you all in particular.

“During the first year of the novitiate, which we call the *interne Seminary*, I have only to correct my faults, study the life of St. Vincent, the Founder of

(1.) Abbe Bayle.
our Community, apply to certain exercises of piety, follow a course of preaching, another of sacred Scripture, and a third of the holy Fathers. Here we are all brothers, and we seek the happiness of one another. Finally, I recommend myself to your good prayers that God may grant me holy perseverance.”

In his first letter to his brother and sister, Léon speaks of the happiness he enjoys in his vocation.

“October, 1862.

You know that I have been in Paris since Saturday, September 27th. I was clothed with the habit of the Missionaries the following Tuesday, so that now I have the happiness of being in the number of the novices, called here seminarians. I had often heard it said that our good God will recompense a hundredfold the sacrifices which we make for Him. To-day I realize the truth of these words, for I am perfectly happy in Paris. I desire but one thing, that is, perseverance. For this intention, I beg your good prayers more earnestly than ever. I arrived here at the same time with four young men from Ireland; and shortly after two others from the south of France arrived. I congratulate myself on being in this band.”

Three months glided by in these first delights which God gives to those who consecrate themselves unreservedly to Him. The happiness of Léon continues. He wrote the following letter to his mother, January, 1863:

“My very dear Mother,

The course of the year is only the time of realizing the good wishes of the first day of it. At present, allow me to tell you again how much I love you, and I hope to love you more and more, in proportion as I understand more fully the extent of your favors, and of the sacrifices which you have imposed on yourself for my sake. I shall be forever grateful to you for them, particularly for that one which you so generously made in giving me to our good God.
"I am convinced that this sacrifice was the most painful of all. But, my dear mother, have confidence; let us not be miserly in dealing with our God, and He will not be surpassed in generosity. Frequently He recompenses even in this life such acts of generosity.

"For my part, I thank God for the benefit of my vocation. I implore Him to indemnify you abundantly and to grant me perseverance. I am always most happy and contented here. I pray for you and for our poor departed father. My health is good.

"I love you and embrace you with all my heart.

"Your devoted son,

LEON."

He feels the need of expressing his happiness to one of his cousins who remained in the world.

"My dear Cousin,

"How preferable is the Religious life to that of the world! For you, who live in the midst of the world almost as in a desert, having no communication with it but that which proves an occasion of gaining the reward due to deeds of charity and humility, you understood this long ago. You are well aware that in one sense, the difference between a true Christian in the world and a Religious is not very great: the true Christian in the world has nothing in view but the love of God and his neighbor at the expense of self-love. God does not require of all the same degree of perfection; He does not give to all the same vocation nor the same means. Nevertheless, all can taste that the yoke of the Lord is sweet; and they are much to be pitied who do not wish to bear it. You understand all this better than I do, yet I love to speak with you on the subject, because I now realize more fully, the misfortune of those who do not serve God. Is it not true, that in our pilgrimages to our Lady of Liesse, we experienced a purer, sweeter joy than we could have tasted in the most brilliant assemblies? You who still
have it in your power to give this sensible proof of your devotion to our Lady of Liesse, thank her for me, for the grace of my vocation. Beseech her, since she has commenced the work, to crown it with holy perseverance.

“You know, from what I told you previous to my departure, what manner of life I lead here. Everything is as I had seen it in my mind, and my hopes have been rather increased than disappointed. Then, I have only to tell you that I am happy and contented. . . . Yes, my dear cousin, a religious vocation is a grace. Spiritual helps are abundant; good examples are all around us. We are engaged in duties which tend only to our sanctification, and in religious studies. . . . But what an account we shall have to render to God for these favors! What a misfortune to abuse them! Oh! ask for me, I beg you, the grace never to be so unfortunate!”

We may judge from these letters, of the humble sentiments of the fervent novice. These repeated entreaties for prayers to obtain the grace of perseverance, show a diffidence in his own strength, and confidence in the succor from Heaven, of which he felt the need.

CHAPTER VII.

The Zeal and Charity of Leon.

The zeal which filled the heart of Léon could not be restricted to his own sanctification; the charity that actuated the former member of the Conference of St. Vincent de Paul, accompanied him into his new sphere, and was active even in his seclusion.

He wrote to his dear brother, then Curate in an industrial locality, and who had established a pious Congregation in his parish: “. . . . I hope that your Congregation is going on well and begins already to produce good fruits. But probably you had difficulties
to surmount in establishing and maintaining it. I remember that you feared very much that danger would result from introducing a manufactory into the place. I beg God to bless this Congregation, and to bestow his graces upon you, to operate by it and in it, all the good which you desire.”

During this time, his happiness continued: “The days,” said he, “pass so rapidly, that I cannot get used to it; when the end of the week comes, I am surprised.”

The following grateful letter was addressed to his uncle and aunt who were devotedly attached to him. It also reveals his tender affection for his parents:

“PARIS, January 29, 1863.

“... I can assure you that the affection which I so justly owe you, and which I have always entertained for you, has not in the least diminished. The sacrifices which our beloved father and mother imposed on themselves for me, are not so quickly obliterated from the heart of their child. I declare to you, that before coming to Paris, I many times shed tears in calling to mind the affection of this beloved father, and particularly, certain circumstances which made deeper impression on my mind. I see him now in his last illness, expiring, kissing his crucifix, whilst contemplating him, I held the blessed candle in my hand at the bedside. And this tender mother, after these heavy trials, crowning, as it were, her love for God and her affection for her child, in offering him to our good God, willingly, cheerfully, because it seemed conformable to the divine will. Ah! such generosity will not go unrewarded. But, for my part, after requiring these sacrifices, how guilty should I be, if I failed in what God demands of me, and what you yourselves have a right to expect.

“Oh! I conjure you, my dear uncle and aunt, to pray for me. I beg this of you by the same goodness
and affection which have given me in you another father and mother who have ministered to me. Pardon me all the pain I have caused you, and believe that I love you tenderly, as indeed I ought, in the Hearts of Jesus and Mary.

Your grateful and affectionate nephew,

LEON.

His gratitude was not restricted to the limits of the family circle. The heart of this excellent young man forgot no one, neither the worthy curate of his parish, nor his former teachers in the Little Seminary.

The Religious life far from stifling the sentiments of gratitude, affection, and devotedness which we owe to our family, purifies and ennobles them; it sanctifies and consecrates filial and fraternal affection, as well as the bonds of friendship.

Léon found leisure from time to time to profit by his sojourn in Paris to render little services to his relatives or friends. He wrote one day pleasantly, to his mother:

"My brother said to my uncle of Trépigny, that he could not rely much on me for business transactions. I am much obliged to him. I have already been to the merchant about the ornaments in question. He understood immediately what I wanted. The merchant said to me that "the heaven of this canopy which was to cover the Blessed Sacrament, had not yet procured heaven for him." At last, things are all right, at least, in the estimation of the merchant. I have explained everything to my uncle as well as I could. But, I do fear in these matters, because I have had no experience."

During this period, Léon gave himself entirely, we may say, to the important work of his sanctification. He considered this a task which demands an application strictly personal: "Do not suppose," he wrote, "that one is a saint because he leads a holy kind of life in the house in which he resides. It is not the place which sanctifies, but the manner in which a man com-
ports himself." He thus describes his way of life: "We are occupied in no other study than that of God, of ourselves, the examples of the Saints, their virtues." St. Vincent de Paul being the Founder and Institutor of the Community in which he proposed to himself to learn how to labor for the instruction of the people, he said: "My principal duty is to study St. Vincent, to correct my faults, and model myself on him." He wrote to one of his friends: "I have a special liking for Rodriguez. His book on Christian Perfection pleases me greatly. I am astonished, he adds, that you never spoke of it to me. If you have not the book, which is hardly to be supposed, procure it and read it."

The labor of training the young novice for the mode of life he had chosen, did not consist merely in entertaining himself with God in prayer, or in the delights of holy readings, but he strove zealously to overcome himself, and to advance in the spirit of sacrifice.

"The Community life, he wrote to his sister, is destined to polish characters, to smoothe and improve them as the water of the torrent polishes, smoothes and beautifies the pebble."

In a letter to his mother, after a visit from his uncle and his brother, he wrote:

"My brother and my good uncle have told you how happy and contented I am; you need not fear that I am not as well as you desire me to be. I still feel the bitterness of separation; this is painful to nature, but let us hope that it is agreeable to God, and let us be certain that the joy we shall experience in Heaven, will compensate beyond measure, the few moments in this life spent in sacrifice. Let our hearts be united in this same confidence in God. Let us beseech the holy Virgin to bring us all to Heaven with her. There we shall see our poor father, and we shall all be happy together."

Religious solemnities had a peculiar charm for this
pure soul. He described them with evident pleasure to those to whom he wrote after witnessing them.

On the Feast of the Translation of the Relics of St. Vincent, he wrote to his mother: "I wish you could have been present at the magnificent ceremonies at which I have assisted to-day; it would have been a great consolation for you. I believe that the hardest heart would be brought back to God by witnessing these solemnities." Another time, the ceremonies of an ordination deeply impressed him; again, it was a procession at the close of the month of Mary, or the procession of the Holy Sacrament, which took place in the garden of the Community of the Daughters of Charity, and in which he participated.

"As for the procession of the Blessed Sacrament, he wrote, I have no words to express the sentiments of faith which it here inspires.

"To give you a little idea of this feast, imagine more than fifty priests in their richest vestments; numerous deacons and sub-deacons in dalmatics, and the rest of the Community, the students and novices of the seminary, in surplices, etc. The walls, the trunks of the trees were covered with white, adorned with flowers, inscriptions, etc. Oh! how signal a grace God bestowed on me in calling me to serve him in a Religious Community! I beg you to help me to thank the Blessed Virgin who, in this matter, has done everything for me."

The vocation to a Religious life carries with it an earnest desire to prepare for a fruitful Apostolate, and this Apostolate supposes science. For this reason, even during the period of their novitiate, the young religious do not entirely relinquish study. Hence, the youthful Léon was employed in the study of the Holy Scriptures, of the holy Fathers and of Oratory.

He was not wanting in capacity, hence, he profited well by these edifying studies. In time of recreation, in his walks, he delighted to interrogate the novices
who had already completed their course. Frequently there were priests in the novitiate who had hitherto been engaged in the holy ministry, or who had been employed in teaching, but now were preparing for the Religious life. To come in contact with men of experience, whose minds were adorned with varied and extensive learning, exerted a happy influence on the intellectual development of the younger members. Léon profited largely by this advantage.

CHAPTER VIII.

Leon takes his first engagements in the Congregation of the Mission.—Fervent preparation for the same.

St. Vincent, for the direction of Missionaries, reduced the evangelical teachings to five virtues: Simplicity, humility, meekness, mortification, and zeal for souls; desiring, said he, that they be "as the faculties of the soul in all his Congregation."

The young novice Léon, devoted himself to the practice of these virtues. His letters are embalmed with their sweet fragrance.

His soul was extremely candid; the simplicity of the dove appeared in the acknowledgment which he made of his failings, his forgetfulness, his inattention and negligences, placing to the account of his own misery what might be lawfully excused. He sought only God in the touching effusions of his piety; his upright soul held in horror the least insincerity, and he was disturbed when others, not understanding his thought, might have judged of him differently from what he really was.

We have seen how careful he was, in his humility, to profit by the remonstrances which his beloved brother and his Rev. uncle considered it a duty to make him,
in order to test his vocation. For a long period, he was tormented by the thought of doing penance in expiation of his sins, as he said. Mistrusting himself, he continually begged prayers from every quarter, to obtain the grace of holy perseverance, and to avert the danger of abusing the gifts of God. Never did pride or self-sufficiency appear in his manner, his words, or actions. It was a necessity for him to humble himself at the feet of others, asking them to have the charity to warn him of his defects.

Naturally mild, he was also very sympathetic. This resulted in a great measure from his temperament, and manifested itself in the placid expression of his countenance; his complexion denoted frail and delicate health; his features never betrayed any emotion of the passions. Apparently, Léon had no great efforts to make in acquiring the virtue of meekness. But he had the advantage of preserving it unalterably, as well as his candor. We do not think he ever caused pain to any one. Of a kind and affectionate heart, he was always ready to serve others and forget himself.

As his health was delicate, it would have seemed but prudent to consider it. Yet, he made his pilgrimages to our Lady of Liesse, fasting and on foot. Penetrated with the spirit of penance, far from seeking any mitigation, he was careful, like St. Vincent, to choose rather, all that would serve to restrain or subdue nature. He was scrupulously exact to the regulations. At the close of his studies, he took the prize of honor, which included deportment, discipline and successful application to study. In the novitiate, he regarded the Rule as the ordinary exercise of mortification; but he added thereto, with the permission of the Director, macerations and austerities which he was happy to offer to our Lord, as a testimony of his love for the adorable Victim immolated on Calvary and on the Altar.

It might be said that the strongest passion in Léon,
was zeal for the salvation of souls. During his humanities, being elected president of the Congregation of the Holy Virgin, and afterwards, made a member of the Conference of St. Vincent de Paul, he was considered by his associates, competent to give the strongest impulse to works of zeal and charity. It was to respond to this charity of God pressing him, that he wished to become a Missionary. In his conversations as well as in his letters, he seemed impelled to impart to others the divine fire which burned in his own soul. Not being able to labor for the salvation of others during his novitiate, he endeavored to supply for this by fervent prayer, and the penances which he imposed upon himself. He prayed particularly for the Missionaries exercising their Apostolate on the foreign Missions.

The assiduous practice of the virtues of his state, induced Superiors to admit the young novice to his first promises, or the "good purpose," that is to say, presenting to God his ardent desire to pronounce, after the second year of probation, the vows of poverty, chastity, obedience, and special consecration to evangelization, and to the service of the poor.

On this occasion he wrote to his mother:

"God has just granted me a new favor, Sept. 27th, anniversary of the death of St. Vincent. True, by this engagement, I am not yet irrevocably bound to the service of God by the holy vows; but, after the vows, this is the most solemn promise. I beg you to unite with me in thanking this good God who is so merciful in my regard. Ask for me fidelity and perseverance. Oh! yes: is not this the greatest happiness, to belong to God by the vows, and that, for life? Let the rich keep their treasures, and emperors their thrones; for my part, my vocation suffices for me: I do not envy their lot. May God grant me perseverance, this is all I desire. Oh! how I thank you, my tender mother, for having made to God the sacrifice of your son. May you be rewarded even here below, a hundredfold!"
Such were the pious sentiments which filled the soul of Léon, after the holy engagements which he had just contracted.

In another letter, he said to his mother: "I shall not be able to write to my uncle immediately, because a duty has been entrusted to me which leaves but little time for correspondence. But obedience is everything to us; our good God arranges all things else."

The holiness of his soul was manifested in his exterior. His modesty, even from childhood, was reflected on his countenance, in his glance, in his whole bearing. He drew to God those who saw him, particularly in the church where he prayed with the recollection of an Angel. He was reserved in conversation; all his words were impregnated with the piety of his soul. Most prudent in his actions, he avoided all that could, in the least, diminish the treasure of innocence which he appreciated above all things.

Although his disposition was so mild and gentle, yet he was strong and energetic in resisting evil; it seemed as if God had given him an Angel to keep him always in that wise reserve of being able to suppress, as well as to persuade.

The young member of the Conference of St. Vincent de Paul had acquired in this association, the love of the special vocation which applied him in the Congregation of the Mission, to the instruction of the poor. The members of the Conference are not contented, merely with giving material succor to the poor; at each visit, they must be attentive to their spiritual interests; pour into their souls the enlivening beams of Gospel truths, dissipate their ignorance, their prejudices, their errors, withdraw them from religious indifference, and bring them back to God.

The young novice, having in his Conference, made an apprenticeship of this preaching, his greatest desire was to complete his studies that he might devote himself to Missionary labors.
Léon having finished his first year of probation, was ranked among the seminarians. He was charmed at the pomp with which the Christmas feasts were celebrated. He wrote to his mother in Dec. 1863. He concluded his letter by these words: "Ask that we may all be united in Heaven." Was this a presentiment? In almost every letter of the fervent novice, we perceive the thought and thirst for Heaven which seemed to fill his soul. His desires were soon to be realized.

God wished to raise this soul already so pure, to still higher sanctity by the way reserved for the dearest friends of His divine Son, namely, suffering. This fervent novice bore with invincible patience the trials to which sickness condemned him.

He wrote to one of his cousins, Feb., 1864: "A long time has elapsed since I received your good letter—three months! I had appointed a time to entertain myself with you, but our good God was pleased to deprive me of this consolation. He sent me a severe pain in the back, and after a few days, that malady so dreaded by the world—smallpox—declared itself. When this species of leprosy left me, I was afflicted with boils, which doubtless purified the system. At present, I do not apprehend any evil consequences from the malady. I beg you to thank our Lord with me, for great fears were entertained."

In truth, the case was desperate, it was thought the novice would die. The malady did not disappear till after three months. However, towards the close of April, he appeared to be fully convalescent, with the exception of some boils on the limbs which it was necessary to lance and burn almost every day. This distemper resisted all remedies, and the physicians ordered
the waters of Bourbon—l’Archambault. The Superior General sent him thither, and gave him as a companion, an excellent brother infirmarian, Brother Vernière, who had attended him during his protracted illness.

Léon set out June 8th. The first three weeks were marked by some improvement in his condition. The sores healed, and everything seemed to promise complete restoration to health, when suddenly, typhoid set in with other complicated disorders. Profiting by a favorable respite, of twenty-four hours, they brought Léon back to Paris, where he arrived July 23rd. August 4th, a letter announced to his family that excessive vomiting had reduced him to extreme weakness, and that he was in great danger. It would seem that in multiplying sufferings, God wished to give to His well-beloved servant a more perfect resemblance to the Victim of Gethsemane.

His mother, his aunt and brother hastened to his bedside. They found the patient fortified by the last Sacraments which he had received with affecting piety. The sight of his family reanimated in him the spark of life still remaining. Seeing the grief of his mother, he recounted to her by way of consoling her, the sweetness of his life at St. Lazare’s, repeating how happy he was in the midst of this family of brothers, surrounded with the most tender cares and every convenience. Before receiving the last Sacraments, he had the happiness of pronouncing the vows of the Congregation of the Mission, Children of St. Vincent de Paul; and this favor was a subject of so great consolation to him, that the joy which filled his heart, appeared in his cordial and amiable exterior.

