NOTES.

I. To this number is added a supplement of two sheets for Book Notices.

II. We shall send the French edition of the Annals to countries which have an edition in their own language, to those only who have requested it.

III. The engravings inserted in the Annals are generally our own; however, we shall cheerfully have them stereotyped, either for other editions of the Annals, or for other publications issued by our Missionaries.

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

ENGLISH EDITION
VOL. II A. D. 1895
No. 4

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

Paris, Rue de Sèvres

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1895

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THE ANNALS.

THE FORMULA
Of Solemn Blessing and Imposition of the Miraculous Medal.

Mention is made in the liturgical office of the Miraculous Medal, that the Feast of the Manifestation of the Immaculate Virgin of the Miraculous Medal, has been instituted with a view to render honors to the holy Medal, such as the Church has decreed to the holy Scapular and to the Rosary.

Therefore, as in the case of those devotions, a special form of benediction and of imposition of the Miraculous Medal has just been approved by the Sacred Congregation of Rites. This formula is optional; that is to say, the ordinary blessing suffices for the Miraculous Medal. Power is conceded to all Priests of the Mission to attach to it apostolic indulgences, as to any other object of devotion. But the new formula can be very appropriately introduced, for example, at the Receptions of Children of Mary, or, for general impositions, as at the close of a Mission.

On such occasions, it suffices to pronounce the formula once, over all, who receive the Medal.

Special indulgences have, moreover, just been solicited for the faithful who shall have received the Miraculous Medal with the form. We hope we shall soon have the pleasure of announcing that the indulgences referred to, have been granted.
RITES TO BE OBSERVED

In the Blessing and Imposition of the Holy Medal of the Immaculate Virgin Mary, known as the Miraculous Medal.

DECREES OF THE SACRED CONGREGATION OF RITES.

APRIL 19th, 1895.

For the Congregation of the Missionaries of St. Vincent de Paul.

Thanks to the benevolence of the Apostolic See, a decree, bearing date July 23d, 1894, permits us to celebrate the Feast of the Manifestation of the Immaculate Virgin Mary, of the holy Medal, with its peculiar Office and Mass. Therefore, the Most Reverend Anthony Fiat, Superior General of the Congregation of the Missionaries of St. Vincent de Paul, very humbly supilicates Our Most Holy Father, Pope Leo XIII, to deign approve a liturgical form of the blessing and imposing of said Miraculous Medal; alleging, that a similar favor, has been already granted, more than once, to the holy Scapular and to Medals, particularly those of the Blessed Virgin.

The formula of blessing and imposition proposed, is as follows:

RITUS BENEDICTIONIS ET IMPOSITIONIS

Sacri Numismatis I. V. M., vulgo Miraculous Medal.
S. R. C., April, 1895.

CONGREGATIONIS MISSIONARIORUM S. VINCENTI A PAULO

Quum de benignitate Apostolica per decretum diei 23 Julii anni 1894 concessa fuerit celebratio festi Manifestationis Immaculatae Virginis Mariae a Sacro Numismate, cum officio et missa propriis, Reverendissimus Dominus Antonius Fiat, Superior Generalis Congregationis Missionariorum S. Vincentii a Paulo, Sanctissimum Dominum Nos- trum Leonem Papam XIII, humilimine rogavit ut quemadmodum pro saeris scapularibus et numismatibus praeestim Marialibus non semel indultum fuit, liturgicam formulam adprobare dignaretur in benc- dictione ipsius Sacri Numismatis adhibendam.—Formula autem bene- dictionis et impositionis haec est:
Benediction and imposition of the holy Medal of the Immaculate Virgin Mary, known as the Miraculous Medal.

The priest, about to bless the holy medal of the Immaculate Conception of the Virgin Mary, being clothed in surplice and stole, begins thus:

V. Our help is in the name of the Lord,  
R. Who hath made Heaven and earth.

Let us Pray.

Almighty and Merciful God, who by frequent apparitions of the Immaculate Virgin Mary, hast deigned to work on earth incessant miracles for the salvation of souls, deign to shed thy blessing upon this Medal, that they, who honor it with piety and wear it with devotion, may feel the effects of thy protection and obtain thy mercy, through Jesus Christ, our Lord. Amen.

Then the priest sprinkles the Medal with holy water and, giving it to the faithful, says:

Receive the holy Medal, wear it faithfully, hold it in great veneration, that the most holy and Immaculate Queen of Heaven may protect and defend thee; that, renewing the prodigies of her love, she may, in her...

BENEDICTIO ET IMPOSITION SACRI NUMISMATIS IMMACULATAE VIRGINIS MARIE, VULGO DELLA MEDAGLIA MIRACOLOSA.

Sacerdos benedicturus Sacrum Numisma Immaculatae Mariae Virginis Mariae Conceptionis, superpellico et stola indutus absolute incipit:

V. Adjutorium nostrum in nomine Domini.  
R. Qui fecit coelum terram.

OREMUS.

Omnipotens et misericors Deus qui per multiplices Immaculatae Mariae Virginis apparitiones in terris mirabilia jugiter pro animarum salute operari dignatus es, super hoc numismatis signum, tuam benedictionem benignus infunde ut pie hoc recolentes ac devote gestantes et illius patrocinium sentiant et tuam misericordiam consequantur. Per Christum Dominum Nostrum. Amen.

Deinde Numisma aspergit aqua benedicta, et ipsum postea imponens dicit:
mercy, obtain for thee the graces thou shalt have humbly implored of God; and that, during life and in death thou mayst happily rest on her maternal bosom.

_Amen._

He continues:

Lord have mercy on us, Jesus Christ have mercy on us, Lord, have mercy on us.

_Our Father._

_V._ And lead us not into temptation,
_R._ But deliver us from evil;
_V._ Queen, conceived without stain of original sin,
_R._ Pray for us.
_V._ Lord, listen to my prayer,
_R._ And let my cry come unto thee.
_T._ The Lord be with thee,
_R._ And with thy spirit.