In a crisis which followed, the Brother infirmarian presented to him the Crucifix of his vows, exhorting him to abandon himself to God:—“Place the image of my good Saviour, under my eyes,” said he, “it will give me courage;” and his gaze was fixed on the
adorable Victim to whose sufferings he united his own. His Reverend brother who remained constantly with him, encouraged him to pray:—“Oh! said he, do you also pray for me; my sufferings make it almost impossible for me to pray.”

Wednesday was a fearful day for him. Spells of vomiting continued from hour to hour, until the evening. It was a violent effort: the perspiration which covered his body, and his stifled cries, showed how intense was his suffering. Each attack was a heart-rending scene. But as soon as the crisis passed his countenance became placid, and a smile was on his lips. Speaking of the infirmarians who assisted him, he said: “What service they render me! they understand the care of the sick. Here, they are never alarmed, and everything is so well conducted.”

He was perfectly docile to the Brother infirmarian, and he submitted with entire confidence to all he prescribed.

His heart, replete with charity, was more solicitous for others than for himself. He spoke with his visitors of what interested them. Much concerned at the fatigue of his worthy brother, the priest, he said to the infirmarian: “When these spells of vomiting come on, send my brother away; it is so painful to him; and then he added: “When I am gone, you will give him this reliquary, containing a portion of the true Cross which I always carry on my person.”

On the Feast of the Assumption of the Blessed Virgin, his brother having said that the holy Virgin would confer a great favor if she would cure him on that day: “That depends,” said he. For, aware of his condition, he did not fear death. To the question addressed to him: “Are you afraid to die?” “Oh! no,” he replied, smiling. He looked upon death with peaceful serenity; he regarded it as the gate of heaven. His uncle, the Chaplain, having called to see him, said: “What will
you ask for me when you get to heaven?" "That you may convert many souls!" This was an echo of the words of our Saviour dying for sinners.

His uncle, surprised to see such calmness in the presence of death, said to him: "You are very sick, and yet, you are always smiling." "What would you have?" said he; "when the heart is happy, we laugh."

On Saturday, the day of his death, hearing the word blessed in a conversation held near his window, he said suddenly to his uncle: "Who are they that are called blessed?" And as the response was delayed, he added: "They who have merited it by their great virtues. Doubtless you," said his uncle to him, "you will be blessed, for our good God will crown you for your patience in suffering."—He must then, be very good, he replied. So He is, said the Chaplain, and He will be good to you. You remember the pilgrimages you were so happy to make to Liesse, your Communions, your visits to the poor; you may believe that our Lord loves you very much, and the holy Virgin also.—Do you believe this? said the patient smiling, with the accent of one who is not astonished that such would be the case; do you believe it?—Yes, I believe it.—Well, so do I, and I love them with all my heart."

Towards evening, his uncle suggested some pious aspirations; Léon lovingly repeated them, saying: "Jesus, have mercy on me; holy Virgin Mary, pray for me; St. Vincent de Paul, pray for me." And as the good priest continued, Léon noticing that he omitted the name of his patron, he interrupted him to add: St. Léon, pray for me; all ye saints of heaven, pray, all for me."

In the midst of these holy thoughts and fervent invocations, he gave up his beautiful soul to God on Saturday, August 20th, about midnight. The Blessed Virgin was pleased, doubtless, to let her servant hear the last echoes of the beautiful Feast of the Assumption celebrated by the Angels and the elect in heaven.
On the 22nd, a solemn requiem was chanted for the repose of his soul, in the chapel of the Mother House. Mgr. Spaccapietra, a Lazarist, Archbishop of Smyrna, who had come to visit and bless Léon during his illness, vouchsafed to assist at his obsequies. After the service, his Rev. uncle and brother transferred his mortal remains to Chalandry, to the family vault.

As had been done at the Community in Paris, all the inhabitants of this locality shared in the grief occasioned by the loss of so excellent a young man. Eight priests and several seminarians attended the burial. There was but one voice to regret the pious and beloved deceased. The Rev. Dean of Crecy was inspired by this universal regret and sympathy to address the sorrowing crowd, some words of consolation which we here insert; they are a faithful portrait of this amiable disciple of St. Vincent de Paul, and the expression of the high esteem which he enjoyed in his birthplace:

"Be not sorrowful, as they who have no hope."

"Behold, my brethren, the words of consolation addressed to you from the grave, by the pious Levite whose mortal remains you accompany with love and tears. You will see him no more in this world, it is true; the church is deprived of the services which by his precocious zeal and distinguished talents, he seemed called to render her; and his family will no longer enjoy the happiness which his excellent qualities would have procured.

"Some months ago, he spoke to me of the happiness he experienced in his vocation with that holy jubilation which faith imparts to an ardent soul. It seemed to him then, that he was on the point of crossing the seas to carry to distant nations the love of Jesus Christ with which his heart was inflamed.

"In his pious enthusiasm he dreamed of sufferings, of persecutions, of martyrdom, for the glory of his divine Master. In considering this possible future, the
joy which abounded in his heart, shone out in his
countenance imparting a radiance which more clearly
portrayed the extent of his ardent charity.

"Let us repeat with our holy books: "Life is a
vapor, the most robust health is but a passing flower." God was satisfied with his good will; and after allow­ing him to taste here below, the delights of a soul faith­ful to grace, he withdrew him from the deceits, from the
sad realities of life; he has the happiness of having lived long enough to gather the merit of innocence, not
long enough to be obliged to expiate in the other world,
the frailty and weakness of human nature.

"If in this painful separation, nature claims her
rights, accept, dear brethren, the consolations which
faith affords. Let your tears be sanctified by Christian
hope; let them be worthy of him whose life and death
were those of the predestined.

"This amiable son, this affectionate brother, this
true friend so worthy of attachment, has not been taken
away; the bonds which united him to you are not broken;
he still lives; he will live forever in Heaven, being ad­mitted into the ranks of those young Levites whose beau­tiful virtues he so well retraced in this life, and one
day you shall behold him without fear of separation.

"Christian parents, let the memory of this child be
a sweet perfume to console you, to sanctify your sorrow,
to embalm your life with the good odor of his virtues.

"And you, my brethren, sharing in this deep sorrow,
attach yourselves with new ardor and love to that faith
so powerful in its inspirations, so consoling in its im­mortal hopes: that by the purity of your life, you may
have part in that eternal rest and felicity which, may
it please the Lord to grant to the amiable child whose
sweet memory will ever remain in our hearts."

Indeed the memory of this virtuous child, this pious
seminarian, this fervent member of the Conference of
St. Vincent de Paul, this exemplary novice, remains
engraven in the hearts of all who knew him, and it has left therein the impression of sanctity. A seminarian who assisted at his burial, and who had been his fellow-student, being afterwards interrogated by the author of this sketch, as to whether he remembered Leon Brancort, replied: "Oh! yes; he was truly a Saint."
In the first fifteen days of the month of May, 1895, shocks of earthquake were felt in Austria, particularly Vienna, Graz, Cilli and Laibach. In the following letters we shall find details which give us some idea of this terrible catastrophe:


Graz, May 17, 1895.

Most Honored Father,

Your blessing, if you please!

The convulsion of the earth which we experienced on Easter Sunday and the following Monday, (April 14th and 15th), was very violent here; without, however, causing any damage to our houses. But it was far more severe at Laibach, so that our dear sisters of the general hospital telegraphed to us, that they had been forced to abandon the hospital, and to seek refuge, with their patients, in the garden, although the cold was intense. In the city, as we have been informed, many of the walls have fallen, and some persons were killed. The Bishop of Laibach ordered that on Easter Monday the holy Mass should not be celebrated in the churches. We have not heard directly from our Sisters; our telegraphic despatch remains unanswered; probably, because the building in which the office was established, is almost in ruins, as we have just learned.

April 18th.—Very late yesterday, Most Honored Father, we received the desired response from our dear Sisters. It said: "The Sisters and their patients are under tents in the garden. The Sisters are exhausted by anxiety, labor, and want of sleep. The hospital
building is crumbling; holy Mass is celebrated in the garden; we shall soon be transferred to other localities."

We beg you, Most Honored Father, to send your paternal blessing to us all, particularly to your poor Daughters of Laibach, and deign to accept the sentiments of profound respect and filial submission with which I have the honor to be in Jesus and Mary Immaculate,

Most Honored Father,
Your most humble and obedient Daughter,
SISTER LEOPOLDINE BRANDIS,
U. d. o. c. s. o. t. p. s.

P. S.—Permit me to add, Most Honored Father, that the orphanage of Laibach is also much injured, as well as the hospital for children, and the Josephinum. Thank God, the church and the residence of the Missionaries are but little damaged.


LAIBACH, May 1, 1895.

Most Honored Father,
Your blessing, if you please!

The hand of God lay heavy upon us during the night of Easter Sunday and the following day. At twenty minutes past eleven, we had a terrible earthquake shock. The papers have exaggerated the results of the catastrophe; we who have witnessed them, can speak the truth.

At twenty minutes after eleven on the night of April 14th, there was a tremendous explosion under ground, loosening the foundations of the houses which swayed to and fro for some some time. The library case in our room, the chandelier and other objects fell to the ground; the procurator's safe burst open. I heard our Brothers cry out; and Brother Philip who was sick in bed, fell to the floor.
At the first shock we rose and dressed, to go with the Superior to the recreation hall to say the Litany indicated in the Ritual for this calamity. We remained there until two o’clock A. M. The earth was still vibrating, and the rolling was renewed many times; we counted from twenty to forty shocks on that day.

What confusion and alarm in the city! In order to pacify and comfort the terrified inhabitants, the Bishop, accompanied by two priests, went through the city at midnight, showing himself everywhere. Our Sisters and the faithful attendants of the sick in the hospital, carried the patients from their beds to the garden. Some of the wealthy people of the city, put their little children in wagons and took them away for safety. About three thousand persons, men and women, repaired to the suburbs to sleep in wagons; the Governor of the province of Carniola did in like manner. Thus ended the terrible night of April 14th.

Laibach, the capital of Carniola, is now almost deserted. For, although it is seventeen days since the catastrophe, the earth is not yet at rest; the heaving still continues, but not so violent. For sometime, we have been sleeping in the veranda; the Sisters are in barracks in the hospital garden.

The city of Laibach, in consequence of this fearful earthquake, is in ruins! The damage is estimated at five millions of florins. Some houses have been entirely thrown down, and more than two hundred will have to be demolished. Almost all the churches are ruined. Masses are celebrated in the market-place or some country chapel.

The Sisters have six establishments at Laibach; none are as much injured as the hospital and the church attached to it. They are now pulling them down.

The imperial cabinet at Vienna during the past ten days, sent inspectors to Laibach to estimate the damages and dangers. One of these gentlemen came yes-
yesterday to see our house and church; he reports that the house is in tolerably good condition, not having sustained much injury; but he closed the church. The Rev. Pastors of the country are in rented tenements, and this year there is no month of Mary, no preaching, no solemn Masses: our good God himself has preached. However, we are engaged in Missionary labors in localities and churches that have not been disturbed. Last Monday, April 29th, I returned from the Mission; and, God willing, I shall open another on Saturday, May 4th.

Have the kindness, Most Honored Father, to commend us to the prayers of the family. *A flagello terræ motus, libera nos, Domine!*

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

**Urban Nezmacch,**

*I. S. C. M.*

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Details communicated by the Daughters of Charity, relative to the Disaster already mentioned.

Our worthy Sister Leopoldine Brandis, Visitatrix, who earnestly desired to see and console our poor Sisters of Laibach, left Graz, May 6th. She spent the night with our Sisters in Cilli, in which locality, the earthquake had caused some damage, but nothing very serious. She left the next day at four in the morning, and reached Laibach at six o'clock. She found this unfortunate city in ruins; but thanks be to God, our Sisters are courageous and devoted. Sister Hoppe, in charge of the general hospital, conducted Sister Visitatrix, first to the house in the faubourg of Utmad; this house being quite new, was not much damaged; at least it can, with safety, be occupied. We there heard Mass; after which our good Sr. Visitatrix went from house to house to see our Sisters, their patients, and their children, to encourage and comfort all.
After dinner, we set out in haste for the hospital, because at two o'clock, the vehicles would cease running, on account of the arrival of His Majesty, the Emperor, who, being en route for Pola, desired to offer his condolence, personally, to the victims of the disaster, and to furnish aid in their distress. For the first time since the dire misfortune, the poor people were joyful at the thought of seeing their well-beloved Monarch.

The first visit of His Majesty was to the hospital. The physicians and employees of the hospital, many gentlemen and ladies of the Association of the Red-Cross (who had gratuitously furnished barracks for the hospital), our Sister Visitatrix, with the Sister Superior and several other Sisters, not engaged with the patients, awaited His Majesty at the entrance of the garden. About half-past three o'clock, loud acclamations from the crowd announced the arrival of the Emperor, who, with his suite, the Minister of War, several Marshals, and great lords, repaired to the humble garden. The Emperor spoke a little while, in a most friendly manner, with the physician, and inquired where the patients were located, if they had suffered from the exposure, and if the barracks were suitable. Then addressing Sister Visitatrix, he said very amiably: "I am most happy to meet you." To the response, that we appreciated the favor which His Majesty accorded us, he said: "I have already been informed of the courage and energy with which the Sisters rescued their patients in so short a time."

And turning to the Sister Superior:—"Where do the Sisters reside now?"—In the barracks, your Majesty. "But you have spent the night and even many nights out of doors, is it not so?"

The Emperor then exchanged a few words with the representatives of the Association of the Red-Cross, and briskly mounting the staircase he contemplated the frightful ruins. On descending, His Majesty turn-
ing towards Sr. Visitatrix, said: "It is terrible indeed! the building is seriously damaged!" The Emperor with his suite, returned to the garden, going from barrack to barrack to visit and console the poor and sick, and this with great affability. In one of the barracks His Majesty said to our Sisters: "The poor Sisters were also much alarmed, were they not? And now they have to live in barracks with their patients; here is an occasion of gaining great treasures for Heaven."

Having completed the tour, His Majesty returned to the gate of entrance where the carriage awaited him; all the great lords accompanied him. Suddenly the Emperor crossed over, passed these gentlemen, and halting in presence of Sister Visitatrix (who with the other Sisters had followed at a distance), and with his plumed hat in hand, said in a loud voice in slow and solemn accents: "My gratitude and my warmest approbation to all the Sisters, for the charity and devotedness with which they have saved their patients and now attend them." His Majesty then addressed Sister Marie Brandis, saying: "Ah! I know you very well! Your father is now in Vienna, is he not?" Then His Majesty drove off amidst the acclamations and benedictions of the crowd.

The Emperor also visited many other buildings, and many anecdotes related of him, prove how kind and compassionate he is towards the unfortunate. We shall mention but one. Seeing from a distance, a field whereon the poorer people had erected their tents, the Emperor alighted from his carriage, went directly to one of these tents, entered, and was immediately surrounded by these poor creatures who recounted to him all their misfortunes; the occupants of other tents also came, and His Majesty comforted them like a good father who compassionates the sorrows of his children.

At half-past six o'clock, the Emperor visited the cholera hospital, and said graciously to our Sisters,
that he was charmed at the order and neatness which reigned everywhere. At seven o'clock, His Majesty departed for Pola, having promised to aid the city as far as possible.

Our good Sister Visitatrix on the following day, visited the other houses and Sisters, not having time the previous evening to do so, and left at noon.

The Sisters also write that on Sunday, May 12th, His Excellency, the Prince-Bishop, ordered a general procession to implore the divine assistance. Almost all the inhabitants took part in it, each in his own parish. At half-past two o'clock, the people assembled in their respective churches, the curate of St. Peter's carried the Blessed Sacrament; all the processions moved on towards a little chapel dedicated to the Blessed Virgin, standing in a meadow outside of the city.

The Litany of the Saints was chanted on the way. The Bishop arrived with his Chapter, and all the clergy of the city. They waited an hour for the various detachments to meet.

At the chapel they first said the Rosary with the dolorous mysteries; then they sang the Litany of the Blessed Virgin, and after each third invocation, all the people united in the following prayer: "O Mary, we poor children of Eve, miserable and abandoned in this valley of tears, cry to thee: "Come to our aid!" Then the act of contrition was recited aloud: all the people wept.

They then made a solemn vow: First, they promised that every year, there should be a procession on Easter Sunday; secondly, that five Masses should be founded in perpetuity; thirdly, that this year, they would fast every Saturday; however, the obligation of this last vow is optional. Then they said the prayers appointed by the Church to avert the scourge of earthquake. His Excellency then gave the Benediction of the most Holy Sacrament, and the various processions uniting, accom-
panied our divine Saviour, concealed under the Sacred Species, to the church of St. Peter. The Bishop carried the Blessed Sacrament, and gave benediction again to the crowd humbly prostrate; then the processions returned to their parishes, praying and chanting on the way. This was a most moving spectacle, and many wept.

May the Immaculate Virgin vouchsafe to intercede with her divine Son, and hasten to the succor of her poor clients of Carniola!
PROVINCE OF SPAIN.

Autilles.

BANDS OF INSURGENTS HAVE RISEN IN THE ISLAND OF CUBA (SPANISH ANTILLES), THE METROPOLITAN GOVERNMENT SENT OUT TROOPS UNDER COMMAND OF GENERAL MARTINEZ CAMPOS, TO SUPPRESS THE INSURRECTION.


SANTIAGO OF CUBA, April 27, 1895.

Most Honored Father,

Your blessing, if you please!

You will doubtless be pleased to have some information in regard to our situation.

We have lodged in our establishment, four hundred and fifty soldiers from Spain. The barracks were insufficient, and the houses of the city too small, so that the poor soldiers were obliged to sleep on the public road. It is but just that we make some sacrifice for our country, especially as she sends her sons to guard that which she has lawfully acquired.

Many times I have thought of St. Vincent who lodged soldiers at St. Lazare’s. God grant that we may know how to imitate his charity and his recollection in the midst of this turmoil. We are occupying a separate building; it is only by the garden that we can communicate with the troops, and we endeavor to avoid this. We shall be obliged to lodge the soldiers as long as the war lasts; it is far from being at an end, not-
withstanding the numerous forces sent from Spain into this island. At present, the war is centred in this province, but we fear it will extend to others. May God have mercy on us!

The number of the sick and wounded in the military hospital has greatly increased, and the Daughters of Charity are overburdened, although the majority of them are aged and infirm. I have already written to Father Garcia at Havana, as well as to Father Arnaiz, that they may take opportune measures.