_Let us Pray._

Lord Jesus Christ, who didst vouchsafe, by numberless prodigies, to glorify the Blessed Virgin Mary, whose conception was immaculate, grant, that by constantly imploring her protection, we may secure eternal joys. Thou, who livest, &c.

Accipe sanctum Numisma, gesta fideliter, et digna veneratione prosequere: ut piissima et Immaculata coelorum Domina te protegat atque defendat; et pietatis suae prodigia renovans, quae a Deo suppliciter postulaveris tibi misericorditer impetret, ut vivens ac moriens in materno ejus amplexu féliciter requiescas. _Amen._

Inde prosequitur.

_Pater Noster_ . . .
_V._ Et ne nos inducas in tentationem.
_R._ Sed libera nos a malo.
_V._ Regina sine labe originali concepita.
_R._ Ora pro nobis.
_V._ Domine exaudi orationem meam
_R._ Et clamor meus ad te veniat.
_V._ Dominus vobiscum.
_R._ Et cum spiritu tuo.

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The Sacred Congregation of Rites, availing themselves of the faculties specially accorded them by our Holy Father, the Pope, have revised the formula of benediction and imposition joined to this decree; and, lending a favorable ear to the petition offered, have authorized the form and permitted its use to the missionary priests of said Congregation of St. Vincent de Paul.

All things to the contrary, notwithstanding.

April 19th, 1895.

* Cajetan Aloysius Masella,
  Cardinal Prefect.

(Place of the Seal.)

We beg to remind our readers, as the Feast of the Miraculous Medal draws near, that, at our two Mother-Houses, 95 rue de Sèvres or, at the Economât 140, rue du Bac, the several publications relative to the Feast can be obtained.

1st. The Office of the Miraculous Medal with notation in plain chant, two forms in 12mo and 18mo. on loose leaves, to be inserted in hymnals.

2nd. The Office of the Miraculous Medal, text and translation with a short commentary, ordinary size of Mass Book into which they are to be inserted, one cent a copy.

OREMUS.

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

Sacra porro Rituum Congregatio, utendo facultatibus sibi specialiter ab eodem Sanctissimo Domino Nostro tributis, benedictioinis et impositionis formulam a se revisam, prout huic praefacet decreto, benign precibus annuens adprobavit et a sacerdotibus Missionariis peæfatae Congregationis Sancti Vincentii a Paulo adhiberi posse permisit. Contrariis non obstantibus quibuscumque Die 19 Aprilis 1895.


(Loco ✉ sigilli.)

A. Tripepi, secretarius.

Published by Via Sapientiae, 1895
Already, in the forty-ninth volume of the Annals, page 570, we have referred to the beautiful book on the Miraculous Medal by Rev. Father Aladel, 10th (tenth) edition carefully revised, with liturgical office appended. A volume of 420 pages adorned with thirty (30) engravings. We would, likewise, call attention to the charming, illustrated notice on the Miraculous Medal, a pamphlet of 32 pages, adorned with sixteen engravings. It forms a part of the illustrated collection published by Paillard & Co. This beautiful pamphlet has been translated into German, English, Spanish, Flemish, Italian, Polish, &c., (2) two cents a copy. Address Mother-House at Paris, or the central Houses of the several Provinces of the Daughters of Charity.
Addressing the first Sisters and speaking of the Blessed Virgin, she said to them, pointing to the statue of Mary Immaculate, "My Daughters, behold your one, only Mother!"
THE ANNALS.

CAUSE OF THE BEATIFICATION OF THE VENERABLE LOUISE DE MARILLAC.

By a decree of the Sovereign Pontiff, under date, June 10th, 1895, the cause of Beatification of Louise de Marillac has been introduced at Rome and will be juridically continued.

From this time forth, the pious Servant of God claims the title of Venerable. The following is the Decree that has filled with joy the two families of St. Vincent:

DECREES.

(CAUSE OF THE DIOCESE OF PARIS.)

Cause of the Beatification and Canonization of the Servant of God, Louise de Marillac (Widow Le Gras), Co-founder of the Daughters of Charity.

Of all the virtues that adorn the Church of Christ, Charity stands pre-eminent.

Jesus Christ, Our Lord, drawing this virtue from the depths of His most Sacred Heart, shed it over the whole human race. He taught it by word and example; He confirmed it, by presenting it as his own precept; He gave it as the characteristic of His disciples; He desired it should abide with them, in so great plenitude, as to include the least of their brethren, and their very enemies. Thus presenting an image of perfect, divine charity.

We are well aware that the Church, throughout France, applies, unceasingly, to the details of this eminent virtue.

The Most Merciful and Mighty God has vouchsafed to console this land, by raising up, amid the most troubled times, a great number of men and women of eminent sanctity. Among them, may be cited, St. Vincent de Paul, Founder of the Congregation of the Mission.
and of the Daughters of Charity and, with him, that servant of God, Louise de Marillac, Widow LeGras, who emulated St. Vincent’s piety and, together with him, instituted the above-named Daughters of Charity.

Of noble origin, she was born at Paris, August twelfth, 1591. She was illustrious for her virtues in the three conditions of virgin, spouse and widowhood.

Under St. Vincent’s guidance, she made admirable progress in the path of Christian perfection and, with the maidens she had gathered around her, she gave herself up to all the works of mercy to the poor, the sick, the homeless, in a word, all the unfortunate.

The fame of her holy life, virtues and, the miracles that followed her death, which occurred March 15, 1660, so spread, that the ecclesiastical authority in Paris was finally led to take the ordinary steps of investigation. The enquiry having been duly made, according to rule, and transmitted to the Sacred Congregation of Rites, our most holy Father, Pope Leo XIII, granted permission to examine if there was foundation for signing the commission for introducing the Cause of said servant of God, and this, at the ordinary reunion of the same Sacred Congregation; without the intervention, or vote of the consulters. Therefore, at the request of Very Rev. Mgr. Virili, Roman prelate and postulator of the Cause, in consideration of postulatory letters of several most Eminent Cardinals of the Holy Roman Church, of the Rt. Reverend Bishops and other ecclesiastics, and civilians of illustrious dignity; the undersigned, Cardinal Prefect of the said Congregation of Rites and reporter of said Cause, at the ordinary assembly of the Sacred Congregation of Rites, held at the Vatican, on the day above indicated, has proposed, for discussion, the following doubt: Should the introduction of the Cause in the case, and for the purpose in question, be signed? Now, the same Sacred Congregation having maturely considered and weighed all things con-
cerning this matter, having given a hearing to the report given verbally and by writing by R. P. Don Augustin Caprara, Promoter of the holy Faith, has judged fitting to answer: Affirmatively, if it please His Holiness. June 14, 1895.

Subsequently, a report having been faithfully made by me, the undersigned Cardinal, to our most Holy Father, Pope Leo XIII, His Holiness has ratified and confirmed the decision of the Sacred Congregation, and has vouchsafed to sign with his hand, the commission of introduction of Cause of said servant of God, June 10, 1895.

✠ CAYETAN, CARD. ALOYSUS MASELLA,
Prefect of the Sacred Congregation of Rites.

LOUIS TRIEPEL,
Secretary of the Sacred Congregation of Rites.

AT ROME.

His Eminence, Cardinal Aloysius Masella, deigned to inform our Most Honored Superior General of this happy event, in a letter dated from Rome, on the very day that the decree was signed.


ROME, June 10, 1895.

Very Rev. Father Fiat:

The laudable desire of the two families of St. Vincent de Paul has just been satisfied. At the Congregation of Rites, assembled on the 4th inst., I pleaded the introduction of the cause of the Servant of God, Louise de Marillæ, Widow Le Gras, co-foundress and Superiress-General of the Company of Daughters of Charity.

All the Cardinals responded affirmatively, and our Holy Father, in the audience, he has just granted me,
confirms this resolution. The title of Venerable is due
to that great Servant of God, and His Holiness will
sign the commission with his own hand.

You will readily understand, Very Rev. Father, how
happy I am to trace these lines; how deeply I share
the holy joy of the Sons and Daughters of St. Vincent
de Paul, and how delighted I would be to behold this
beautiful cause attain, at least, to the beatification
of the Venerable Servant of God. But I am now too old,
and my strength is failing. At all events, it is a great
consolation for me, not only as Prefect, but also as
Reporter, to have contributed to the discerning of the
title of Venerable to the first Daughter of the great
Saint, of whom, you are the worthy successor.

His Eminence had the gracious consideration to so­
llicit, of the Holy Father, his signature, so as to per­
mit its publication on the Feast of Our Most Honored
Father, which is that of St. Anthony. “Well,”
answered the Sovereign Pontiff, “see that he has that
consolation.” His Holiness, on the same occasion,
granted His Apostolic Benediction to the Very Re­
erend Superior-General and his two families.

The letter of His Eminence concluded as follows :
“And now permit me to offer you, on my own part, my
congratulations and sincere wishes for your approach­
ing feast, that of the great Thaumaturgus, St. Anthony,
this year, above all, in which we celebrate the seventh
centenary of his birth. May he obtain for you an ex­
traordinary abundance of grace and heavenly favors.”

Accept, Very Rev. Superior General, the repeated
assurance of my respectful devotedness.

を作って

AT PARIS.

Immediately after publication of the Decree of the
Sacred Congregation of Rites, the Most Honored
Mother Lamartinie hastened to Rome to express to the Sovereign Pontiff the lively gratitude of the Very Rev. Superior-General, her own, and that of St. Vincent's double family.

Our Holy Father extended to herself and companion, a most paternal welcome, and vouchsafed to express to her the benevolent feelings and the pleasure that thrilled his own heart, when he thought of the joy the Daughters of Charity would experience at the glad tidings.

On the return of the Most Honored Mother Lamartinie from Rome, our Very Rev. Superior-General appointed June 29th, Feast of Sts. Peter and Paul, for the celebration of a solemn Benediction of thanksgiving in the chapel of the Mother House of the Daughters of Charity, where repose the remains of the venerable Louise de Marillac. His Eminence, the Cardinal Archbishop of Paris, who testified a special interest in the success of the cause, had authorized all the establishments of the Daughters of Charity, throughout his diocese, to celebrate, likewise by a solemn Benediction, their thanksgiving to God; and to obtain, speedily, the beatification of their Venerable Foundress.

The two communities, Missionaries and Daughters of Charity, having assembled June 29th, in the chapel at rue du Bac, the Very Rev. Superior-General presided over the devout and solemn ceremony.

The avenue leading to the entrance of the chapel was gracefully adorned with alternating sprays of rose-laurels and lillies. The chapel was magnificently decorated. Before Benediction, our Most Honored Father pronounced the following Allocution:

_Allocution,_

Pronounced by our Most Honored Father in the chapel of the Mother House of the Daughters of Charity, on the occasion of promulgating the Decree of Introduc-
tion to the cause of Beatification of the Venerable Louise de Marillac.

My Dear Daughters:

"We are here, to mingle the accents of our gratitude with those which, for some days past, have escaped your hearts. In fact, is not your Mother, also, ours? Did she not entertain for Saint Lazare's and, all the priests of the Mission, a maternal affection? She prayed fervently for them at Saint Lazare's and, as her biography relates, at the feet of the Virgin of Chartres."

"In her will, she bequeathed a considerable sum to the Priests of the Mission. Ours is, therefore, a common joy, equal and eternal gratitude."