It is estimated that twelve thousand insurgents are in arms. They are readily supplied by the United States, which regards them approvingly. The government is much embarrassed in guarding the coasts of the Island which, being seven hundred leagues in extent, it is difficult to prevent the admission of men and ammunition. Besides, we are only a short distance from Jamaica, Hayti and San Domingo; and but twenty-five leagues from Cape St. Anthony, lies Yucatan of Mexico. All these circumstances give us reason to fear that the war will be prolonged. May our apprehensions prove groundless!

Be pleased to accept the sentiments of filial affection from my good confrères, as well, as those of

Your devoted, but unworthy Son,

RAYMOND GUELL,

I. S. C. M.

P. S.—On account of the trouble, which in consequence of the war, reigns among the people, the country Missions, so happily commenced, have necessarily been discontinued.
PROVINCE OF IRELAND.


Father Burke had reached the age of seventy-three years, fifty-three of which he had spent in the Congregation, when God called him to his reward, August 7, 1894. He had therefore fulfilled a long career; but considering the activity and energy which still characterized him, and the edification he continued to diffuse around him, his departure from us may be regarded as a great loss.

Our lamented confrère was born of excellent parents in the Archdiocese of Tuam, Ireland. From his childhood he was remarkable for gentleness of disposition and tender piety. At an early age, he experienced within himself a strong inclination for the ecclesiastical state; he therefore entered upon his preparatory studies in his own diocese. Afterwards, his Archbishop sent him to study philosophy and theology at the celebrated national Seminary of Maynooth.

Maynooth has always been noted for the eminent qualities of its Faculty, the solid course of study, and the number of its students, which at the present day, exceeds five hundred. It has furnished the Church of Ireland and of distant countries with prelates and priests alike remarkable for their great talents, their ecclesiastical spirit and their practical zeal. To Maynooth, the Congregation of the Missionaries of St. Vincent de Paul is indebted for the corner-stones of the foundation of the Irish Province. Thence have issued in great numbers Missionaries devoted to works under-
taken in the spirit of St. Vincent de Paul, our Blessed Father.

In this renowned Seminary, Father Burke commenced his studies preparatory to the priesthood. He had accomplished two years of philosophy and one of theology, when he felt attracted to the family of St. Vincent. After applying for admission into the Congregation, he was received, and sent to make his Seminary at the Mother-House in Paris. There, his admirable qualities developed day by day: his solid but simple piety, was the admiration of his confrères in the Seminary; his childlike simplicity, united with remarkable intelligence, charmed all who came in contact with him. Above all, his modesty made a sweet and lasting impression on those who were the happy witnesses of it; after the lapse of many years, they still remember and furnish many striking examples of the same.

After his novitiate Father Burke returned to Ireland, where, having completed his course in theology, he was ordained priest, and devoted himself with calm but constant zeal to the ecclesiastical functions entrusted to him.

The first post assigned him was that of professorship in the college of Castleknock; in this capacity, he was most successful, for he had always been a distinguished pupil. On Sunday, he was sent to teach catechism at the parish church, to the children of the village, and sometimes to preach to the assembled faithful; this was at the request of the worthy curate, and by the order of his Superior. His sermons were simple, but carefully prepared; indeed, they were oftentimes truly eloquent. The comparisons and examples which he so happily employed, were drawn sometimes from the holy Scriptures, sometimes from the history of the Church, and sometimes, even, from profane history. Having an extensive knowledge of the holy Fathers,
and gifted as he was, with a most retentive memory, he enriched his discourse with citations from their writings, quite unexpected, but always most appropriate to his subject. At this period, his appearance was so youthful, that after one of his sermons, a peasant said that he had never listened to a preacher who impressed him so deeply as "that boy-priest," Father Burke.

For a long time, he was employed in the Mission. At this epoch, the Missions of Ireland were extremely laborious; they demanded heroic energy, and a zeal that overcame all obstacles. He possessed these qualifications, and his efforts were rewarded by a success which the people and the priests with whom he labored, have never forgotten. Frequently, obedience charged him with giving retreats to the clergy, which duty he fulfilled in the most satisfactory manner, owing to his varied knowledge, his simple, edifying and dignified piety. After one of these retreats, a priest who had assisted thereat, and who was himself, noted for his learning and eloquence, remarked that it was truly surprising and interesting to hear Father Burke, still so young, quote the Fathers with such ease and appropriateness.

Mgr. Murray, then Archbishop of Dublin, gave full consent for the establishment of two institutes in his Archdiocese, for deaf-mutes, one for boys, the other for girls. Such institutions were hitherto unknown in Ireland, England or Scotland. This work had been conceived and matured by our late venerated confrère Father McNamara, who interested charitable and influential laics in the matter. At his request, the Dominican nuns took charge of the girls, and the Brothers of the Christian Schools, of the boys; all received the sanction and blessing of the Archbishop.

From its foundation, Father Burke was deeply interested in this excellent work of charity. To render him-
self practically useful, he undertook in his scant leisure, the study of the raised characters used by the deaf-mutes. But to secure the permanence of the work, it was necessary to make it known, to encourage it, and maintain it throughout Ireland. In fact, Father Burke was requested to go from city to city, to give lectures in behalf of this charitable object; and after having obtained permission of the Superior General, and that of his local Superior, he set out, full of zeal, for the accomplishment of this delicate Mission.

In his journey he was accompanied by two little deaf and dumb children; he addressed numerous audiences, and his efforts were successful beyond the highest expectation.

Bountiful alms were bestowed to advance the good work; and children, heretofore left to run at large, ignorant of the most essential truths of religion, either because of their incapacity, or of the neglect of those to whom they had been entrusted, could now be sent to the asylum for deaf-mutes, where they would receive careful instruction, not only in a religious point of view, but even in the social order.

The good work thus inaugurated continues to prosper and develop; the two establishments afford shelter and give a finished education to about six hundred children of both sexes.

The death of our devoted confrère, Father Cooney, in 1870, left the Chair of moral philosophy vacant in the Irish Seminary, at Paris; Father Burke was chosen by his Superiors to fill this important post. Docile to the voice of authority, he departed for Paris, as soon as he was informed of the decision; for in him there was no shirking of duty when obedience was in question. In regard to the point of obedience, the writer of this notice remembers that having on one occasion asked our lamented confrère, who was then at the Irish Seminary, why he did not avail himself of a certain
privilege which would be beneficial to his health without detriment to any established principle, Father Burke replied: "I tell you what I have never before communicated to any one: on my entrance into the Congregation, I made it a rule never to ask or refuse anything. If my Superiors had told me to do what you suggest, I would have obeyed; but as they never considered it their duty to offer the privilege, I did not think it mine to ask it."

The labors of Father Burke at the Irish Seminary were crowned with the highest success. The author of this sketch affirms this, on an authority which cannot be questioned; and he adds, as his private opinion, that if there was ever an occasion in which the dear deceased did not respond fully to what was expected from him, it must be attributed to his extreme modesty.

Father Burke occupied the professor's Chair during twenty-four years; having attained the age of seventy, it was thought well to relieve him of so heavy a duty. Just at that time, an experienced Missionary was needed to assist the Director of the Daughters of Charity at the Central House of the English Province at Mill-Hill, in the suburbs of London; Father Burke was designated by the Visitor, Father Morrissey, as possessing the qualifications necessary for so important a position. He cheerfully acquiesced, for it was always his greatest pleasure to render service to our dear Sisters, and his nomination to Mill-Hill was to him a source of real happiness. On his arrival he said to the Director without suspecting that he would realize the truth of his assertion: "Hæc requies mea! hic habito! This is the place of my repose; here will I rest;" he added, that the highest recompense he could receive, would be to spend the rest of his days in serving the Sisters of St. Vincent de Paul.

During almost three years, Father Burke labored in this new and fertile field, to the great profit of all who
had intercourse with him; not only the members of the
family, but also externs received much edification from
him.

The Sisters of the Central House of Mill-Hill, pay­
ing their tribute of grateful remembrance to the worthy
Father Burke, say that they can never forget his de­
votedness to them during his sojourn at Mill-Hill.
"They delight," say they, "to frequently speak of the
edification he gave them; of his tender piety, his char­
ity for all, especially for the poor; his humility, his
unbounded and filial deference to the least desires of
their worthy Director. They regard these beautiful
examples as a special grace bestowed upon them to as­
sist them in the practice of the virtues of their vocation,
on which subject this excellent Missionary frequently
entertained them."

On hearing of the death of Father Burke, Catholics,
Protestants, priests and people, all who were acquainted
with him, expressed their admiration for him, as well
as their regret in losing him. August 7, 1894, this ven­
erable priest, in sentiments of resignation and confi­
dence, fortified by the last Sacraments, was called to
receive the reward of his persevering and faithful labors.
In death, as in life, he was an example.

Father Burke was a worthy son of St. Vincent. He
possessed the virtues of his Blessed Father in an extra­
ordinary degree. No one could be in his company for
ever so short a time, without remarking his amiable
simplicity. But his characteristic virtue which seemed
to embrace all others, was obedience. The docility
with which he responded to the wishes of his Superiors,
was truly admirable. It seemed his desire that every
movement, even the most insignificant, should bear
the impress of humility and obedience.

His devotion to Mary Immaculate was most tender.
Following the example of St. Alphonsus Ligouri, he
wished to join her name to his, and to be called John
Mary Burke. His piety was most affectionate, but free from all affectation.

His devotion to the Blessed Sacrament was very marked. He rarely addressed an assembly without introducing this dear devotion, joined to that of the Blessed Virgin; and this in such a manner as to convince all who listened to him that "from the abundance of the heart, the mouth speaketh."
ITALY.

Rome.

BLESSING OF THE CHAPEL IN THE HOUSE OF ST. VINCENT DE PAUL OF THE DAUGHTERS OF CHARITY.

A few of the details communicated to us upon this edifying ceremony.

Several weeks had elapsed since the completion of the chapel of St. Vincent’s House; eager preparations had been made for the Divine Master thenceforth to be both Guest and Host, who had, meanwhile, taken up His abode in a temporary tabernacle.

Already had His Eminence the Cardinal Vicar, promised to preside over the blessing of Our Lord’s new dwelling-place, but physical suffering made it impossible to accept the invitation tendered to him; therefore he delegated Mgr. Berlucca.

It was on March 19th, Feast of St. Joseph, at five o’clock in the evening in the intimacy of the family, and in all simplicity, that this ceremony took place.

All the Sister Servants of Rome with many of their companions were present to share our holy joy, for this house of St. Vincent de Paul is dear to every heart.

How many graces, what special and abundant blessings we besought Our Lord to grant our venerated Superiors, our beloved Community; for had not all the members with filial liberality contributed towards the purchase of this house, and the adornment of this chapel, in which with devout enthusiasm we were now chanting the Te Deum?
On the following morning at seven o’clock the first Mass was offered. More than forty Sisters from the several houses in Rome, were ranged on one side of the nave; the Children of Mary filled the other.

For the first time in this new sanctuary, the August Victim descended at the words of consecration pronounced by Mgr. Bisleti. The sacred hymns were admirably rendered by the young girls of the Industrial department.

Once more uniting the two families at the feet of our Lord, at five o’clock of the same day, solemn Benediction was given by Mgr. Thomas.—Our hearts will ever preserve a sweet remembrance of this family-feast so religious, wherein has been realized one of the most cherished desires of our Sisters of the House of St. Vincent de Paul.
PROVINCE OF POLAND.

Letter from Rev. Father Soubielle, Priest of the Mission, to Rev. Father Milon, Secretary General of the Congregation.

Cracow, March 20, 1895.

Reverend and Very Dear Confrère.

The grace of our Lord be with us forever!

I send herewith a few items in the hope that you may gather from them some idea at least, of the humble labors of our Mission-giving Missionaries. It is not possible to concentrate all our available forces on the Missions alone. We have besides, the interne Seminary for clerics and young students, the duties of the ministry for the Sisters and their schools, the charge of the prisons, as well as of the hospitals. To be able to provide for all these works in the spiritual order, we must, so to speak, multiply ourselves.

Our apostolic labors may be divided into two classes: those of the winter, and those of the summer.

Our winter labors are the retreats, which we give in our House of Cracow to the country people, coming to us from almost everywhere, from Galicia, from Russian Poland, and above all, from Prussia. No effort is required on our part to secure a large attendance at these exercises. On the contrary, good management suggests that the crowd be not too great, as we are obliged not only to hear confessions, but we must, moreover, provide lodgings for all; each person begs to be allowed to make a general confession, all claiming the right of addressing themselves to the Missionaries.

This year our retreats opened on Nov. 14th, and closed with Sexagesima week.
During these two and a-half months, four thousand, four hundred and seventy persons took part; of these, one thousand, four hundred, were men.

The following is our plan. There are assemblies of married men, of married women, of young men, of young girls. The retreats commence on Monday evening and continue until Friday, the day of general Communion, and likewise that of reception into the Temperance Society, enrolment in the Scapulars and the divers Associations.

During the retreat all are at the church at five o'clock in the morning. The prayers are followed by an exhortation from the director of the exercises. At half-past five the Masses begin; people chant the hymn from the Office of the Immaculate Conception, with other canticles. Half-past seven is the hour for breakfast, but the majority who fast, do not interrupt their prayers.

At eight o'clock, all return, and one of the faithful reads aloud from a Catechism which explains admirably the truths of our holy Religion. At nine o'clock, a Missionary gives an instruction. Afterwards, prayers, and continuation of the readings on the truths of Religion; from time to time the Missionary who conducts the retreat, makes the reader halt, whilst he endeavors to impress all with the importance of the subject to which he thus specially calls attention, and by this means he easily incites his hearers to divers acts of virtue. At half-past eleven, particular examen, made by the Missionary, upon certain points which may more nearly concern those who are making the retreat. At noon all leave the church, and these good people accept a modest refection offered them by the Missionaries. Thus, frequently, they partake of but one meal a day.

Before two o'clock all return to the church, where canticles are sung, and at two, a Missionary gives a second instruction. This is followed, when the crowd
permits, by the Way of the Cross; then are resumed
the readings and explanations, advice being given by
the Director. This is the order until six o' clock in the
evening. At this hour the grand sermon is followed
by benediction of the Blessed Sacrament. Behold the
day at its close. The people then retire, each taking
the place assigned in the locality of the Missionaries.
When the number is very large, if there are women
among the faithful, the Sisters help us to find lodgings
for them.

On the second day confessions begin; for this duty
the most exact economy of time scarcely suffices; not
a moment can be lost. An extraordinary energy is
required to enable us to hear four or five hundred gen­
eral confessions within so limited a space. Priests
interested in our success come cheerfully to our as­
stance.

We are recompensed for all our fatigues by the fruits
of these retreats. It may safely be asserted that the
good resulting from them is both more substantial and
more lasting than that which is produced by the Mis­
sions. From these latter, however, of which we shall
hereafter speak, abundant fruits are generally reaped.

I am Rev. and dear confrère, in Jesus and Mary,
very devotedly yours,

P. SOUBIEILLE,

I. S. C. M.
From the subjoined letters we may form some idea of the situation of the Missionaries and of the Daughters of Charity during the war between China and Japan. Although somewhat remote from the field of battle, their establishments have experienced the terrible effects of these lamentable disasters:

PEKIN, HOUSE OF THE IMMACULATE CONCEPTION,
March 12, 1895.

How shall I describe the misery by which we are surrounded! Our vast establishment is crowded; the eye meets everywhere a multitude of little heads. Dying themselves, of hunger, the poor discard their children, of whom many are doomed to death, and unfortunately without baptism. The privileged little ones of divine Providence are brought to us in great numbers, frequently three or four each day. Dear little angels, we have nearly five hundred of them with nurses, and almost as many in the house. They are all the children of our good God; to receive them is to open for them the gate of Heaven; to refuse them admission here, is to shut them out for all eternity from the Beatific Vision. I have not the courage to send them away. Well aware that our allocation will be far from sufficient, I trust that divine Providence will supply for all our needs. Our good God knows that it is because these poor, helpless little creatures are His own, that we love them and feel urged to do all in our power to save them.

So general is the misery here, that it is surprising that there is not more disturbance in the city; this
matter is still a source of great anxiety to us; vainly have we sighed for the cessation of this lamentable war, which is still prolonged.

We have urgent motives for fervent thanksgiving to God and our Immaculate Mother, whose manifest protection shielded us during the winter, and through the same merciful favor, we still remain at our post even in the midst of danger. I trust that we may not be obliged to desert our dear little ones.

Sister Jaurias,

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

TCHENG-TING-FOU, Jan. 15, 1895.

Malevolent reports and calumnies having been circulated against the Missionaries and the Sisters, on the third day of the twelfth Moon, the transfer soldiers attempted to break open the establishment of the Daughters of Charity. On the following day, Sunday, they returned in greater numbers; after the manner of a mob, they rushed in violent disorder to the Residence, and there uttered furious threats. Mgr. Bruguière was absent. Doubtless the devil was jealous of the good effected by His Lordship and our devoted Missionaries in giving retreats, at which the attendance was very large, and the fruits resulting, most consoling,—more than seven hundred of either sex, had taken part in the exercises—this circumstance excited both the soldiers and the people; they declared that we were plotting to blow up the mandarin offices and the whole city with dynamite.

Rev. Father Moscarella at once notified the three principal mandarins who have always acted towards us with great benevolence; they immediately sent a body of armed men to dispel the tumult and to put an end to the fray. The sub-prefect came himself to the residence of the Missionaries to assure them of his pro-
tection; calm was finally restored by explanations printed in lengthy edicts and posted upon our doors, as well as upon the gates of the city; these placards are still our safeguard.

Since that time, thanks to the solicitude of the mandarins, who provided a guard for our house, we have not been molested. As a necessary precaution on the last Sunday of the year, we were forced to dispense with all public service at the church, lest any excitement be created by the sound of the bell, or the chanting of hymns by our Christians.

We continue the discharge of our duties, although this year the attendance at the Catechism and classes is much smaller. A few months hence we shall know the designs of God upon this poor land of China; we offer our own prayers and, as far as possible, engage others to pray. The war has raised the price of everything; it is almost impossible for supplies of provisions to reach us, whilst the soldiers stationed in the city destroy and pilfer all that comes within their reach. We sorely need that divine Providence watch with special mercy over us; but we know that, above all, during our recent trials, has God been faithful to His promise, that those who trust in Him shall never be confounded.

SISTER GUERLAIN,

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

TIENTSIN, ST. JOSEPH’S HOSPITAL,

April 6, 1895.

You have no doubt been informed of the accident which befell the Viceroy who had gone to Japan to make overtures of peace, and whose life was treacherously attempted. His wound, however, is not likely to have any serious result. It is rumored that he embarked yesterday on his return route without having accom-
plished much in favor of the object of his journey; meanwhile, they have stipulated for an armistice of three weeks here in the North of China, whilst in the South, the war still rages in the Island of Farmosa.

From Mantchooria and from Wei-hai-Wei, many of the wounded have come to Tien-Tsin; until now we had only received occasionally a few patients, because all had been sent to the Viceroy’s hospital, or to the Protestants, who are always on the alert. One of the concession doctors called evening before last, to notify us that the wounded were to be sent here; some arrived almost immediately after his departure, and the others were received yesterday morning. There are fifty of them at the hospital. Some of these wounds are very serious, and having been in this condition without any care for a month, the present state of these poor men is indeed pitiable. The majority have only slight wounds, but all are exhausted by fatigue, and we are happy to be able to afford them some little relief.

With our other patients the hospital is filled, and yet, we are asked if there is not still room. As there are some houses attached to the Mission at a short distance hence, within the territory of the French concessions, we propose to inaugurate there a small ambulance, whither we shall go to take care of the wounded. Should the conflict be shortly renewed at Ta-kouin near Tien-tsin, I fear that we shall be encumbered. Provided that we may contribute to the salvation of these souls, we shall feel that our efforts have been well rewarded.

The transfer soldiers have caused disturbance at Tchen-ting-fou. As a wise precaution, Mgr. Brugnière dismissed six of the Sisters of that place; these are still with us, assisting in the care of the wounded. Most ardently do they desire the cessation of hostilities; they long for peace to be restored, that they may be allowed to return to their dear Mission.

Sister M. T. Dereu,
U. d. o. c. s. o. t. p. s.
By a treaty signed at Simonosaki in April, peace was concluded between China and Japan, the latter dictating the conditions. We have every reason to fear, however, that famine and misery, the concomitants of war, will be felt in this land for a long while to come.

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**Report of the Missions by Rev. Father Bettemburg, Procurator General of the Congregation, 1894.**

**Continuation. (1.)**

**CHINA.**

Vicariate of Northern Tche-ly.

We secure for our readers the most satisfactory sketch of the true situation, as well as of the importance of the Mission of Pekin, by presenting an exact copy of the tableau of spiritual fruits gathered last year (1893):

1. Localities in which have been established Christian settlements annually visited by the Missionaries .................................................. 460
2. Approximate number of Christians ............................................. 38 639
3. Baptisms, conferred on { Pagan children ............................................. 1 618
   adults ......................................................................................... 1 197
4. Catechumens giving hope of sincere conversion ............................................. 2 304
5. Confirmations administered ......................................................... 1 530
6. Confessions { Annual ............................................................... 26 696
   { of devotion .............................................................................. 36 825
7. Communions { Annual ............................................................... 21 847
   { of devotion .............................................................................. 52 244
8. Extreme Uction administered ......................................................... 621
9. Marriages blessed .......................................................................... 317
10. Churches { large, with residence for the Missionaries ............... 25
   { small, or public chapels ........................................................... 160
   { oratories private, but frequented by Christians ......................... 106
11. Missionaries Lazarist { European .............................................. 23
   { Chinese ................................................................. 13 51
   { Brothers, European ............................................................... 4
   Priests, secular, native .............................................................. 11
   { European : students ............................................................... 28
12. Colleges { Franco-Chinese : students ............................................ 150 248
   { Chinese : students .................................................................... 70
   { priests ..................................................................................... 6
13. Trappists, European and native { choir religious ....................... 16 44
   { Lay-brothers ............................................................................ 22

(1.) See Eng. Vol. I.
**THE ANNALS.**

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This tableau of Works and their results, is certainly most consoling. A great deal might be said of the good accomplished, of the influence of the Missionaries and, consequently, of Religion, over the Chinese dignitaries; the same influence is also exerted over the representatives of European nations, whether Catholic, or otherwise.

As to the Works of the Missionaries, their development is very rapid, says Mgr. Sarthou in the report which I here present:

"The number of infidels who seek shelter in the bosom of the true Church is becoming very considerable; owing to the frequent hubbub and bickerings which occur among the Rev. ministers, English, American, German, Swedish, quite a number of their Chinese adepts have joined our neophytes; thus do these ministers of error labor indirectly for us. Conversions of this nature to Catholicity are annually registered in certain sections of our districts; hundreds of these heretics have already been inscribed among our catechumens. Unfortunately, their co-religionists raising
persecutions against them, bring their accusations before the mandarins; many of the latter detect the odious calumnies, and decide in favor of the Catholics. But alas! resources are wanting to us; therefore are we frequently unable to follow up our advantages in this struggle. I wish, nevertheless, to show that we make no compromise with Protestants. For a long time Tien-tsin was their stronghold and they had opened there a sort of college for European children, the majority of whom are Protestants. Our Little Brothers of Mary have, from their arrival, by their devotedness, their method of teaching, their kind and gentle manner, so entirely won the confidence of families, that they eagerly withdraw their children from the ministers, to confide them to our good Brothers. Thus it came to pass that the Protestant schools were entirely deserted.

"As our neophytes multiply, we are obliged to erect small chapels or oratories for greater facility in arranging the assemblies for Sundays and festivals. Every year we thus raise several small chapels or oratories, and we expend at least ten thousand francs. To replace annually (in sections where there are from eight hundred to one thousand Christians), at a cost of five thousand francs, certain worm-eaten sheds, by small churches, we would still require ten thousand francs added to our allocation. We propose to build one or two each year."

In the Vicariate of Pekin, there are four houses of the Daughters of Charity, six of the Sisters of St. Joseph. These latter strive to exercise in the interior, the works in which they have been initiated by the Daughters of Charity. To give some idea of the good which is accomplished in these establishments, I shall insert a few extracts from the report furnished by Sister Jaurias, Superiorress of the principal house at Pekin:

"The extern school reckons one hundred and sixty..."
children or young girls, whose maintenance is entirely at the expense of the house. Although Christian, these families are unable to contribute to the support of their children, who return to their homes only at the epoch of their marriage. Among our Christians, numbers of young girls, while with their relatives, have no means of receiving religious instruction; but being unable to furnish the daily portion of rice, they cannot be admitted into the day-school, as we are in want of resources to provide for their food and maintenance.

"The dispensary, visited annually by nearly thirty thousand sick, contributes greatly to dispel the prejudices of the infidels, who no longer hesitate to approach our Christians; many of the poor sick are willing to enter one of the Catholic hospitals, in which, before dying, they receive baptism; others are converted, and, returning to their homes, lead their relatives into the true fold.

The catechumenate transferred from Cha-la-eul to the house of the Immaculate Conception, which has been opened for women, also receives Chinese widows. There are about forty persons already admitted. Two new wards have been built for their accommodation. Both food and fuel, although very costly, are of course indispensable; even a certain quantity of clothing must be furnished gratuitously, in cases, for instance, where we receive no remuneration from officers of the district, or those who had agreed to be responsible for these good women. Sixteen of them have been admitted to baptism; one obstacle alone hinders the extension of this good work, deficiency of resources."

Vicariate of Western Tche-Iy

Although this Vicariate may be less important than that of Pekin, its general situation is neither less pros-
perous nor less consoling. This is sufficiently demonstrated by the following tableau of its works:

1. Approximate number of Christians ........................................... 29,734
2. Baptisms
   - Adults ........................................................................ 310
   - Catechumens .................................................................. 993
3. Churches ........................................................................ 46
4. Chapels, public .................................................................... 180
5. Clergy.
   - Missionaries, Lazarist.
     - Europeans, 15 ................................................................ 32
     - Chinese, 11 .................................................................. 6
   - Priests, Secular, (native.) ................................................. 25
6. Seminaries: students ............................................................. 50
7. College: students .................................................................. 50
8. School Normal, for girls: pupils
   - for boys ........................................................................ 44
   - for girls ........................................................................ 790
9. Schools
   - students ........................................................................ 790
   - pupils ........................................................................... 597
10. Catechumenates .................................................................. 35
    - neophytes ..................................................................... 826
11. Daughters of Charity ............................................................ 10
12. Sisters of St. Joseph, (native.) ............................................... 48
13. Sick cared for at the hospital ................................................ 543
14. " " " dispensary ................................................................ 19,291
15. Pagan children baptized at point of death ..................... 36,383

Compared with those of preceding years, these figures are a proof of the ascendancy which Religion is gaining in this part of China.

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Vicariate of Northern Kiang-Si.

It should be remembered that the foundation of this Vicariate dates from 1885. Although many of the works had been established by Mgr. Bray, much was still wanting; chapels, schools and catechumenates were greatly needed in many localities where Christian families were to be found. This Vicariate relatively recent, has its central point at Kiu-kiang, which is a port of the second order on the Yang-tse-kiang; of the many Europeans residing here the majority are Pro-
testants, that is to say, that ministers and deaconesses are numerous; they make a display of their works; it is not difficult for them to do this as they have abundant means at their command, while the Catholic Mission is poor. With a view to counteract Protestant influence, especially in regard to the Chinese authorities, Monseigneur wished to begin by solidly founding the Catholic establishments of Kiu-kiang. The result, which far exceeded his expectations, was attained only at the cost of great sacrifices.

Meanwhile, Monseigneur thought of supplying only what was absolutely necessary. The old shed which served the purpose of a church, then sufficed for the faithful of the locality; not even for an instant did he entertain the hope of being able to construct a church, however humble, for the centre of the Mission. This poor shelter has become insufficient for the number of Christians, and is, moreover, falling into ruins; Monseigneur feels that necessity compels him to replace the miserable shed.

This duty becomes evidently an obligation. It is but just that there should be a church, I do not say to compare with the Protestant temple of Kiu-kiang, but an edifice suiting at least our pressing need, in this whole Vicariate. Besides we think only of chapels of the humblest description, too happy to have what is indispensable.

We here insert the tableau of the situation of this Vicariate; these figures will plead our cause all the more eloquently, if the recent establishment of this Vicariate, its destitute condition, and the trials to which it has been subjected, be borne in mind:

1. Approximate number of the faithful .................. 5 000
2. Baptisms of Catechumens ............................ 600
3. European Missionaries ............................ 7
4. Native Priests ........................................ 4
5. Daughters of Charity ................................... 10
6. Chapels ........................................ 6
7. Oratories .................................................. 20
8. Schools ...................................................... 20
9. Catechumenates ........................................... 3
10. Poor and sick cared for at the dispensary .......... 14 418
11. Sick cared for at the hospital ....................... 637

It will doubtless be remarked that there is no Seminary either in this Vicariate or in that of Eastern Kiang-Si. This measure, however, is based on praiseworthy motives: with a view to economize, considering our scant resources, we intend to have for the three Vicariates but one Little and Great Seminary, and it has been decided to establish this at Southern Kiang-Si.

**Vicariate of Eastern Kiang-Si.**

The works of this Mission appear to be in good condition, and they give fair promise for the future. This is evident from the following tableau:

1. Number approximate of faithful ..................... 11 900
2. Catechumens ........................................... 1 622
3. Baptisms. \{ of infidels at point of death \{ of adults ................. 4 680
\} of adults ........................................ 304
\} Churches ................................................ 2
4. \{ Chapels ................................................ 25
\} Oratories ............................................... 32
5. Christian settlements ................................... 215
6. \{ Missionaries, European Congr. Mission \{ Missionaries, Chinese
\} Priests, Secular, (native.) .......................... 6
\} for boys .............................................. 30
\} — students ............................................ 532
7. Schools \{ for girls ....................................... 50
\} — pupils ............................................. 874
\} Catechumens ......................................... 487
8. Virgins residing at home ............................... 80
\} Orphanages .......................................... 4
9. \{ Number of children \{ Infants
\} Number of children ................................. 620
\} Infants ................................................ 639

These results are certainly most consoling; those of the future we trust, will be even more important; in
his Report, the Vicar Apostolic thus expresses the hope which he entertains: "From all points of this Mission numerous neophytes come to us, asking only to be instructed in our holy Religion. Without seeking to excite, or even to favor this movement of conversions, could we only respond to the needs of our people, how many souls we might be able to save! Alas! to each one of us does this terrible question present itself: are our resources sufficient to justify this new expense? The sweat and blood of our ancestors have prepared for us an era of relative prosperity, which fifty years ago, human foresight would have regarded as utterly beyond all possibility. At our epoch prejudice has melted away; not only are we tolerated, but we have won the sympathy of the masses, and our services are earnestly desired by them. There is, however, very little to hope for with regard to our men of letters, therefore we do not reckon upon them; with their Confucius, they will learn but one science: that of vanity, of self-sufficiency, of duplicity, of lying, and injustice.

"The liberty which we enjoy enables us almost everywhere, to establish our works, to develop and to organize them as we desire. The foundation of schools whence instruction may proceed, appears to me the most effectual means that can be employed in China, to gain souls and to extend our influence. In order to insure the success of this work, we must establish a sort of Normal school; but here looms up before me the expense, the very thought of which terrifies and at times disheartens me; for it involves the question of constructing schools, maintaining them, etc.

"Oh! if only the Propagation of the Faith could furnish us with the means of establishing schools, how much good might we not accomplish. Our pupils would in time become so many apostles in the midst of their own families and amongst the neighbors! It is said that the past is the prophet of the future; now all the
newly-organized Christian settlements fail not to take this matter to heart. In case of need, adds Mgr. Vic, we might also call to our aid, a teaching Order, as has already been done at Pekin, where the Little Brothers of Mary afford valuable assistance to the Mission.”

Vicariate of Southern Kiang-Si.

This Mission is gradually recovering from the effects of the trials through which it has passed; there is a marked increase each year in the number of Christians, establishments, and works in this section. Mgr. Coqset and his confrères well know, at the cost of what efforts, fatigue and privations, they have secured the results which I have stated in the tableau of the general situation of this Vicariate; in tracing the same, let our readers bear in mind that, less than fourteen years ago this Mission was not in existence; and that since its foundation, more than once have heavy trials threatened entire destruction, and that even at present, Southern Kiang-Si is far from enjoying the same liberty as the Eastern section of which I have just spoken.

1. Number of Christians ...................................................... 4200
2. Catechumens .............................................................. 350
4. Churches ................................................................. 5
5. Chapels, public ........................................................... 17
6. Priests of the Congregation of the Mission ......................... 8
   Priests, Secular, (native) ........................................ 3
7. Residences of Missionaries ........................................... 3
8. Christian settlements visited ....................................... 125
9. Great Seminary: students ............................................ 16
   Little Seminary: students .......................................... 30
   of boys ................................................................. 13
      — students ......................................................... 185
   of girls ............................................................... 3
10. Schools
    — pupils ............................................................ 84
    Catechumenates ................................................... 4
    Catechumen students ............................................. 143
Doubtless these figures appear insignificant when contrasted with preceding ones, but I believe that of all our Missions, this one has greatest need of encouragement, and that in this field of labor, our confrères acquire most merit. Not only do very considerable distances separate the Christian settlements, but roads or means of communication are exceedingly rare; yet these journeys, including mountains to be climbed, must be made afoot. Besides this great inconvenience, all our establishments having been destroyed, must be rebuilt. Slowly and painfully we set about raising them one by one, from the sad ruins before us, and in doing so, the question forces itself upon us, as to whether it may not be rash to incur these expenses when the means at our command are so scant, or whether another work presaging greater good ought not to be preferred? Mgr. Coqset and his confrères are continually engrossed by these perplexing fears.

Holding the intimate conviction that it is by extending and multiplying schools and catechumenates, that our holy Religion will be most surely and rapidly propagated throughout China, Mgr. Coqset feels urged to recommend in an especial manner to your charity, this two-fold work.

Allow me to repeat here what has already been said, viz.: that the Little and Great Seminary for the three Missions of the Province of Kiang-Si is to be established here.

Vicariate of Tche-Kiang.

I shall conclude the report of China by this Mission, so well-known to the majority of the members of the councils of the Propagation of the Faith. Some years ago, I took the liberty of repeating the words of Mgr. Reynaud; these heart-rending words were prompted by his urgent and immense necessities, contrasted with
resources lamentably insufficient: "In the sweat of our brow, he wrote, my confrères and myself, spare neither labors nor privations of every description, yet all this, our very blood, would not itself suffice; money is needed to enable us to accomplish any good in China."

The tableau comparing the general situation of this Mission in 1883, with that of 1893, victoriously demonstrates that the desperately pressing claim of Mgr. Reynaud was well-grounded:

<table>
<thead>
<tr>
<th>1883</th>
<th>1893</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of Christians</td>
<td>6332</td>
</tr>
<tr>
<td>Christian settlements</td>
<td>80</td>
</tr>
<tr>
<td>Churches</td>
<td>8</td>
</tr>
<tr>
<td>Chapels for Communities</td>
<td>4</td>
</tr>
<tr>
<td>Oratories</td>
<td>34</td>
</tr>
<tr>
<td>Catechumens</td>
<td>615</td>
</tr>
<tr>
<td>for boys</td>
<td>18</td>
</tr>
<tr>
<td>— students</td>
<td>263</td>
</tr>
<tr>
<td>for girls</td>
<td>5</td>
</tr>
<tr>
<td>— pupils</td>
<td>92</td>
</tr>
<tr>
<td>Hospitals</td>
<td>4</td>
</tr>
<tr>
<td>Patients</td>
<td>1275</td>
</tr>
<tr>
<td>Dispensaries</td>
<td>2</td>
</tr>
<tr>
<td>Persons treated</td>
<td>33742</td>
</tr>
<tr>
<td>Missionaries</td>
<td>18</td>
</tr>
<tr>
<td>Brothers</td>
<td>1</td>
</tr>
<tr>
<td>Great Seminary: students</td>
<td>7</td>
</tr>
<tr>
<td>Little Seminary: students</td>
<td>13</td>
</tr>
<tr>
<td>Daughters of Charity</td>
<td>24</td>
</tr>
<tr>
<td>Visits to dwellings, (recent work)</td>
<td>47898</td>
</tr>
<tr>
<td>Orphanages</td>
<td>9</td>
</tr>
<tr>
<td>Boys</td>
<td>86</td>
</tr>
<tr>
<td>Girls</td>
<td>677</td>
</tr>
<tr>
<td>Infants</td>
<td>714</td>
</tr>
</tbody>
</table>

From the above tableau it will be seen that Tche-Kiang gives promise of a success almost surprising, when we consider the obstacles which had for so many years impeded its progress. The hour of its awakening seems at hand; the number of Catechumens, about three
thousand, is a proof of the favorable change in regard to our holy faith, against which all minds entertained formerly so great prejudice. All Tche-kiang is well informed concerning the Missionaries, above all, that they are ministers of a Religion professed by many of their own countrymen; the Daughters of Charity with their snowy cornettes, are also very popular throughout a large portion of this Province; they have been named: "The white birds of Europe."