"What was St. Vincent to your pious Mother? She was his great admirer, his most faithful disciple; the better to correspond to the designs of God, she made a vow to obey that holy priest in whatever he would require of her. She was his most perfect imitator, reproducing the works and the virtues which she admired in her holy guide. She was, beyond dispute, his most intelligent and devoted auxiliary; and, finally, she is now and has long been, in the Church, the brightest ray of his glory, and the glory which we still covet for your venerable Mother, shall be reflected on the brow of Saint Vincent."

"But, why thank God for the introduction of this cause? We should thank God for having made this venerable Servant an instrument of His mercy. She who, through constant suffering, accomplished works so admirable. We should thank God for having, in His mercy to you, rendered her a faithful model of the virtues that should be conspicuous in a Daughter of Charity."

"Some years, some days after her death, her body exhaled a marvellous fragrance. At the present day, an odor of edification pervades the world. Rome itself has been filled with it. Yet, Rome itself has but caught
a glimpse of her admirable life; it has but glanced at
the writings of Mademoiselle Le Gras and, filled with
admiration, attributes to her the title of Venerable,
thus recommending her to our admiration, though, not
yet, to our cult."

“Our joy is moderate; it is restricted; nevertheless,
the dawn is breaking. It is but the dawn, but very
beautiful; and it shall reach its meridian glory. You
and I may not behold it. But, it shall appear. The
aurora will continue to grow in brightness until the
day on which the Church shall exclaim: “Withdraw
those remains from the tomb and place them upon the
Altar!” And we shall invoke her, successively, as
Venerable Mother, Blessed Mother, Holy Mother, pray
for us!”

“From this time forth, with the Church, we salute her
as “Venerable” with the Church, which decrees to her
that title and finds her writings worthy of respect; ad­
miring her works and her virtues and judging thereby
that you should all be penetrated with respect for her
rules, her counsels. Yes! these should fill you all with
respect.”

“I rejoice in reading to you the first act of the Roman
Church in honor of your pious Foundress; the Decree
which it has just published regarding her “ venerabil­
ity.” The terms are worthy of our meditation. I shall
read it. And you will, interiorly, praise the Lord, the
Master: Te Deum laudamus.”

“When, twelve years ago, we undertook this Cause,
after deliberation, we placed it under the patronage of
the Sacred Heart. And by God’s permission, the de­
cree itself makes mention of the Sacred Heart of Jesus.
In fact, your mother was the precursor of the Blessed
Margaret Mary, when she painted the picture of the
Sacred Heart, long before the revelations and, above
all, because she bore in her own heart the charity of
our Lord’s Sacred Heart.”
Our most honored Superior-General then read the translation of the decree.

The reading was followed by the chanting of the Te Deum and the solemn Benediction of the Blessed Sacrament.

AT MONTPELLIER.

In several cities throughout France, solemn acts of thanksgiving were offered on the occasion of the promulgation of the decree.

At Montpellier, Monseigneur, the Bishop, published an eloquent pastoral letter in which he invited the clergy and the faithful, generally, to a double ceremony; one, an act of thanksgiving for the decree, giving the title of Venerable to Louise de Marillac; the other, of prayers for the repose of the soul of a valiant chief, who died a Christian death on the coast of Madagascar.

The following portion of Rt. Rev. Bishop de Cabrières' pastoral letter refers to the venerable Foundress of the Daughters of Charity:

Montpellier, June 29th, 1895.

FEAST OF THE APOSTLES STS. PETER AND PAUL.

To the Clergy and to the Faithful of the City of Montpellier, Health and Benediction in Our Lord Jesus Christ.

"Important reasons, our dear co-operators and brethren, lead us to beg that you will unite with us July 3d at 6 o'clock in the evening, and July 4th, at nine o'clock in the morning, in offering to God prayers for two intentions, apparently dissimilar, but, strictly connected, in reality."

You know the gratitude that animates France and, in fact, the whole Catholic world, with regard to the pious family of the Daughters of Charity. Abandoned children, destitute widows, orphan children of both sexes, are no strangers to the humble garb under which
divine Providence has appeared to them, in the hour of anguish, to assure to them shelter, support and refuge."

"Where are the sick who know not of those Christian Virgins, bound by their own free will to so many hospitals, caring for infirmities most repulsive and contagious! Our soldiers know well that nothing can daunt the valiant simplicity of these religious, whose white cornette more unpretending, but, as intrepid as the flag of Henry IV, is ever ready to meet danger, to face it, to despise it, with the sole aim of bringing, as they lean over the couch of the wounded, sweet encouragement, a ray of hope and the tender vision of fireside joys."

"Ordinarily speaking, we can offer nothing in testimony of our gratitude to those great souls, at once forgetful and lavish of themselves. They ask nothing save from God; they look for nothing save from Him, and, human recompense, they consider as unworthy even of a passing glance. But, Heaven at last affords us an opportunity of proving to those Daughters of Charity that we admire them, love them, and that we appreciate the grandeur of their sublime vocation!"

"After a silence of two hundred and thirty-five years, the tomb of Louise de Marillac, the widow of Mr. LeGras, "the Emulatrix of St. Vincent de Paul in the practice of good works, the imitator of his virtues" and the co-foundress of the Institute of the Daughters of Charity, is again greeted with words of praise and admiring acclamations."

But in 1660, when that holy woman expired, the regrets and eulogiums that followed her, however highly deserved, had only a human value. To-day, it is the infallible voice of the Vicar of Jesus Christ that re-echoes around her sepulchre, to celebrate her greatness, and reveal to us, in advance, that which, on the day of final judgment, we shall hear to the praise of one of the noblest benefactresses of the human race!
"By a solemn decree, under date June 10, 1895, His Holiness, Pope Leo XIII, deigned to ratify the favorable opinion of the Sacred Congregation of Rites for the introduction of the cause of Sister Louise de Marillac. Behold this noble daughter of France, admitted, like the Virgin Martyr of Domremy, and almost in the same year, to the rank of "Venerable." That is, amid souls whose eternal happiness is secure, guaranteed by virtues and miracles, and an entire life whose heroic character and supernatural sanctity, the Church has recognized."