It is certain that after God, it is to the hospitable works of Charity, quite numerous in this Vicariate, that we are indebted for the marvellous increase of catechumens; to the same cause are due the sympathetic interest and esteem of the Pagans. Mgr. Reynaud proposes to rebuild the hospital of Ning-Po, which is crumbling into ruins; he hopes likewise to be able to enlarge that of the Archipelago of Thousan. By no means is there question here of hospitals like those of Europe; these two establishments might be erected and fully equipped for service at an outlay of thirty thousand francs, or thereabouts. Mgr. is moreover very anxious to provide a Little Seminary and a central residence at Ning-Po.

SYRIA.

1. Works of the Missionaries.

BEYROUTH. Five Priests; four Brothers.—This is the home of the Visitor, and the centre of administration for all the establishments in Syria, Palestine, and Egypt, belonging to the Missionaries and to the Daughters of Charity. To give you an idea of the labors in which the priests of this house are engaged, I shall simply transcribe the report of the Superior: "The Missionaries of Beyroot are occupied particularly with the works of the Sisters. Some teach Christian Doc-
trine at their schools, and hear the confessions of the children who attend them; they also direct the various congregations of young girls established by the Daughters of Charity. The service of the hospital claims for itself alone, the attendance of a Missionary. There are times in which our duties are overwhelming. Our church which is very spacious and convenient, attracts multitudes. On Sundays and festivals it is always filled. We preach every Sunday; during the month of May there are two instructions every week. The confessionals are besieged especially by the poor—they are our portion. Sometimes many persons from the mountains come seeking peace of conscience; we cheerfully receive them, but it costs time and trouble.

"On the whole, the house does good, and all are astonished that with so limited a number, we can meet so many important demands. We are asked to give Missions in the villages, but it will be impossible to do so, until we have more help.

"Our expenses are relatively heavy, as well on account of provisions which in this country are always high-priced, as on account of the situation of the house which makes it a foothold and a resting place for the travelling Missionaries of the Province. Besides, scarcely a year passes in which we are not obliged to succor some of our establishments, or provide for the poor of the country who are our children, and whom we cannot repulse. Our church, which is one of the principal in the city, has no special revenue; the maintenance of it is a heavy charge. In 1893, we expended for the church nearly two thousand francs for repairs and the purchase of necessary ornaments. Our little farm-school of Moer-Mitri, under the direction of two of our Brothers, is almost self-supporting; for some time past, we have even made some profits amounting to about eight hundred francs.

The Missionaries of this house also visit the greater
portion of the villages in which one hundred and twelve schools are established. You remember the foundation of this work which God continues to bless in a particular manner, and which is so beneficial to teachers and pupils. The teachers of these schools are the village pastors; formerly, these cultivated the fields with their own hands; they seldom celebrated Mass except on Sunday, because they received no honoraries, and the tillage of their little spot of ground demanded their care. At present, we have made arrangements with the curates of one hundred and twelve villages; and we hire or purchase according to circumstances and the condition of our purse, a house in which the children assemble. A Missionary is specially charged with this work, he spends his time in visits to the mountain, and takes his people by surprise, to ascertain if they are at their post, and faithfully comply with their engagements.

ANTOURA. College.—Ten Priests; nine Brothers; three hundred pupils.

The condition of this establishment is prosperous. It is so popular, that many days previous to the re-opening of the classes, we are obliged to notify families, by means of the journals, that all the places are engaged, and that it is impossible to receive any more pupils; consequently, the parents are requested not to take the trouble to come to the college, because they would meet with a refusal. Notwithstanding this precaution, however, many present themselves, and we are compelled to rent houses in the village, and there install, as well as we can, a certain number of pupils.

TRIPOLI. Mission.—Four Priests; three Brothers.

The works of this house comprise the Almonry of the establishment of the Daughters of Charity, which numbers more than six hundred persons, and the Missions in the mountains. The chief work of this house is that of the Missions among the Maronites of Libanus. Our
confrères find it impossible to satisfy the numerous demands addressed to them; they have resolved, during the eight months of the Missions, to call in the aid of the zealous priests of the country: "The results of our apostolic journeys, writes the Superior, are wonderful; the glory of God and the salvation of souls are attained beyond all that I could desire."

AKBES.—Two Priests; two Brothers.

Our confrères there do much good. Twelve years ago, only about five hundred Catholics could be found at Akbes and in the environs; to-day they reach the number of two thousand. This is a most consoling result; and yet, notwithstanding this success, we sometimes ask ourselves if we shall not be forced to resign this Mission into the hands of the Delegate of Beyroot. Our small supply of laborers and our limited resources compel us to think of the expediency of such a measure. Moreover, the probable and contemplated departure of the Trappists established in the neighborhood of our confrères will, perhaps, hasten the decision, unless divine Providence come to our aid.

DAMASCUS.—Six Priests; four Brothers; two hundred children in the schools; Almonry of the Daughters of Charity.

The following report of the scholastic year of 1892-1893, was sent to us by the Superior of this house; I hope it will give you to understand our future needs.

"We have at Damascus, multiplied works which demand not only great solicitude, but also considerable pecuniary sacrifices. Hence, for our college, in consequence of the small number of Missionaries (five), we are obliged to employ lay teachers; this is a great expense. We are, moreover, compelled to select the best teachers, who enjoy a certain reputation in the country for their knowledge of the Arabian tongue, in order thus to sustain the reputation our college has acquired. We receive boarders and half-boarders, who
pay something, and this is our only revenue, as such resources usually are.

“We have also, in addition to this work, a school for extern children largely patronized by the poor, and this is entirely at our own expense; the pupils of this school are numerous, from a hundred and fifteen to a hundred and twenty; and the number would be increased if we could offer the advantages which are found in other establishments, particularly among the Protestants, who furnish gratuitously all class requirements. A little paper and a few books seem a matter of small consideration, and yet for the people of this country it is something enormous. It is a serious matter for them to lay out a franc, or a franc and a half for a book; and indeed, this amount is a day's wages for laborers in Damascus. Such is our condition. I place it before you, well persuaded that you will do all in your power to remedy it. You could assist us by increasing our budget; for this interesting work for the instruction of youth is already bearing fruit; we have around us children of all the Oriental rites; Catholics are in the majority; but dissenters are aware that the religious instruction which we impart, enlightens the mind and insensibly prepares the way to Rome. We have had the consolation of seeing one of our professors enter the fold of the Church; he was a former pupil of our house; he and his mother have renounced schism and embraced Catholicity.

“As to the Mussulmans, many of them left us, but you will be pleased to learn that they are beginning to return; this year we had twenty-five, among them five sons of the Consul of Persia, and many young men of high station employed in the seraglio; they come every morning to take lessons in French before going to their office.

“In this particular, our duty is not to be disdained;
these children know the Christians only by the mouth of their Sheiks; but when they see us at work, when they have breathed a Christian atmosphere for a time, many of their prejudices melt away first, from their own minds, and then from their families. Moreover, our position necessarily brings us in contact with the parents of our pupils, and we are often much surprised at the cordial welcome we receive. Several Pashas who formerly placed their children with us, continue to manifest a sincere friendship for us; suffice it to say, that with the help and influence of these personages, I have been enabled to settle some very complicated affairs, which were of deep interest to our Mission. What more shall I say? We have our church, which, without being a parochial one, assembles a large number of the faithful, for whom we exercise the ministry. We are also charged with the children of the Sisters, numbering five hundred. We give them religious instruction, retreats, etc., and confer the Sacraments... These few details will suffice to give you an idea of our works in Damascus; these are certainly flourishing, but they would be still more so, if the resources were equal to our good will!"

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BEYROUT. Misericorde.—Thirty-seven Sisters; nine hundred and twenty-four children in the classes; Normal school for the villages of the mountain; two extern ouvroirs; numerous assemblies of charity, of the poor; visits to families in their own homes; foundlings; one hundred and fifteen thousand poor persons have received attention and remedies at the dispensary.

This house was established in 1846; since that time, Sr. Gelas (1.) has been in charge of it. This good

(1.) The Houses of Syria were made a distinct Province in 1894.
Sister has been the docile and trusting instrument employed by Providence in the establishment of the divers and flourishing works of the Daughters of Charity, which we find to-day in Syria. The Misericorde of Beyroot was the active hive whence they successively emanated. From the above enumeration, we see the great number of works carried on in the old buildings of the Misericorde. Notwithstanding their installation which, is somewhat primitive, that is to say, modest, they are all in a prosperous condition. It is my intention to speak here only of the schools of the mountain. It is known that Sr. Gélas is the foundress of this work. In one of her letters she writes: "The clergy and the inhabitants are very anxious to increase the number of these schools; but our resources scarcely permit the maintenance of those already existing. England and America dispense gold profusely for the corruption of these poor people. However, with all their immense prodigality, they achieve but small success. At Oidi-Chare, a pious school mistress, animated by the spirit of St. Vincent, sports with all their baneful projects; with her apostolic heart, she shows to the villagers how culpable they are to allow error to be introduced among them. By her remonstrances she induced all the parents to withdraw their children from Protestant schools. Three times the Protestants attempted to establish themselves at Oidi-Chare, and as often were they forced to retire, in consequence of the zeal of this young Sister. As there are scarcely any schools for young girls of the villages, but ours, writes the Sister, it is a melancholy fact, that all the other children grow up in profound ignorance of religion; these Maronites who boast so much of their attachment to the faith, scarcely know how to make the sign of the Cross, and to say the Pater. Every year large numbers of these young girls come from Libanus to work in the mills in the environs of Beyroot. We have established
a patronage expressly for them; we do all we can to attract them, in order to shield them from the contagion to which they are exposed: The overseers of these factories, willingly lend their concurrence, seconding the zeal of our Sisters; but to other places, where the cornette has been repulsed, we send in our place children of Mary, or the younger members of our Ladies of Charity; these are proud to be charged with this apostolate and come faithfully to give an account thereof. These young apostles assemble the laborers, show an interest in them, speak of their family, etc., then teach them their Catechism and prayers. This is attended with the most consoling results; we are all the more interested in this good work, as without it, the greater number of these young girls would fall a prey to Protestantism, and on their return to the mountain, would diffuse the poison of heresy.”

In speaking of this work, I have indicated only a very small portion of the good which is accomplished at the Misericorde; it would be easy for me to speak of the assemblies of the poor, such as mothers of poor families who come every Sunday to assist at holy Mass, at an instruction, and then before leaving, receive a small loaf of bread, or material for clothing. These works and others of which I have made no mention in the report of this year, are, it is needless to add, gratuitous.

The results obtained are marvellous, considering the means at the disposal of the Sisters; worthy Sister Gélas must be in possession of a secret, to render them so effectual. However, these multiplied gratuitous works, notwithstanding the industry of the Sisters, are a very heavy burden, even at the best of times; but this year a terrace gave way, a wall crumbled: Sister Gélas had not foreseen these accidents, in apportioning her modest budget; she was, consequently, obliged to contract a debt of ten or twelve thousand francs. She
The French government has decorated me; if it had given me a check of one thousand francs it would have suited me much better; I could then refund the sum which I was forced to borrow, and I could pay the nurses of our foundlings what has been due to them for some months."

Beyroot. Orphanage of St. Charles.—Fourteen Sisters; three hundred orphan girls.

These children are received gratis, from the age of three years; they are trained to various occupations: Laundering, ironing, embroidery, etc. . . . The Superioress of this house writes: "If the locality and resources permitted, the number of orphans would amount to five or six hundred, so numerous are the applications, so pressing and so interesting. The house which was hastily erected after the massacre at Damascus, stood in urgent need of repairs, which even the public demanded. We have undertaken them, against our will, because we have nothing in reserve; this will cost at least twenty-five thousand francs; in order to meet the payments we shall have to borrow; henceforth, then, we have a heavy interest to pay, which will paralyze the hitherto flourishing condition of this interesting establishment, unless God inspire some charitable souls to come to our relief. Formerly our ordinary allocation from the Propagation of the Faith was ten thousand francs; since my predecessor established an orphanage for boys, which at present is entirely distinct from ours, we receive only six thousand francs; the other four thousand have followed the orphanage. We are limited to six thousand, and yet our household is not in the least diminished. Hence, you can form some idea of the difficulties of our position.

To show how worthy of interest, is the Orphanage of St. Charles, I should add that the greater number of the children who leave it, live as good Christians in
the world: it is very rare to hear of any defection among the former orphans of St. Charles.

**Beyroot. Orphanage of St. Joseph.**—Ten Sisters; twelve masters of the workshops; one hundred and thirty orphan boys.

This establishment was founded in 1881. It is astonishing that Syria which boasts of so many Religious institutions, had been so long without the existence of an orphanage for boys. We must admit that the Protestants profited largely by this oversight of the Catholics.

Immediately after the massacre of Damascus, an orphan asylum for girls was established, to which the French government generously contributed; it also made overtures for a similar institution for boys, to be placed under the care of the Jesuit Fathers. I am ignorant of the circumstances which prevented the execution of the project. However, Sister Meyniel, being Superioress of the Orphanage of St. Charles in 1881, saw with the most lively regret that the young brothers of her little orphans were placed in Protestant asylums. The case was similar throughout Syria; it is much to be feared that on this point no change has been effected, except in the city of Beyroot. I am not aware that the successful efforts made in Syria by Protestants, have been taken into consideration by Catholics. A Review lately issued, stating their actual situation in the East, is a subject of great affliction to us. A Catholic of Beyroot conceived the idea of ascertaining the number of Catholic children received into Protestant institutions in Beyroot; his investigation brought to light one thousand four hundred! This is a sad state of affairs. One of our worthy Missionaries of Syria, wrote to me December 18th: "The construction of the port, and the labors of the railway from Beyroot to Damascus have brought here a population of Europeans, particularly of French. By rights,
our Catholic institutions ought to be sufficient to min­
ister to the needs of these European families; to the
foreigner, all our compatriots are Catholics, even
should the motive be national pride; but if we are not
reasonably provided, what will happen? I had an ex­
ample not long ago: three young French girls, whom
I instructed in their catechism, made their first Com­
munion with us; but these poor children attend the
school of Protestant, Prussian teachers. Why is this?
The reason may be surmised. This is an isolated fact
to-day, he adds, which will be multiplied to-morrow;
what is to be done!

Pardon this digression, but the question of Protest­
antism in the East, particularly in Syria, appears to
me of such importance, that I ask if we are sufficiently
alive to the matter,—if our efforts in this direction are
not deserving of greater encouragement, and if our zeal
stands not in need of being stimulated.

But, to return to the Orphanage of St. Joseph. It
is evident that Sister Meyniel could not remain indif­
ferent, seeing the young brothers of her little orphan
girls, placed in Protestant asylums. Hence, the orga­
ization of an orphanage for boys became in her mind an
absorbing idea. God demanded this work at her hands;
she ventured to undertake it; circumstances equally
fortunate and unexpected, proved, not unfrequently,
that her design was blessed by Heaven. Encourage­
ment and succor were bestowed on the part of the
French government, and on that of generous friends.
The Propagation of the Faith also contributed largely
to this good work, the most complete of its kind in the
East.

"The children labor and learn various trades in the
numerous workshops of the orphanage. Tailors make
the suits of the collegians of Autoura and of other in­
stitutions; shoemakers manufacture for all the commu­
nities of the city; cabinet-makers find abundant em­
ployment; gardeners furnish the vegetables necessary for the house, and sell a portion in the public market. Most of the children are engaged in the manufacture of silk and cotton stuffs. Thus we see that this establishment is in a fair way to reach the highest prosperity. Evidently there are profits; but the Superioress says that from her account, they scarcely suffice for the salary of the instructors; they have built, but they were obliged to borrow. Sister Meyniel concludes her report as follows: The maintenance of our workshops absorbs more than our limited resources. It is three years since our buildings were completed, and we have not yet paid off the debt contracted. A special and generous succor is required to deliver us from this embarrassing situation."

Beyroot. Hospital.—Ten Sisters; eight hundred patients have been received and cared for during this year at the hospital.

It is well known that this establishment serves as a clinique to the medical school; consequently, it is impossible for the Sisters to exercise a desirable economy in the matter of ordinary remedies, as they are accustomed to do, in places wherein they are left free to use their judgment, by which means they can extend their cares to a greater number of patients. Here, the professors demand the most costly remedies, regardless of expense; they seem to be experimenting in medicine and surgery, etc. The Superioress is under the necessity of complying with their requirements; if she resists, they appeal to the interference of the Chancellor of the University, or the Consul of France.

This year has been fraught with difficulties. Beyroot and the outskirts have been visited by two epidemics. Emigrants from Tripoli brought the typhus fever to Syria. After this scourge which attacked every inmate of the hospital, so that the Sisters could procure no help from without, the small-pox made its
appearance. They were forced to make room for the victims, they could not send them away.

The hospital was hardly evacuated and disinfected when the laborers at the quarry and railway were attacked by fever; they came in crowds seeking the Sisters' care. Was it possible during this prevalence of epidemics to close the doors of the hospital and receive only the ordinary number of patients? The Superiorress did not think so, nor could we attach any reproach to her action. The sick whom, against her will, she was obliged to refuse, found an asylum in the Schismatic hospitals, and above all, in Protestant institutions. But this year we have incurred debts which we know not how to discharge; our expenses have exceeded our income by twelve thousand francs; to pay, we have been obliged to borrow.

In consequence of the epidemics of which I have spoken, the physicians, notwithstanding our precarious situation, have recognized the necessity of establishing a pest-house; they persist and urge the carrying out of this measure. Can we reasonably incur this expense? Doubtless the consideration of the comfortable and well-furnished Protestant hospitals inspired them with the thought which they felt it their duty to manifest, even with the threat of suppressing the allocation of eight thousand francs of the government, unless we accede to their demand. It is a contest; we shall delay until some good friend, or the Society of the Propagation of the Faith will authorize us to undertake this work, the utility of which we cannot call in question.

Raz-Beyroot.—Nine Sisters; four hundred children; two industrial schools; pharmacy, dispensary, visits to the poor.

This house reproduces in modest proportions, the works of the Misericorde. This remote section could not be a matter of indifference to the Sisters. Protestants and Freemasons abound here, it is the centre
of their works. To describe the particular condition of this house, I have only to copy the report of the Superioress.

"Godless schools surround us, says she, and compel us to the greatest efforts. Protestant works which daily increase all around us, place us in a most embarrassing situation; I can only say: that I am often very sick at heart! how could it be otherwise, when we see souls apparently well-disposed, perish in our hands, for a question of money, because our means are insufficient? The struggle is unequal. Masonic schools at our side admit four hundred children, but their income is forty-five thousand francs. Every year their resources increase, whereas, ours diminish; we ask but one thing: to be enabled to sustain our present works. In tears we sometimes ask ourselves if we shall not be forced to abandon them. What a triumph this would be for our neighbors, the Protestants and Freemasons!

.... I cannot dissimulate, notwithstanding the pain you will experience, but the evil is done; the harm is propagated, I see it; the sect is gaining ground, this is incontestable. I implore you not to abandon us; if we should withdraw from this quarter, the souls whom at present we sustain, instruct, and protect, would perish. We have to encourage all in the struggle, and do what we can to strengthen their faith; we ask of you a little hope, a little courage! During the past, my companions and myself have imposed on ourselves all sorts of sacrifices, in order to augment our resources; but, despite the most rigid economy, we have been compelled either to borrow, or to depart; we preferred to contract a debt of forty thousand francs."

Zouck-Mikael.—Nine Sisters; one hundred and seventy children in the schools; forty-eight foundlings; fifteen old people; dispensary.

Zouck is a village in the neighborhood of Antoura. The presence of the Sisters here has wrought so com-
plete a change among the Maronites, that this village bears no resemblance to those above-mentioned, in regard to the schools. The men and women are not ignorant of their catechism. The house and chapel of the Sisters are, after God, the cause of the good effected. The Protestants have not presumed to install themselves at Zouck.

The establishment of Zouck receives a small allocation from the Propagation of the Faith, but the Superiorress, Sister Billy, is the main support of the work, by her personal resources.

**Broumana.**—Five Sisters; forty foundlings; school for the village girls; school for young girls engaged in the spinning factories which belong to Protestants; an ouvroir for women, where they are taught to work, and, at the same time, learn their prayers and catechism; a pharmacy; dispensary; visits to the poor at Broumana and in the neighboring villages.

"It is only by this diversity of works, writes the Superiorress, that it is possible for us to do any good to the souls of our poor Maronites; their daily contact with the Protestants, the Druses, and the Greek Schismatics renders them, alas! very indifferent in point of religion. "Moreover, says she, our position at Broumana, in the midst of a heterogeneous population, is very delicate. We have to struggle against a formidable Protestant propaganda. Broumana is the headquarters of Protestantism in Libanus. The Bible Societies of all countries have, we may say, their rendezvous here; multiplied and flourishing works abound. These societies have immense revenues at their disposal, and we are not ignorant that the Orientals in particular are not insensible to this argument. I have understood lately, that several of our young girls of the Patronage who work in the Protestant spinning factories, have been received gratuitously as boarders, among the Protestants: our limited resources absolutely
prevent us from thus providing for these poor young girls. Before taking this step, they asked me to receive them, and doubtless, on account of my refusal, they decided to adopt this measure; they preferred apostacy to a medley.

"The Protestants have founded a dispensary at Broumana; in a material point of view, nothing is wanting. Before consulting the physician, the sick and the poor have daily to listen to a sermon from the minister, and an instruction from a catechist; then follow the deaconesses, who teach a few sentences, prayers, etc.; these zealots never retire without despoiling our poor Christians of their scapulars, medals, chaplets, crucifixes, etc.

"To counterbalance this Protestant influence, we attempt all that is possible and impossible; we congratulate ourselves on having obtained from the French consul, after persistent and multiplied entreaties, an allocation of one thousand francs.

But alas! as to comfort, our dispensary, our school, our ouvroir, in fact, our entire establishment is extremely primitive; it would require a sum of twenty-five thousand or thirty thousand francs to provide suitably for our modest works."

TRIPOLI OF SYRIA.—Nineteen Sisters; six hundred children; schools; orphanage; pharmacy; dispensary; retreats; hospital.

All the works of charity and of the Propaganda are united in this establishment; and the Superior says that the works would be more numerous and more prosperous, if resources were more abundant. The Sisters have organized a spinning factory at the orphanage, the proceeds of which almost suffice for the support of the children. Our Missionaries urged the Superior of this house to establish, as Sr. Gélas had done at Beyroot, a kind of Normal school destined to furnish teachers for the villages situated in that part
of Libanus bordering on Tripoli. They have already seven schools which these young girls successfully direct.

"This work, writes the Superioress, was necessary; our poor little Maronites had no religious instruction, not even such as is absolutely essential for salvation; and yet, no one seemed concerned about it. Although we had not received a penny for this work, I undertook it, relying upon divine Providence. Each of these schools cost five hundred francs; this amounts to thirty-five hundred francs exclusive of the expenses of our little Normal school which is indispensable for the training of teachers.

DAMASCUS.—Twenty-two Sisters; five hundred and nineteen children; schools; orphanage; hospital; two dispensaries; visits to the poor; eighty thousand poor people have been treated at one of these dispensaries, and sixty-four thousand at the other.

On account of the fanaticism of its inhabitants, Damascus has always been considered as a Mussulman city by excellence. To avoid giving occasion to any religious opposition we have always endeavored to be very unobtrusive, to make no show of our establishments or our works of charity; for the massacres of 1860 are not yet forgotten at Damascus. However, notwithstanding the modesty behind which we shelter ourselves, we have frequently had cordial intercourse with the highest Mussulman families of the city; at this very time, many of these families send their sons to the Missionaries, and their daughters to the Sisters.

At this epoch, the city of Damascus, decidedly Mussulman as it is, purposes to adopt European civilization. Two lines of railway have been decreed; they are, in fact, in course of construction; one by Hauran to Palestine, the other connecting Damascus with Beyroot, in crossing the Libanus and anti-Libanus. It is a general convulsion; perchance a resurrection is at hand in
these countries once so rich and fertile. Is not this
the opportune moment for us to extend our influence,
at least in Damascus, and compete with the Protest­
ants? Many are of this opinion, and advise the attempt,
consulting the interests of faith. The railroad com­
panies, the Consuls of Austria and of Italy, and par­
ticularly, the French Consul urge us at least to open a
hospital; we resist, but is it charitable to do so? Is it
to our interest, to the interest of France and of Religion
not to yield to these entreaties? The Superioress of
the Daughters of Charity assailed by all parties, is very
much embarrassed; she refers to the Superior General
to authorize her:

1. To ask and receive certain amounts in view of the
hospital; 2. To secure for this purpose, a locality
which has been designated as most suitable, and which
could be purchased for the sum of twelve thousand
frances; 3. To commence, according to resources, a build­
ing which would be a stepping-stone to the future hos­
pital. So far, the authorization has been withheld;
but will it be possible to maintain this position? Pro­
estants hope so; for while we are hesitating, they in­
stall themselves at pleasure; shall we not come too late?
Sister apprehends this; she terminates her report with
these significant words, so characteristic of her noble
soul:

"Never will succor be more opportune, says she; the
Protestants rejoice at our delay, and are ready to take
our place. Europeans abound here on account of the
iron works; many have succumbed to fever and sun­
stroke. My heart is broken, she writes, at the sight of
so much distress, and at my inability to assist these
numerous victims. . . I know nothing more worthy of
pity, she adds, than a stranger in these lands, poor,
sick and forsaken."

Jerusalem.—Sixteen Sisters. Hospice for old peo­
ple; abandoned children; dispensary where more than
seven hundred persons are daily attended; visits to the poor in the Holy City, and neighboring villages; municipal Mussulman hospital; care of lepers.

Having, during the past years, more particularly called attention of the Council of the Propagation of the Faith to this new establishment, it seems to me that I should restrict myself at present to this simple statement: All these works continue prosperous; if there is any defection, it is owing to a want of funds which are far from realizing the expectations of Sister Sion.

The building erected at the gates of Joppa, is far from being completed. Consequently, the work of the old people and that of the foundlings have made no progress, but all the others are in a flourishing condition.

To give a proof of the influence which the Daughters of Charity have acquired at Jerusalem in so short a time, permit me to mention the following reflection of an eminent member of the late Eucharistic Congress.

"Many reasons have been alleged, said he, but the element which has most powerfully contributed to render a Eucharistic Congress possible and practicable in the Holy City, is the advent of the Daughters of St. Vincent de Paul. Previous to their coming, in 1886, there were many religious communities in Jerusalem, but they were all cloistered, or partially so; they were engaged in hospital duties, but behind their gigantic walls: The Turks and Jews seemed to mistrust them. But, when the Daughters of Charity, far from concealing themselves, went in search of the poor, the sick and the leper, to whom they ministered, and whose sores they publicly dressed, then it was that astonishment gave place to admiration; finally, so great were the sympathy and the confidence which they gained on the part of Turkish authority, that the white cornette of the Daughters of St. Vincent de Paul penetrated to the barracks, descended into the prison, crossed at
pleasure the Mosque of Omar, in a word, traversed the Mussulman city, eliciting greater respect and security than would be accorded in the streets of Paris. These are our Sisters! say the Turks and the Jews, in speaking of the Daughters of Charity.

"In my opinion it is they who have opened the gates of the Holy City to the Cardinal Legate of Leo XIII."

Bethlehem.—Nine Sisters; hospital; visits to the poor in their houses; divers dispensaries established in the villages to which the Sisters repair several times in the week.

"The hospital and dispensary of Bethlehem, writes the Superioress, Sister d'Aiguillon, are much frequented, and visits to the poor are faithfully made. The constructions undertaken, have been necessarily interrupted for want of funds; something must be done to complete them; until then, the private apartments which form a third part of the building and are already finished cannot be used for the sick; this is a subject of deep regret, on account of the number of pilgrims who flock to the Holy Land, and who are much disappointed to find no comfortable asylum in their needs. It is most desirable to procure special funds to complete this establishment destined to render valuable services, and a lasting good in point of faith.

The visits to the dispensaries in the villages necessitate a great outlay, particularly at Hebron, in which much good has already been effected; and far more precious results would be obtained, if our means permitted a weekly visitation. The Protestants have there been installed for some months. Oh! may Providence come to our aid in the struggle!... We cannot doubt the incalculable good which the house of Bethlehem is destined to realize; numerous and reiterated petitions have already been made by ecclesiastical authority, for the opening of extern schools which is an absolute necessity, although schools exist in other parts of the city. Ignorance is extreme. These schools would be of immense advantage to a population hitherto so destitute.

(To be continued.)
The child and the poor.—Baptism. A Constitutional priest.—Religious scenes during the Revolution.—Ambierle.—Character of John Odin.—First lessons.—First Communion.—His good heart.

"Mother, is what you just put in my plate mine? Is it really my own? persistently asked a child scarcely seven years of age, on receiving his portion of the rustic family meal.—Yes, yes, it is yours, said his mother smiling. The child immediately rising, joyfully carries his portion to a neighbor whose extreme poverty had excited his pity. This scene which occurred about the year 1807, in a little hamlet of Forez, depicts the two characteristics of the soul of him whose life we have undertaken to sketch—Mgr. Odin, Archbishop of New Orleans.

We discover in this noble nature, positive reasoning which aims at knowing definitely what it may and ought to accomplish, and a generous compassion which bestows without calculation. We shall perceive later, in the character of the youth, the Missionary, and the Bishop, that intelligence and that rectitude of judg-
merit which decide his claim, and extend his duty to absolute devotedness.

The family in the bosom of which John Odin appeared in this world in the year 1800, dwelt in the hamlet of Hauteville, a dependency of the parish of Ambierle. This household was composed of the father, mother, and six children. John was the seventh, and some years later three other children completed the family circle. John was baptized on the day of his birth, as the following record certifies: “John Odin, legitimate son of John Odin and of Claudine Mary Seyrol, his wife, residing at Hauteville, was born February 25, 1800, at noon, and baptized the same day. The God-father was John Perrichon, his cousin, and the God-mother, Virginia Seyrol, his aunt. Signed: Loche, Pastor.” By an inexplicable anomaly, a constitutional priest had served in this portion of Forez, in the parish of Ambierle, since 1792, although this place was remarkable for the faith and piety of the inhabitants, even during the Revolution. This priest signed the baptismal record of Mgr. Odin. We might be tempted to suppose that the pious family in which this child was born, was either in profound ignorance, or had partially fallen from the faith; but such was far from being the case. According to the family traditions which have come to our knowledge, baptism was administered to John Odin, as well as to his brothers and sisters, by a faithful priest, Father Didier, curate of Boisset, near Roanne, either at the house of the family at Hauteville, or in the nocturnal assemblies held in the vicinity. The schismatic priest, a good and peaceable man, who seems to have been constitutional only through ignorance or weakness, registered these acts at a later date, and signed them.

It is indeed truly astonishing to find at Roanne a priest who had taken the constitutional oath; for this country was represented at the national assembly by
that admirable curate Goulard, who in the discussion of May 29, 1791, uttered these memorable words: "The curates depend on their Bishops, and Bishops depend on the Pope. Such is my faith, such is the faith of all true Christians. You may change the civil government, but you can never change that of the Church; it is unalterable; otherwise, there would be no authority, and, in a short time, no Religion: you seek to destroy the authority of the Bishop, to sustain only the priesthood." These noble sentiments were diffused throughout Catholic France; they found an echo in the hearts of the people of Roanne, represented by Goulard. In fact, during these evil days, they remained faithful to their Religion, although, for many years they suffered from the most formidable tyranny, that of conscience.

Great courage and tact, however, were necessary in the practice of their religion, and to escape the perils that threatened them on all sides.

We find in the life of Mgr. Dauphin, written by Béluzé of holy memory, an episode of these times which gives us an exact idea of the dangers to which the people were exposed in this little corner of France.

In the village of Crozet, a short distance from Hauteville, where the Odin family resided, the school-master, engaged in divers functions, manifested great zeal and address in furnishing the faithful priest with the means of exercising his ministry.

"Generally, said he, Mass was celebrated at a very early hour in a private dwelling, in an apartment leading into the garden. A table served as an altar, and the ornaments of this improvised chapel were such that, in case of detection, every trace of religious ceremony could be instantly removed; the priest could conceal himself in a recess, the entrance to which was hidden by a large chest. These precautions were not always useless; for, on one occasion, the Republican horse-
police, doubtless at the instigation of some false brethren, suddenly entered the house, and penetrated into the room at the very moment the priest finished reading the last gospel; happily everything was over; and the better to deceive the gendarme, the chapel was suddenly transformed into a ball-room. Good Father Thulliers who had just served Mass, had time to seize his violin and give the note for a merry dance. Bottles placed upon a cask, with glasses half filled, gave to this apartment the appearance of a Flemish smoking saloon, all which completely mystified the brave guardians of the public peace. “What are you doing there, citizens, at such an hour as this?” said the brigadier in a roguish tone of voice.—You see, answered the school-master with perfect composure, we are taking a glass of wine and dancing a little. Would you and your men like to regale yourselves? I would not refuse, said the brigadier, a good bumper never does harm to the police.” And immediately Father Thullier’s sister went for three goblets; and the intruders after tipping glasses perhaps, alas to the health of Robespierre, retired, smacking their lips, for it appears that the vintage was of an excellent quality in the unhappy year of 1793.” This fact, selected from among thousands so frequent in France during the reign of terror, shows how ready is the Providence of God to protect those who are loyal to their faith. It also gives us an idea of the surroundings in which the young Odin was brought up. For it cannot be doubted that the family belonging to the neighborhood had part in these assemblies held secretly for the accomplishment of the duties of the Christian life.

True, the child was not a witness of these Religious scenes so similar to those of the early Church, but doubtless, his mother often recounted to him these mighty adventures, in which each one at the peril of his life, united in worshipping his God! If detected
in the act, prison would have been the penalty, and, after a delay more or less brief, condemnation to death. Javognes, that peaceable little sheriff of Montbrison, having been installed as representative of the people, paraded through the country his savage dictatorship of commissary of the government, and glutted his bloody instincts with cruel executions; for a long time after, throughout Forez, his name alone pronounced in a low voice, was enough to fill the heart with fear and terror. The families of Odin and Seyrol, spread throughout the country, had not to deplore the violent death of any member. Nay, more; a priest, uncle of Madam Odin, was so fortunate, as to escape all existing dangers; he exercised his ministry in the Diocese of Lyons up to 1811.

Piety reigned in this humble locality, and in all the vicinity religion had long been preserved by the efforts and examples of holy monks. Sometimes the religious indifference of certain countries, is attributed to the baneful influence exerted by monasteries of the eighteenth century. This opinion is without weight, as far, at least, as the country in question is concerned.

Ambierle was one of the most ancient monasteries founded in 902, dependent on the Benedictines of Cluny. From the twelfth age, we see a constant struggle for the freedom of the monks, and their independence of lay authority; this lay authority so violent at that period, often employed force to gain possession of church property; but frequently also, touched by remorse, it yielded to the undisputed claim of the defenceless religious. In proof of this, we have a curious statement found in the annals of Forez. (1.)

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(1.) I, Ataldus Albus, viscount, make known to all present and to come:

For the remission of my sins in general, and more especially, for all the evils I have inflicted either on the Church of Cluny, or on its de-
The people lived peacefully grouped around the Benedictine Prior, and the magnificent gothic church built in the fifteenth century. It was the glory of the country as well as the refuge of poor laborers who came there to taste the holy joys of religion, and to witness the heavenly splendor of our Christian solemnities.

Young Odin fell under this mysterious influence, which left with him throughout his life, as it were, a distant vision of God in his soul. In explaining the treasures of the church, they pointed out to him that splendid tomb of the lords of Pierrefitte, those sculptured stalls in which the monks chanted the canonical office; those beautiful stained windows, portraying under a glowing sunlight, the touching scenes recorded in the Gospel; those paintings of exquisite finish so carefully preserved, and which are attributed to the brilliant and potent brush of Van Eyck.

At home, from the testimony we have gathered, John seems to have been a docile and affectionate child. He
loved his parents and anticipated their wishes. His brothers and sisters found in him a gentle and amiable companion of their sports, ready to forget himself, and always satisfied with the rôle assigned him. At the family repast, simple and rather primitive, his mother was often obliged to urge him to eat: “Oh! said he laughing, I have plenty of time; when my brothers are served, I will help myself.”

The gentleness of his disposition, and his desire to help others, endeared him to all; and an attentive observer would have perceived the germ of that benignity which distinguished the Missionary, and elicited the following testimony: “There are some hearts whose benevolence alone, diffuses more rays of happiness than the affection of many others.” In his nature there was something so calm, peaceful, and at the same time timid; this in later years gave place to a serene and modest gravity which in dealing with souls, proved so powerful a magnet.