All, pious co-laborers and beloved brothers, all in union with the Sons and Daughters of St. Vincent de Paul, whose devotedness and services we so warmly appreciate, in union with all religious men and women of every degree, who must rejoice in the extension of the list, already lengthy, of Protectors and Protectresses of the Church and of France, we shall feel in honor bound to assemble on the third day of July at six o'clock in the evening, in the Cathedral, to sing the Te Deum in thanksgiving, and celebrate a solemn Benediction that shall bear witness to the joy with which Catholic France beholds one of her Daughters receive the aureola of that sovereign glory in whose reflection all earthly honors pale!"

The Analecta Ecclesiastica, a Roman Review, whilst publishing in the July number of 1895 the Decree declaring "Venerable" Louise de Marillac, thought proper to give, by the pen of Father Pius de Langogne, a Capuchin, a summary of the life of the Venerable Servant of God.

We, too, have thought it opportune, in the interests of those who may not have access to a life of the Venerable Louise de Marillac, to reunite some tracts that may form a species of biography.
Louise de Marillac was born at Paris, August 12, 1591. She lost her mother in her early childhood. Her father, Louis de Marillac, Lord of Ferrières, provided for her very careful and Christian education which prepared her for her providential mission. She had already devoted herself to a life of charity when, St. Vincent de Paul, learning that she had in Paris visited a plague-stricken patient, wrote to her: "Fear not, Mademoiselle, God intends to make use of you in a work that will be to His glory, and I believe that He will preserve you for it."

These prophetic words were realized some years later, when Louise de Marillac, with St. Vincent de Paul, and, under his direction, founded a company, at the present day, disseminated throughout the world; the Community of the Daughters of Charity. As, shortly before, Saint Jane Frances de Chantal had, under the direction of St. Francis de Sales, established the order of the Visitation.

Louise de Marillac had received the brilliant and solid education imparted to the higher ranks of society in the seventeenth century. Her father taught her Latin and Philosophy. She cultivated the fine arts, and some pious pictures by her are still preserved. She would not have painted any but sacred pictures, writes her biographer.

Destined by Heaven to assist the poor, she was united to one whose family made special profession of exercising charity. She married Anthony Le Gras, born at Montferran, near Clermont, in Auvergne.
Anthony Le Gras was secretary of the mandates of the Queen, Marie de Medicis. His family was noted for love of the poor and had founded a hospital in the town of Puy.

Louise de Marillac was then in her twenty-second year. She received the nuptial blessing in the Church of Saint Gervase, at Paris, in the month of February, 1613.

Under the direction of a holy religious, Father Honoré de Champigny, a Capuchin; later, under the guidance of the illustrious Bishop of Belley, the intimate friend of Saint Francis de Sales, she was trained to the practices of the spiritual life, which was her delight.

"I am greatly consoled," wrote the Bishop of Belley, "to find that the exercise of recollection and spiritual retreats are so useful and agreeable to you." Without doubt, God thus prepared her for the duties she was destined to fulfil.

Later, we find the most distinguished ladies, in Paris, meeting at her establishment of the Daughters of Charity, to make their spiritual Retreat under her auspices and, seeking the aid of her counsel and experience.

God blessed her with one son, who was employed in the Royal Exchequer, and who always practised the virtues of a thorough Christian. Death deprived her of her husband after a few years of married life.

The model of a valiant woman, Louise de Marillac, relied only on God. She confessed and communicated, not only to fortify herself with the divine Presence, but to consecrate herself to Him, as the spouse of her soul.

There it was, that her Director, Mgr. Camus, perceiving her design to give herself up entirely to works of piety, had nothing in view but to confirm her in her pious purpose.
Unable to spend much time in Paris, he thought he could not do better than to entrust her to the direction of the prudent Saint Vincent de Paul. His friend, St. Francis de Sales, had inspired him with the highest and most correct idea of that holy man.

Ovations at Beauvais. Trials at Chaions. The Confraternities of Charity.

St. Vincent de Paul established himself, or, by means of his Priests of the Mission, in the parishes where they preached, charitable Confraternities.

These were pious associations of Christian women who devoted themselves to visiting and caring for the sick of the parish. It was necessary to sustain their zeal, sometimes to reanimate their charity. St. Vincent de Paul confided this work to Louise de Marillac. She gave herself up to it with unbounded devotion; and, often availed herself of these visits to create, in connection with them, another very important work; that of small schools for the children of the poor.

Several Parishes in the vicinity of Paris, and, in time, throughout neighboring dioceses, were likewise visited by Louise de Marillac. On her arrival at Beauvais, she was greeted with a sort of ovation. But she referred all to the glory of God. On that occasion her wise director, St. Vincent, who guided her amid consolations, as he sustained her amid trials, wrote to her: “You should do like the bee, that distils its honey from the dew that rests upon the absinthe, as well as from that which falls upon the rose.”

Men desired to attend the instructions of that valiant woman. When informed that only women were admitted, some concealed themselves in the room in which she spoke, being determined to profit by her instructions. They enquired, too, if she went to confession like other women. The conferences were es-
established in eighteen parishes at Beauvais. When the servant of God was about to depart, all desired to accompany her, and the whole population followed her in procession, breathing words of blessing, prayer and praise. Her carriage ran over a child in the midst of the general excitement. She recited some prayers, and the child forthwith arose and walked without difficulty.

In other places, she met with contradictions. The Bishop of Chalons, hearing, for the first time, of her charitable innovations, was displeased, and openly expressed his unfavorable impressions. "Tell him simply what you are doing," wrote Saint Vincent, to his spiritual daughter. "Offer the Bishop to retrench whatever may be displeasing to him, and to give it up altogether if his Lordship so desires. This will be acting according to the Spirit of God, who will not bless any other mode of proceeding." And so it happened, Louise de Marillac abandoned her pious ministrations in that place, rather than annoy the Prelate.

Another day, the Pastor of Villepreux opposed a confraternity that Louise de Marillac wished to establish in that parish. "Yield to him," wrote St. Vincent. "A single act of submission is like a fine diamond, which is worth more than a whole mountain of ordinary stones; that is to say, acts performed through self-will." Very soon the Curate changed his opinion, and gave her full liberty to organize the confraternity and the schools.

Foundation of the Daughters of Charity.

Louise de Marillac had a share in all charitable works undertaken by Vincent de Paul. The principal ladies in Paris had united in associations to visit the sick at the hospitals, and the poor of the city. But it was a weighty task, and difficult to maintain. De-
voted Sisters were requisite, who, for love of God, would consecrate themselves, unreservedly, to these ministrations. Vincent de Paul met one of these chosen souls during one of his missions at Villepreux. He placed this first Daughter of Charity under the guidance of Louise de Marillac, "who was never weary of doing good," as he said. After that, two others; then a larger number, whom she trained to the care of the sick and to the spiritual life. This was about the year 1633.

Louise de Marillac furnished, in her own person, an example of piety and labor. March 25th, 1634, she pronounced the formula of her consecration. Since then, on that day, Feast of the Annunciation of the most Holy Virgin, the Daughters of Charity, in memory of the consecration of their holy Foundress, renew every year, the vows that bind them to God and to the service of the poor.

Vincent de Paul drew up their rules, in which, with a confidence that experience has never belied, he placed all their other virtues under the guardianship of charity. To use his own expression, he gave to his daughters: "No monastery but the houses of the sick, no cloister but the streets of the city, no enclosure but obedience, no grate but the fear of God, no veil, but holy modesty." These words of the Apostle: "The charity of Jesus Christ presses us!" was their device. Their works soon extended wonderfully.

Dispersed, for a short time, by the Revolutionary storm, their community resumed its works during this century and, is now, more flourishing than ever.

Incessant labors. The life of Louise de Marillac is miraculously prolonged.

Louise de Marillac, despite her feeble health, sufficed for numberless works. Her life of constant toil, made her, to use St. Vincent's words—"a slayer of self."
When, at last, she succumbed, the Saint told the Daughters of Charity that for the last twenty years, their mother had lived only by miracle.

Pressed by the charity of Jesus Christ, her Daughters went, wheresoever, there were miseries to relieve. She herself led them thither, or visited them amid their labors. Angers was the first establishment which they accepted, outside of Paris. Shortly afterwards, she installed them at Nantes; there they immediately elicited the admiration of the whole city. On that occasion, Louise de Marillac wrote: "All the ladies of the city called upon us. The day after our arrival, our Sisters set to work with great zeal and, in a few days, so great a change was apparent in the hospital, that every one took delight in visiting it. So great was the crowd at the meals for the poor, that the tables and beds of the sick could not be approached."

At Paris, in 1652, the proximity of the armies increased prevailing misery.

Louise de Marillac provided for the relief of 14,000 (fourteen thousand) persons for the space of six months. Every day, throughout the city, her daughters distributed necessary food to the poor.

In the environs of the city, she sent her Daughters to attend to the plague-stricken.

At the siege of Calais, she sent Sisters to nurse the soldiers. The first two succumbed a few days after their arrival. Immediately, twenty others proffered their services to replace them.

The Daughters of Charity, for whom Mary de Gonzaga, Queen of Poland, petitioned, penetrated into that country. After having nursed the wounded and plague-stricken at Warsaw, they opened a house in the city as a refuge for orphans and the homeless. Louise de Marillac had no fear for her Daughters. Being obliged to send some of them to the assistance of the galley-slaves, she recommended them to be modest and
meek amid those wretched prisoners, in the bagnios, and bade them not fear;—that God would protect them, as He did the three youths in the fiery furnace. That was her great theory.

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**Love of the Church. The Pope, the Lieutenant of Jesus Christ.**

Louise de Marillac loved Jesus Christ in the poor. She loved him, likewise, in the Church where he dwells in the authority of St. Peter and his successors—and in the supernatural power of the priesthood. Filled with love for the Sovereign Pontiff, whom she styled the Holy Father of Christians and the real lieutenant of Jesus Christ, she often solicited His blessing. The faith of Peter, was her faith. She renounced her intimacy with her friend, the Duchess of Liancourt, because that lady had been attracted by the errors of Jansenism and, would not renounce them. On a certain occasion, she withdrew her Sisters from an establishment at Chars, because the curate was imbued with the doctrines of Jansenism, and she feared lest her Daughters would imbibe those errors.

Her piety was nourished by pilgrimages, particularly to Montmartre, where she honored Saint Dionysius. In one of her meditations on the Feast of that Saint, she wrote these words: "Obtain for the people whom thy blood brought to Jesus Christ, that the still smoking mountain may attract the flame of sacred love; that it may inflame hearts." As if she prophesied the work of zeal and love that was to irradiate Montmartre's summit in the nineteenth century.

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**The Poor, "Our Lords and Our Masters."**

Bossuet wrote one of his grandest sermons on the eminent dignity of the poor in the Church of God.
Louise de Marillac, inspired by charity, as was Bossuet by his genius, taught the same devotion to the Daughters whom she trained. The first coutumier of the Community says: "Mademoiselle" (the title by which she was addressed by her Daughters), had so much respect and devotion for the poor that, from the very beginning of the Company she recommended her Daughters to serve them with charity and humility, looking upon them as their lords and masters. And she admonished them to put aside, for the poor, the first piece of bread they would cut for breakfast, and the first dish of the dinner. She provided for them with her own hands, as she did secretly one day for a person that was plague stricken, a work upon which St. Vincent congratulated her. She washed the feet of poor prisoners. When she visited the villages she kept school, to teach school mistresses whom she left to attend to that duty. On those occasions she often lived in great poverty, sleeping on the ground on a bundle of straw, as did also the Sister who accompanied her.