He was always cheerful; gayety was natural to him, and he gracefully regulated it; his sallies of wit never caused pain to others but only challenged their mirth. His disposition was opposed to whatever might be offensive or mortifying to others. We find this agreeable humor in some of his letters written from the Ecclesiastical Seminary, but which are also permeated with the spirit of piety and apostolic zeal.

The days of childhood in the country are not spent in idleness; there is always work for every one to do. This is an apprenticeship of life which nothing can substitute. The young Odin was the first to take his share of the common labors; he was charged with the care of the flocks, and the recollection of his shepherd life was deeply engraven in his memory. When Archbishop of New Orleans, he loved to recall this period of his life, and his countenance beamed with delight when he said: “Ah! when I was a shepherd!” Study
had great attractions for him; his precocious intelligence distinguished him in the family, and his parents were anxious for his instruction.

But, in the early part of that age, it was not easy to procure instruction... The Revolution which, according to a pointed expression, had no need of savants, had destroyed every thing. Of all the institutions previously existing, only two high schools had been spared; but no provision was made for the people in general. There was no village school either at Ambierle or in the vicinity.

An aged seminarist, a distant relative of the Odin family, resided at some distance, in the hamlet of Tremières; he had assembled a number of children in his little school. John then seven years of age, was confided to his care. Here he acquired the first principles of reading and writing; and two years later, commenced the study of Latin, under his maternal grand uncle, Father Seyrol, curate of Nouilly. A clerical vocation seemed destined for him, and it was thought that the elementary study of Latin, being, as it were, an apprenticeship of the priesthood, could not be undertaken too early. We do not here pretend to question this opinion which seems to ignore the conditions of intellectual development and the progressive advance of studies. The child remained at the rectory, serving at the altar, and rendering a thousand little attentions to his aged uncle; by his amiability, docility, affection, and tender piety, he was a ray of sunshine in the home of the good priest. Meanwhile, he stammered over a few Latin declensions, and memorized some rules of grammar which the venerable priest endeavored to explain. But death soon interrupted this peaceful initiative life and study; the child returned to Hauteville and prepared for his first Communion.

He disposed himself for this important act, with all possible assiduity, and in 1812 was admitted to the...
Holy Table. The exercise of Catholic worship was revived in France with all its beauty and magnificence, but nowhere, perhaps, with such splendor as in the diocese of Lyons.

Mgr. Fesch, uncle to the Emperor, and whose life during the Revolution was anything but ecclesiastical, had become by the Concordat, Archbishop of Lyons. His return to the holy habits of a clerical life had been sincere and decided; and throughout his vast diocese, he employed his influence and his fortune in restoring religious institutions, founding seminaries and religious congregations. At this epoch, in which everything seemed to awake to a new life, all the more active in consequence of past suppression, John Odin made his first Communion at Ambierle, and the following year, 1813, he received Confirmation at St. Haon-le-chatel from the hand of Cardinal Fesch, who visited his diocese during the time in which he was left free from his functions as ambassador, or grand almoner of the Emperor, or the Councils of Paris, at which he presided.

The Cardinal was at Roanne when the news of the victory of Dresden reached him; and from this city is dated the decree, ordering a Te Deum in thanksgiving to God for his blessings.

Having returned to Ambierle, John continued that life of piety and charity which we have endeavored to sketch. His charity was ever on the increase. The incident given at the beginning of this chapter, shows it in its true colors. He loved to relieve the poor. He carried his own portion to needy persons, in which exercise the sweet encouragement of his mother emboldened him. One day, he met a poor traveller miserably clad; he spoke to him, and found that he was on his way to Roanne, a distance of twenty kilometres. The child looked at the clumsy sabots on the feet of the poor man, and his heart was moved to pity: And without reflecting on the singular request he was about
to make, he hastened to his mother: "Please, may I give my shoes, mother, to this poor man, he will never get to Roanne with these bad sabots!" The mother smiled and made him understand that a child's shoes would not fit a man. Naturally so timid and reserved, the impetuousity of charity had carried the young Odin away. The father of St. Vincent de Paul said of his son: "He will make a good priest, for he has a good heart;" it might as wisely be predicted of John Odin that he would be a priest devoted to the salvation of souls.

CHAPTER II.

Clerical education. - Roanne.-Verriere.-L'Argentiere.-Alix.

France, emerging from the Revolution, had need of reconstruction in her constitution, her morals, and in her religion. Everything had perished. Our armies could only glory in having triumphed over the dauntless courage and sometimes heroic valor of our soldiers, and over the glorious memory of the holy death and martyrdom of so many priests, religious, and innocent victims. The clergy had seen a certain number of its members, who, unfaithful to their promises, had lent themselves to the designs of the impious, and entered into a schism which was not destined to survive them; the greater number of priests, however, displayed admirable fortitude in their devotedness to the Church; they, who escaped a bloody execution, or a watery grave by being thrown from the bridges of Rochefort, or death under the unwholesome climate of Guinea, had lived for a long time concealed in lonely retreats.

The diocese of Lyons had had its victims, its martyrs, and alas! its apostates; but it also had had its intrepid confessors and apostles who braved death in administering the Sacraments. Many of these priests
who had passed their days in solitary places, in the midst of forests, or in mountain fastnesses, were now engaged in recruiting the ranks of the clergy. A magnificent page is yet to be written on this resurrection of the Catholic Church in France, where were found sacerdotal vocations sufficiently abundant to respond to the needs of dioceses, furnishing preachers and professors, and as necessity demanded, Missionaries for foreign lands.

When John Mary (1.) Odin was preparing to enter the holy militia, institutions for the training of the clergy existed everywhere in the diocese of Lyons which comprised the department of the Rhone, the Loire, and of Ain; besides these, it embraced a large portion of the dioceses of Puy, Clermont, Macon and Vierme: Pelussin, Condrieu, Bourg-Argental.

He was first sent to Roanne, about the year 1813, to a little boarding school which had greatly degenerated from the glory of the former Jesuit College, founded in the seventeenth century by the celebrated Father Coton, but which attained a higher standard some years later.

His sojourn there was brief. Although it was a great happiness for his parents to have their son so near them, for Ambierle was only twenty kilometres from Hauteville, yet it was deemed expedient to decide upon a more distant establishment,—a measure very painful to the family.

John Mary was then placed in the Preparatory Seminary of Verrière, on the frontiers of the department of the

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(1.) We shall henceforth call him John Mary, for we find in the first letter written to his parents, the name of Mary added to that of John which alone was found in the record of baptism. This name must have been given to him when very young; his mother who entertained a special devotion to the most holy Virgin, sought, doubtless, to place her son under her protection.

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Loire and of Puy-de-Dome. This Little Seminary, situated in the mountains above Montbrism, was founded by Abbé Perier, in 1803, since which period it had increased in importance by reason of the services which it rendered to the clergy and to families in general. The course of education was solidly Christian, founded on the strictest principles of faith. The spirit of effeminacy which of late has crept into many institutions was there unknown: the frosty air of the mountains, the rigor of the winter season, the coarse food and rude exercises, rendered the body robust, and the soul courageous. No weak health existed in this locality; it was no place for a patient, John Mary Odin was well suited here; his strength sufficed for his studies, but his family felt his absence most keenly. He also suffered from this separation, and a letter dated November 17, 1814, shows us in what manner he consoled his mother: “I hasten to write to you; be assured that since I am farther from you now, than when I was at Roanne, I more frequently think of you.” Could a son with greater delicacy soothe the heart of a mother. In order to remove from her any inquietude, he adds: “My health here is as good as at Roanne, if anything, I am better.” This was, in truth, a real land of exile; for two days’ journey separates Ambierle from Verrière. The determined character of the young man who was a stranger to the selfish claims of filial affection, generously submitted to any sacrifice to respond to his vocation. He continued his studies; in these we must acknowledge that up to the year 1814 he had attained no great success, notwithstanding the ability of his preceptors, and the fact that he was applied to study from a very tender age. We have seen that in the home of his venerable uncle, his course of instruction was abruptly interrupted, to be resumed only sometime after on being sent to Ambierle. The curate, Father Real, had agreed to direct the choir boy in the study of Latin; but this was
only for a time, as he remained at Roanne but one year. These several changes did not favor the logical development of the young man’s mind, for this advantage can only be secured in its full extent by a rigorous pursuit of a uniform method of instruction.

Among his fellow-students he met one who, in after years, was destined to be Archbishop of Albi. Mgr. Lyonnet, born at St. Etienne of an unobtrusive but most honorable family, was one year younger than John Mary Odin. After having followed a portion of the course in the college of Saint Chamond, he came to Verrière to complete his literary studies. His well-balanced mind, his solid judgment gained for him eventually a reputation as professor of theology; one whose administrative qualifications even exceeded his literary abilities, if we may judge of his attainments by his History of Cardinal Fesch. At Verrière he was a distinguished student; he became the friend of John Mary Odin, in whom he found a worthy rival, a sincere, upright and pious companion. Events separated them without severing the bonds of friendship, and we meet them again in 1862, nearly forty years after, in the chapel of the Great Seminary of Lyons, assisting at the consecration of Mgr. Dubuis, Bishop of Galveston.

The literary studies of John Mary Odin were followed by the course of philosophy as it was taught in the Seminary of Argentières. During the persecutions of the empire, when there was an obligation to send the students of the Seminary, to attend the higher classes of the State Lyceums and colleges, Verrière, owing to its remoteness, had been able to reassemble the students of all the Seminaries for philosophy and mathematics; but from 1814 the regular course of study was adopted, and Argentières in connection with Alix, which had become quite transformed, gave only the instruction in the sciences preparatory to the study of theology.

By its situation, on the confines of the departments
of the Rhone and the Loire, Argentière found its scholastic population greatly increased. The ancient monastery of Canonesses, built in 1788 with the donations of the Duke of Provence, afterwards Louis XVIII, had become a Little Seminary in 1801, and was directed for some years by the Fathers of the Faith. (1.)

John Mary Odin there entered in 1818, to follow the course of philosophy. His literary studies had been more solid than brilliant, as we may judge from what he wrote at this period: "that the study of philosophy better suited the tendency of his mind." He was there distinguished among many pupils and was already designated as the future master of the Conference in the Great Seminary of Lyons. (1.)

After this decision, we are not able to account for his transfer to the Seminary of Alix, near Villefranche, which those who directed him, thought proper to ordain. Alix, like Argentière was formerly a chapter of noble canonesses, and celebrated in the eighteenth century as the abode of Madame de Tencin, and of Madame de Genlis.

The young Odin continued his philosophy and followed a course of oratory. Was this productive of intellectual development? We cannot tell; but we are convinced of the interior labor mysteriously accomplished in his soul, at that period when the passions exert their mastery, and that his heart was ready for all that God was about to demand of him.

(1.) Among the Faculty we find Rev. P. Barret who as a Jesuit, acquired a high reputation. But little is known of his connection with Ampere and Ballanche. See in the life of Ampere written by Valson, details on a literary and scientific academy at Lyons, suggested by Father Barret, during the last years of the Revolution.

(1.) His professor in philosophy, Crozet, who died a canon at Lyons, recognized in him a solid judgment and remarkable intelligence. (Testimony of M. Fillon.)
CHAPTER III.

The Ecclesiastical Seminary.—Success in studies.—His piety.—Correspondence with his family.

The Council of Trent had decreed, for the training of the clergy, establishments of special institutions, in which the young Levite could prepare himself in study, prayer and solitude, for the ministry of souls. From the seventeenth century through the influence of men like Berulle, Bourdoise, Vincent de Paul and Olier, Seminaries were established in France; the clergy, renewed in the spirit of their state, displayed in the midst of the world, great faith, piety and zeal. Honor was restored with their dignity. In order to appreciate the services of this institution, we must call to mind in what contempt the title Priest was held, whereas, formerly it had been adorned with the aureola of talent, piety and devotedness. From the time of Mr. Olier, Lyons beheld at the side of the Oratorian Seminary, a similar institution directed by the priests of St. Sulpice. Rev. Father de Hurtevent of renowned and holy memory, was appointed the first Superior. In the eighteenth century, it rivalled in zeal that of the Oratorians and Josephites, in the education of clerics.

Immediately before the Revolution, Rev. Father Emery had just bequeathed thereto a reputation for science and the sacerdotal spirit which gained greater ascendancy during the struggles of the first empire with the Church. Having been restored to the Sulpicians in 1809, with Rev. Father Bonillard as Superior, the Seminary, in consequence of the suppression of the Society of St. Sulpice in 1812, was delivered into the hands of secular priests. This was very embarrassing to the Archdiocese of Lyons; things had gone so far, that, while entrusting the Superiority to Rev. Father Bochard, Vicar General, they appointed...
as professors two young priests who had scarcely completed their theological studies in Paris,—Rev. Fathers Cholleton and Cotlet, who were to make themselves remarkable, the former as administrator in the office of Vicar General, and the latter by his polemics, in which there was frequently more imprudent zeal than theological precision, according to the opinion of Mgr. Affre (Ami de la Religion (1835.) Rev. Father Mio-

land, who died Archbishop of Toulouse, was obliged to direct the exercises. In 1820 professors were chosen. Among them we note Rev. Father Duplay (1789–1887), whose long career was to be spent entirely in the Seminary, and Father Denavit, who died in 1867 with the reputation of a priest whose piety equalled his austerity.

The regulations were very strict under the direction of Rev. Father Gardette who quitted the Little Seminary of St. Jodard which he had founded, to become Superior of it in 1813, in which capacity he remained until 1840; the situation and the limited accommodations of the building were a source of dissatisfaction. The Seminary of St. Ireneus founded previous to the Revolution on Cross Paquet Square, at this date isolated and a resort for religious Communities, had become an assemblage of very irregular and dissimilar buildings. They were hemmed in by a mass of workshops on the hill St. Sebastian which overlooks the Seminary, and by the Rhone which makes the air very humid.

John Mary Odin was most happy to be in this house, where he felt God was about to make known his vocation to him. He was quite at ease amidst the thousand restrictions of his liberty, for in the Seminary a man does not belong to himself. We may have some idea of this by considering the distribution of time. An hour of recreation at mid-day, and one in the evening, spent in a narrow court-yard when the weather was
favorable, or at other times in the general hall, proved the only interruption to the serious exercises of a day which commenced at five o'clock in the morning and ended at nine o'clock in the evening; prayer and study constituted the narrow woof of which it might be said these days were woven. But the soul of the young man expanded in pious exercises, in meditation and prayer; and his mind delighted in the logical and rational evidences of religion. Theology, in fact, starting from Revelation, guides the understanding to conviction by the power of reasoning. To justify the faith by defending it against heretics of all ages, and to explain revealed truths is the object to be attained.

A philosophical mind is necessary for this study; theology supposes this, but it also powerfully develops it. The reasons of belief, constitute the speculative part, and the laws which regulate the conduct are the practical part thereof.

Good common sense united with theoretical knowledge, constitutes the good moralist and the keen casuist. Abbé Odin was endowed with correct reasoning powers, a logical instinct peculiar to himself, practical good sense and a solid judgment which admirably prepared him for the study of Sacred Science. Hence, after his examination, he was appointed to supply the place of his professor.

At first, when the Seminaries were established at St. Sulpice, the course of the Sarbonne was the only one followed by the students. On their return, some of the most gifted pupils were selected to rehearse the lesson they had received. There was no question of giving a result of the investigation, or any new views on the subjects of debate; all that was exacted, was to repeat carefully the lecture of the professor, to give the precise explanations, or develop them for those whose minds were less active. Even when theology was taught in the Seminary, St. Sulpice preserved the
custom of rehearsing, and gave the title of Masters of Conference to those appointed for this purpose.

Abbé Odin found in this employment an excellent means of investigating the questions, and assuring himself of the matter under discussion; for experience had taught him, that the surest way of gaining knowledge, is by imparting it to others.

His health, however, gave way under this intense pressure: after a few months he fell sick. He alludes to this pleasantly, in one of his letters, but he acknowledges "the weight of miseries with which he was overwhelmed, and the attacks of the most terrible of fevers."

Happily, his robust constitution triumphed over the malady, but he was forced to submit to the restrictions of the infirmary and to the period of convalescence. This little trial, however, was conducive of piety: We find in his correspondence indications of the progress he made in it. He sent to his sister the Life of St. Aloysius Gonzaga, and a little book of meditations, adding: "I advise you to peruse carefully the Life of St. Aloysius Gonzaga. The penitential practices and the austerities of this Saint will encourage you to bear patiently the little miseries of this life. Think often of eternity, of the glory which the Saints enjoy in Heaven, and remember that it is only by the path of sufferings and poverty, that they arrived at this blessed term. Offer your labor to God; let your least actions be performed for his glory; thereby you will be sure to please him, and his grace will always sustain you."

In a few lines he traces an extended program of the Christian life, in which nothing is omitted. Practice is usefully intermingled with exhortations, unfortunately, too general. He has been only a few months at Lyons, and behold, he is already an apostle seeking to do good to those whom he loves.

About the year 1820, the diocese was the scene of unusual religious manifestations.
The Mission which had been spoken of so disparagingly, effected numerous conversions in the cities and in the country, and not unfrequently struggled victoriously against the public spirit of indifference or of Voltarian raillery. The young Levite became cognizant of this happy result, and expressed his delight thereat in his letters. However, the good was not secured without opposition which was often persistent and even violent. The impious of all ages, whether philosophers, so-called, of the eighteenth century, or Liberals under the Restoration, or Freethinkers at the close of the nineteenth century, always employ the same weapons in their efforts to destroy the influence of Religion which gains souls only by persuasion. The letters of the young seminarian speak of the fierce opposition which the Missionaries experienced from these impious assailants.

The Missions generally terminated with an imposing ceremony, namely; planting the Cross as a souvenir of the instructions that had been given. In writing to one of his cousins, a pious young girl whom he assisted by his counsels, he shows on this occasion, the pleasant turn of his mind, which to us seemed prematurely grave.

"I received your letter, said he, with the most lively joy; your zeal and ardor to hear the word of God edify me and strengthen me in the exalted idea I had of the virtues of my good cousin. I confess, however, while compassionating your misfortune and that of your companions in the pilgrimage on the occasion of the planting of the Cross, I could not repress a smile. . . . I imparted to one of my friends the incidents of this journey, and we have already composed an interesting little poem on the subject, which I will show you in the vacation, if there is no danger of exciting your vanity, for we both extol your piety."

This is the only trace we find in his letters of a pleasantry which he did not fear to show in conversa-
tion: the ordinary tone of his correspondence is serious, very serious.