More than once, she fell sick under privations and fatigue.

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LOUISE DE MARILLAC DECLARES THAT SHE RENOUNCES THE OFFICE OF SUPERIORESS.

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St. Vincent establishes her in that office for life.

May 30th, 1656, Vincent de Paul promulgated the Statutes of the Company of the Daughters of Charity in the presence of the Sisters assembled for one of their customary conferences.

"The first article of your statutes, observed St. Vincent, declares that your Company shall be composed of widows and maidens, who shall elect one of their number to be Superioress for three years; and that the same
Superioress may be continued in office three more consecutive years, but no longer. This, be it well understood, added the Saint, shall take place only after Mademoiselle's death."

At these words, Louise de Marillac cast herself upon her knees and implored St. Vincent not to suspend the application of the rule, but to free her from a charge of which she deemed herself unworthy.

But the Saint insisted upon her sitting down, and absolutely refused to yield to her opinion; he expressed his desire that God would leave her to guide her Daughters for many years to come.

Adding, that God usually preserves, by extraordinary means, those who seem necessary to the fulfilment of his designs. "And, if you will consider, Mademoiselle, you can perceive that, for the last ten years, your life has not been sustained by ordinary means. He remarked, as has been cited on another occasion, that the 'life of this Servant of God' had been miraculously prolonged."

Death.—"We shall meet in Heaven."

In the month of March, 1660, Louise de Marillac felt that the close of her exile was at hand. The supreme consolation that, for many years she had begged of God, was to be assisted in her last moments by the Father and guide of her soul, St. Vincent de Paul. This, God denied her. Vincent de Paul was then eighty-five years old and was destined to succumb himself a few months later. He had to content himself with sending his blessing to his spiritual daughter. He sent her the following words of rendezvous, sublime in their simplicity: "Mademoiselle, you precede me: I hope to meet you, before long, in Heaven!"

The pastor of St. Lawrence's Church, brought her the Holy Viaticum. He requested her to bless her Daughters once more. She consented. "My dear sis-
ters,” said she to them, concentrating, at that solemn moment the passion of her lifetime, and the supreme wish of her heart, “I continue to implore for you of God, His blessing. And I beg Him to grant you the grace of perseverance in your vocation, to serve Him as He requires of you, to be careful to serve the poor; above all, to dwell together in great union and cordiality. Loving one another in imitation of the union and life of our Lord, and beg the Holy Virgin to be your only Mother.” She added: “that she died with a high esteem for their vocation, and that, were she to live one hundred years, she could ask nothing more of them than to be faithful to it.”

A Priest of the Mission stood at her bedside, in place of St. Vincent de Paul, and did not leave her. He gave her the last indulgence. At about eleven o’clock she asked to have the curtains closed around her bed, as if to recollect herself.

After that she ceased to speak. Seven or eight minutes later, she gently gave up her soul to God. This was Monday, March 15, 1660. The pastor of St. Lawrence’s Parish, to whom she had made a general confession, was present. He could not suppress his admiration, and exclaimed: “Oh! the beautiful soul! that bears away, unsullied, its baptismal innocence!”

Obsequies. Marvelous fragrance.

The funeral rites were very simple, in compliance with the wishes of the pious Foundress, “to do nothing more for her than for her sisters.” “To do otherwise,” said she, would be to declare myself unworthy of dying like a true Sister of Charity, although I esteem nothing more glorious than that quality.” She was buried at St. Lawrence’s Church, in the Chapel of the Visitation. Her remains have been transferred, and now repose in the Chapel of the Mother House of the
Daughters of Charity, No. 140, rue du Bac. It is the chapel which in 1830 was honored by the apparition of the Blessed Virgin and of the Manifestation of the Miraculous Medal.

Gobillon, the ancient author of the Life of Louise de Marillac, thus terminates his volume:

"It appears that God is not satisfied with having made known the merit of this faithful Servant by the many blessings He has wrought through her ministration, but that He has even some design in declaring, by evident proofs, upon the judgment that He pronounced at her death, and that He wills to manifest her glory by extraordinary effects witnessed at her tomb."

From time to time a gentle vapor rises from it and sheds around a fragrance like that of the violet or iris. A vast number can bear testimony to this fact. And what is still more surprising, Daughters of Charity, who gather around her tomb to pray, are so perfumed that they carry the sweet odor around amid the sick Sisters in the infirmary of the Mother House. I might add my own individual experience. I can also declare that after taking every possible precaution to examine if this odor has not a natural origin, I can ascribe no natural cause. But whatever be the quality of the perfume which exhales from that Sepulchre of the Servant of the Poor, a spiritual perfume is diffused by the example of her holy life, more precious than any fragrance, for it is a miraculous work of grace, and the most glorious mark of her sanctity which has spread throughout the Church of God."

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Praise from the lips of Saints.

The most valuable deposition at the process of beatification of Louise de Marillac will ever be the eulogy of St. Vincent pronounced in two conferences.
held at St. Lazare’s, for the Daughters of Charity, some days after the death of their Mother, at which he presided, in spite of his infirmities.

Each Sister was called upon to express her thoughts concerning the holy Foundress.

The first Sister called, was unable to speak—sorrow and tears stifled her voice. She could not think of her good Mother without recalling all that she had lost. And others had to speak ere she could overcome her feelings sufficiently to give her thoughts utterance. During these conferences, in the course, or at the end of which, Vincent de Paul spoke according to opportunity—and which reminded one of the simple and sublime discourses of the Fathers of the Desert; the Saint praised, in a particular manner, the remarkable prudence, charity and purity of Louise de Marillac. Among other things, he said:

“I have been thinking in God’s presence and saying to myself: “Lord, it is thy will that we speak of thy Servant, the work of thy hands.” And I asked myself—what didst thou observe in her during the thirty-eight years she was well-known to thee?” And I thought of some slight imperfections I had perceived in her. But mortal sin. Oh! never! never!”