Some time after, he wrote again to this same cousin. Now, he is an experienced Director. What an idea of the religious life in a novice! His mind must have been deeply imbued with the majesty of God, and the nothingness of earthly things:

"I have received your letter, my dear cousin, but have delayed somewhat my response.

"The uncertainty and the anxieties concerning your vocation, are a source of trouble to you. God be praised; this is a proof He is not far from you. Providence assigns to each of his creatures the place he is to occupy in this world: oh! how happy are they who strive to ascertain the destiny which the Lord has reserved for them, and what He expects of them. But I perceive in your letter that this thought fatigues and annoys you. Ah! my dear, beg of God to maintain you in this solicitude until you are fully decided what path to choose; do not fall asleep over the affair of your vocation; we must not be indifferent in regard to this all-important question, especially when it seems we are called to the Religious state. I might tell you here many things about the happiness of those who adopt this glorious manner of life.—To be separated from the world, from yourself even, to live only for God—is there anything more delightful, or more worthy of our desires? Alas! if we could know the world, we would fear to dwell in the midst of its dangers, unless the glory of God detained us there. In the world, what do we for God? What do we for our salvation? Constant dissipation removes us from God; we seek ourselves continually; we practise no detachment, we think only of vanity.

"The sublime truths of Religion are forgotten, and the important affair of salvation is neglected. Oh! my dear friend, let us think only of eternity; thither
let us direct our glance; let us not seek rest in this land of exile, we must leave it very soon; let us then endeavor to become worthy of being admitted into our true country, the dwelling-place of our God and of his Saints.—In a Religious Order, how many means of sanctification you will find; above all, if you observe faithfully the Rules prescribed, how many graces! Everything leads the soul to God, everything encourages her to serve him. The sacrifices she makes, estrangement from the world and its temptations, the frequent meditation of eternal truths,—all these are powerful helps and strong encouragements in the practice of virtue."

After a seclusion of nine months, the seminarist, who is obliged by his vocation to spend his life in the world in ministering to souls, must make an essay of his virtue, and bring into practice the prudence and discretion to which he has been exhorted. Mr. Odin returned to Ambierle clothed with the cassock; no one was surprised at this. He was born a priest, says a holy writer; that is to say, he had manifested in his conduct the modesty, the prudence and the religious gravity of his aged uncle. He did not find here Rev. A. Blanc, the Vicar, whom he had not seen since the year 1816, for he had departed for the Mission of Louisiana; his apostolic heart, his burning zeal detained him only a few months in the peaceful ministry of the parish of Ambierle. Having met Mgr. Dubourg, Bishop of New Orleans, and heard him speak of the wants of his diocese, his heart from that moment burned with the desire of devoting himself to this good work. He dreamed only of Missions among the savages, with their attendant perils, and perhaps, in the end, death. A friendship had speedily been established between the young priest and the youthful seminarist, which interlaced the very fibres of their soul. Their thoughts and sentiments vibrated in unison. Father Blanc had
on various occasions boldly declared himself the protector and friend of John Odin. After a brief sojourn at Ambierle, he departed, leaving there the memory of a pious priest and a zealous lover of souls.

Our seminarist passed his vacation with his parents at Hauteville, or with his uncles who resided at St. Forguex, St. Haon-le-Vieux, and Arfeuille. Wherever he went, he gained the love of all, and brought souls to God. His love for the poor found frequent occasion of exercise; he gave as far as his means allowed. A touching act of charity has been recorded. In one of his journeys to Tremières where he had received his first lessons from a relative, a seminarist, previous to the Revolution, he met a poor man whose wretched appearance excited his pity: his nakedness was ill-disguised by the rags which covered him. Our seminarian sought within himself, the means of relieving this unfortunate creature; a prompt and generous idea strikes his mind; he bids the poor man wait a moment, and stepping behind a hedge, divests himself of the new suit of clothes which had just replaced the shabby ones brought from the Seminary, makes the exchange, offers the new garments to the medicant with the caution not to pass the house of the Odin family for some days: "Now, be off with you, said he, in dismissing the man, but do not let my people see you."

No loss, therefore, was sustained during this time in which his health was recruited for new labors.

The moment approached in which God was to demand a more complete sacrifice. Sub-deaconship which he received in 1821, fixed him irrevocably in the ecclesiastical state. But something more was required: America awaited him, and he was to prepare his family for this separation. About this period, one of Mr. Odin's sisters felt attracted to the Religious life. The pious seminarian had been her counsellor and guide in
this vocation and had made overtures for her admission into the convent. The mother, however, sternly opposed the step, and an absolute refusal based on family needs put an end to the discussion. This seemed to the seminarian, who was better qualified than we to judge of these family claims, an indication of the will of God; he wrote to his mother, February 9, 1822:

"My dear mother, I have desisted from any effort to second the holy resolution of my sister. It must be that God does not destine her for the Religious state, since a mother who has nothing so much at heart as the happiness of her children, is opposed to the attraction she feels for this beautiful vocation.—On the other hand, I am convinced, my dear mother, that your piety will not permit you to refuse one of your children to God, if you are persuaded that He demands this sacrifice of you. The joy which you experience in seeing me embrace the ecclesiastical state—a state in which I can belong only to God, proves to me that you would as cheerfully make a sacrifice of your other children, as of me. It is not too tender an attachment which is an obstacle to this separation. The condition to which you have been condemned for a long time, is one of privation, of trial, of vexation, and yet you bear it with patience and resignation. Ah! you surely would not wish to deprive yourself of the merit of so much suffering, by refusing to accept the new cross which it may please a God who has sacrificed Himself for us, to send you. It must only be after mature reflection and wise advice, that you have determined to retain my sister; I do not urge you in any degree to allow her to depart; on the contrary, entering into your views, I shall hasten to deter her from this measure. Perhaps you are displeased that I did not mention, from the beginning, the steps I had taken in this affair; but if I refrained from doing so, it was to spare your feelings. And since I was far
from hoping to succeed so well in the matter, why should I cause you grief for what might never occur?

Your very obedient and respectful son,

"JOHN M. ODIN, Sub-deacon.

On the other hand he wrote to his sister to soothe her affliction and to encourage her to serve God in the midst of her family, with all the fervor of her soul. His counsels are prudent and eminently practical:

LYONS, April 13, 1822.

"Your condition, my dear Sister, is as happy in the world as if you were in Religion, since it is the will of God which detains you in it. Meanwhile, you accomplish the good pleasure of the Lord, and what more could you desire? Apply yourself to the love of solitude and retreat. In time of rest, Sunday, for example, go and spend some moments at the foot of the altar, and you will taste all the joy, all the consolation we can expect in this land of exile. Frequently renew the sacrifice of your person to God, this sacrifice which you were ready to make to him, had not his will retained you in the world, and then you will have all the merit acquired in the Religious profession. The spirit of detachment is most agreeable to God, make it the object of your study. I also recommend that in the house, from time to time, you say a few words to awaken the thought of the presence of God; and read something calculated to penetrate you with the importance of salvation, and to animate yourself to the desire of laboring for heaven. At the present time, men are engaged only in the pursuit of riches, amusements and perishable goods, and thus, they neglect their only important affair; provided the body has its ease and conveniences, the poor soul may be entirely forgotten. Ah! my dear Sister, let us sigh continually after heaven."

(To be continued.)
**PERU.**

Peru has been desolated by civil war. A party of "coalitionists" commanded by General Piérola, rose against that which was regarded as legal and constitutional, under the authority of General Caceres. The "coalitionists" are at present in power at Arequipa and Lima, after the bloody struggle. This party, we are told, has everywhere respected the interests of Religion.

The following letters give details relative to the battles fought at Lima, March 17th and 18th, 1895:

**LIMA, CENTRAL HOUSE OF THE DAUGHTERS OF CHARITY,**
March 25, 1895.

Our unfortunate city of Lima was for two days, a scene of combat; the streets flowed with blood, and were blocked up with dead bodies. There were, at least thirteen hundred killed, and one thousand wounded. More than three hundred of these latter are at St. Bartholomew's; almost as many at the "Deux-de-Mai," and the rest are in various ambulances, and in our houses of Cercado, Santa-Ana, and at the Central-House.

All the school sisters of this House, and many from Bellavista and the Incurables, are attending the hospitals. We help one another, and all our dear Sisters are very devoted.

On the morning of March 17th, about six o'clock, we heard the report of cannon. The Coalitionists, or Montaneros (opposition to the government) had entered; the dense fog favored their march, and they
were not perceived till they were in the city. Balls whizzed in every direction. The men who got possession of the belfries, rang the bells to announce victory, while another band expelled the people; how many victims in the midst of all this! One of the principal leaders came hither on horseback, and gave orders to ring our bell. In spite of resistance, we were forced to submit, for he threatened to destroy the belfry if his order was not obeyed. At this moment from the fort a shower of balls fell upon the House; nine of them penetrated a dormitory in which fourteen children were confined to bed with scarlet fever; several balls fell upon their beds, but did not touch the children.

In every house there were marvels of protection: At the Incurables, a very large stone thrown, we know not whence, fell in a hall, having made a large opening in the roof; one of our Sisters had just passed this spot!

But the most remarkable protection was manifested at the hospital "Deux-de-Mai." Having been notified of the arrival of the Montaneros, the Government despatched a battalion in all haste. Sister Crepey had requested the leader not to allow his men to come into the house; but this chief ordered more than thirty to enter, and no sooner had they done so, than he commanded them to fire. They discharged their pieces over the head of Sister Crepey and her companion; it was a miracle they were not killed; the leader commanded a second time to give fire; happily, the soldiers more humane than he, did not point their guns to the front, otherwise, the patients would have been wounded. This leader gave orders to pillage; but his men having reached the principal entrance, perceived their enemies: a fusillade ensued; the hospital was much damaged. Sister Crepey will give you an account of the transactions.

I have had many Masses offered in thanksgiving to
our good God, to the Blessed Virgin, Saint Vincent, and to St. Joseph for their protection over our houses, our Sisters, and our poor.

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

LIMA, HOSPITAL OF ST. ANDREW,
April 13, 1895.

Our interne and extern works occupy almost one-half of the ancient hospital for men, which hospital at present, is at the “Deux-de-Mai.” The other portion, ceded to the government by the Board, has, for a long time been used for barracks; this is, of course, a very dangerous neighborhood, and it caused us many a fright in the war of Chili, and in the revolutions now so frequently disturbing the country.

March 17th, during Mass, we heard cannonading; nearer and nearer came the sound, (the barracks were almost deserted); however, after thanksgiving, the children breakfasted in great haste, and assembled in a large hall, the most remote from the barracks, and the nearest to the apartments of the Sisters; it was the only hall in the establishment without large windows in the ceiling. Some months previous, a door had been made to communicate with another building which our Inspector desired to procure for an Asile.

The children were no sooner seated than a party of the Coalitionists entered by all points at once; they must have been informed of the existence of this door which although massive they broke into pieces. I had only time to get the terrified children out. The soldiers entered with pointed guns, demanding leave to pass through to the barracks, and threatening to break, in my face, the door which I opened for them, as well as that opening on the staircase and the roof; after
while, they quieted down, and asked for a drink; passing before the half-opened door of the chapel, they knelt, and asked aloud the blessing of the holy Virgin. They got possession of the barracks by crossing the roofs, which here, are of clay; but no sooner had they entered than the government troops returned, and the fight commenced. Those who had passed through our apartments, a comparatively small number, escaped to the neighboring houses or took refuge in the garden; we concealed them until the next day; they had ventured out, they must have been shot; the government party dealt thus even with the wounded. We and all those who witnessed the events of these days, regard as providential, the fact, that when the door was forced, no one was pursued: the soldiers of the Coalition came and went unharmed; the contrary happened in almost all the houses; for as soon as they were seen to enter, they were pursued and shot down; even the women in these houses were treated in the same manner. It was frightful to hear the firing during two days in all parts of the city; all the habitations have been much injured; the churches were also assailed. The slain lay in the streets with the dead horses. Happily, St. Joseph, the patron of Peru, obtained a truce on the 19th, followed by arrangements for peace, drawn up by the ministers of foreign provinces, under the presidency of the Apostolic delegate.

Sister Marie Perrot,

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

Other details given by Father Mivielle, Superior of our house in Lima, who succeeded during these fearful days, in reaching the military hospital to give religious succor to the wounded.

Lima, April 10, 1895.

During the night of the 16th and 17th of March, a festival was held in the government palace; amusements detained the guests until four o'clock in the
morning; the President then retired, but he was suddenly aroused from sleep by the noise of artillery. While the feast was going on at the palace, the Coalitionists who had been in the neighborhood of Lima for four months, took up the line of march, and, eluding the vigilance of the out-posts of the government troops, and favored, moreover, by a dense fog, entered Lima at three different points. Their plan was to meet at the seat of government, in order to get possession of the palace; but having encountered considerable opposition in several places, numbers were thus debarred from reaching the spot. Seeing the impracticability of their first project, the majority of the Coalitionists under the leadership of the candidate for the new presidency, changed their plan and established their headquarters at the Theatre, situated about five hundred metres from the palace, and protected by two strong towers of the churches of the Augustinians and Mercedas, of which they first took possession.

The fight continued without intermission on the 17th, recommencing the following day with no less violence. The Sisters were exhausted by fatigue, but their courage was undaunted.

On March 18th, at early dawn, Sister Barbéyat, judging of the needs of our Sisters' houses by those of her own, which was destitute of provisions, had the courage, I might say the rashness, to leave her hospital and go to the Hall, as she had done the previous evening. On these two occasions she procured what was necessary for the five hundred persons of her house, and sent to the other establishments of the Sisters, bread, meat, etc. On Sunday morning the army was at the gates of the hospital of St. Anne. Sister ventured out, however, and approaching the group whence balls were flying: "Stop a moment, said she, till I go for some bread for my patients." ... The soldiers in surprise looked at her, but an officer made her a sign
to pass; he even accompanied her; she shortly after returned with one of her companions who had followed her, having procured two sacks of bread; true, the bakery was only a few steps distant.

Foreseeing what might happen, the diplomatic corps had previously appointed a committee of five, composed of ministers from France, Italy, England and Chili, under the presidency of Mgr. Macchi, the Dean, in order, should affairs be desperate, to act as circumstances might require. Mgr. Macchi, passing under fire, sought an interview with the heads of the two parties; a truce of a few hours was agreed upon, to gather in the wounded and the dead, and the following day, March 19th, it was proclaimed. The conditions were not faithfully attended to, on the part of the government troops, but, finally, a little respite guaranteed a certain liberty to go and come. I profited by this to visit our Sisters whom I had not seen for two days.

On the 20th, it was understood in Lima, that the horrors of civil war were at an end. A treaty was signed stating in substance that: "Caceres resigns his power; he will have every security in leaving the country; his troops will be disbanded, and the Coalitionists will occupy the barracks and be charged with the maintenance of order. The Republic will be governed by a committee of five members; this government will be provisory. The general election will take place later; deputies and senators will be appointed to name the president and two vice-presidents."

May God vouchsafe to give peace to Peru.

C. MIVIELLE,
I. S. C. M.
Lujan, April 15, 1895.

Most Honored Father,

Your blessing, if you please!

I lately accompanied Mgr. Crouzet in his visit to our confrères in Paraguay. It was an honor as well as a pleasure for me to serve Monseigneur as a secretary, and sometimes as an interpreter.

It took us seven days to ascend the two great rivers of Parana and Paraguay, as far as Assumption. The voyage was very fatiguing, on account of the great heat, and troublesome insects which robbed us of our sleep when we so much needed repose. But with every disadvantage our good God furnishes some compensation, and the aspect of the rich and smiling landscape extending along the banks of these immense rivers, raised our hearts to heaven, and made us forget the inconvenience of the journey.

Having reached Assumption, we were most happy to be among our confrères. Their works are prosperous, and augur well for the future. Mgr. Bogarin, who has just been consecrated, and who is the only Bishop in the Republic of Paraguay, testifies great benevolence towards the Priests of the Mission. He is talented and zealous, constantly occupied in the care of his vast diocese. He wishes our confrères to be solely en-
gaged in the direction of his Little and his Great Seminary, and in giving Missions in the parishes. So far no Missions have been undertaken, but Mgr. Crouzet has made arrangements for the accomplishment of this new work. Our confrères, alas! are very few. Out of six, there is only one who has any claim to the title of Missionary; he accompanies Mgr. Bogarin in visiting the parishes; the other five priests are in charge of the two Seminaries. There are twenty-three Seminaries; this seems a small number, but it is consider-
able in a country like Paraguay, where ecclesiastical vocations are so rare.

There are also three houses of Sisters: The Providence, the Hospital, and the Asile; these give some occupation to our confrères. Mgr. Crouzet has visited these establishments, and I believe he is much consoled at the prosperous condition of the same. The Providence is a female college numbering about three hundred pupils, including boarders and day-scholars. The Sisters of the Hospital have care of fifty patients, and twenty little orphan girls. Those of the Asile devote themselves every day to the relief of the suffering poor whom charity has gathered together.

There is still another work which is the means of effecting much good,—the Conference of St. Vincent de Paul. We assisted one evening at the meeting of eighty members. Mgr. Bogarin was present with his secretary; we were much edified. Numbers of poor families are visited and relieved by the members of this Conference; and these members are thus more easily sustained in the practice of their religious duties.

There is also a society of Christian ladies whose mission it is to visit the sick and procure needful resources for the Hospital and Asile. A deputy of these ladies waited on Mgr. Crouzet who congratulated them on the great good they were effecting, and encouraged them to continue their labor of charity.
Believe me in the Sacred Hearts of Jesus and Mary Immaculate,

Most Honored Father,

Your most humble and obedient Son,

JOHN BAPTIST DELPECH,

I. S. C. M.

FAVORS

Attributed to the intercession of Blessed John Gabriel Perboyre.


At S. (Belgium). Cures.—Letter of Sister C., 1895.

Montreden. Particular favor.—X.


Yoré l’Evêque (Sarthe). Two cures.—Letter, March 29, 1895.

St. Eugene (Charente Inférieure). Favor obtained.—Letter, April 2, 1895.

Riam-es-Montagne (Cantal). Favor obtained.—Letter, April 2, 1895.

St. Etienne. Favor obtained.—Letter, April 18, 1895.


The Cause of Beatification of Venerable Louise de Marillac, June 4, 1895.

The session of the Sacred Congregation of Rites held June 4th, was occupied with the Introduction of the Cause of Beatification of Louise de Marillac. The decision was favorable. The Sovereign Pontiff authorizes the title of Venerable to be given to the servant of God.

FINIS.