Her soul was pure; always pure; in her youth, pure in her married life, pure in her widowhood. You had before your eyes, my dear Daughters, a beautiful model. Your good Mother, now in Heaven, will be as kind to you as when she was on earth. And, although we cannot offer public prayer to those whom the Church has not yet canonized, we can pray to her in private. You can ask of God graces through her intercession.”

The cause of Beatification of the Venerable Louise de Marillac was introduced by a Decree of the Sacred Congregation of Rites, and sanctioned by the Sovereign Pontiff, Leo XIII, June 10th, 1895.

Many favors are already attributed to her intercession.
The following is a list of the principal publications relative to the Life of Louise de Marillac.

The Life of Mademoiselle Le Gras, Foundress and first Sister Superior of the Company of the Daughters of Charity, Servant of the Poor-sick, by Rev. M. Gobillon, Doctor of the House and Society of Sorbonne, Curate of St. Lawrence's, Paris, 1676. One volume in 12mo. of 333 pages. This life, published only sixteen years after the death of Louise de Marillac, and during the lifetime of nearly all the witnesses, has a special authenticity. It was reprinted in 1862. There exists a translation of it in the Polish language.

In 1886, the Daughters of Charity had it republished for the use of the Community. Three other volumes have been published in addition to the Life, containing the Meditations and Instructions of the Servant of God; her counsels, maxims drawn from her writings (Vol. II), and her letters (Vols. III and IV.) Published at Bruges.

Collet, a Priest of the Mission, the author of several highly esteemed theological works, republished in 1769, the Life written by Gobillon; he revised it and introduced several additions.

An interesting memoir is found, in the beginning of this book, upon the actual condition of the company of the Daughters of Charity, followed by a synopsis of their establishments. This memoir is the work of a Priest of the Mission, whose name Father Collet does not give. (See Book notices upon the Writers of the Congregation of the Mission, see Collet; page 73.) Collet's work has been republished several times especially in 1820 and in 1862. A translation in Spanish, by Raphael de Llinas, appeared in Barcelona in 1792. A translation into German appeared at Graz in 1875.

The following have since appeared:

Louise de Marillac, Foundress of the Company of
the Daughters of Charity, by the Count de Lambel,
1868, new edition in 1884. One volume in 18 of 200

Admirable Life of Louise de Marillac, Servant of
God, Foundress and first Sister Superior of the Daugh­
ters of Charity. Abbeville, Paillart, 1790. An illus­
trated pamphlet, in—18, of 32 pages. Can be found
also at Paris, at Vic’s, at rue Cassette. Translated into
Italian; same library.

(Louise de Marillac and her co-operation in founding
the works established by St. Vincent de Paul.)

Malines, 1891. (By the Abbé Van Hoonacker, Pro­
fessor at the University of Louvaine.) Pamphlet in—
24 of 62 pages. Translated into Flemish and English.
Liège, Dessain, 1891.

The spirit of the venerable Louise de Marillac, or
thoughts collected from her meditations and discourses,
a volume in 12mo. of 162 pages. This volume pub­
lished at Munich, where the Daughters of Charity are
not established, has been edited by the Sisters of
Charity at Munich, whose Patron is St. Vincent, and,
who have always entertained a great veneration for
the venerable Foundress, Louise de Marillac.

The last mentioned is in German. No mention has
yet been made of an English translation.
Very Rev. Most Honored Father,

Your blessing, if you please!

Up to this time, your unworthy daughter has not had courage to write to you of the heavy trial to which the Good Master has seen fit to subject her.

O Most Honored Father, what a humiliation I have endured! My sins brought it upon me. I prayed for the souls in Purgatory; I had Masses offered for their intention, that I might be spared so great a trial. But my sins rendered me unworthy of being heard. From my heart, Most Honored Father, I beg you to pardon the annoyance I may, unwittingly, have caused my kind and venerated Superiors. I should deserve to be driven from the community, were I knowingly to oppose their wishes.

But, permit me to assure you that, I did nothing to invite this decoration. For thirty-two years I have been subjected to many annoyances known only to God and yourself, Most Honored Father. To the Good Master I owe the grace of having confided all my troubles to you.

I beg you to pray that I may become a good Daughter of Charity and prepare, as I should, for death.

Pray, Most Honored Father, above all, that I may learn to suffer with resignation.
I beseech my divine Lord to bless my kind and venerated Superiors and my dear Community.

If it be acceptable to God, with your permission, Most Honored Father, I offer the sacrifice of my life for the preservation of St. Vincent's double family.

Again, most Honored Father, I ask pardon for the anxiety I may have occasioned my revered Superiors.

I have the honor to be

Your very humble and obedient Daughter,

Sister

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

A HANUAL OF PIETY.

For the use of Students of Ecclesiastical Seminaries.

It was St. Vincent's idea that Directors of Seminaries should strive, particularly, to train their students to "solid piety and devotion." (1.)

The Saint wrote to a director (2.) July 13, 1659. "Your principal aim, in educating ecclesiastics, should be to train them to the interior life: to prayer, recollection, and union with God."

In order to correspond to the desire of our Saint, Missionaries engaged in the direction of Seminaries, published, under the title of "Regulations for Saint Firmin's Seminary," "Regulations for the Seminary of Toul," of "Poitiers, &c.," in which were printed, with the Order of the Day, general rules of discipline, the spirit that should animate a Seminarian, the virtues he should practise, &c. (3.)

A book of this nature, adapted to present times and circumstances, has long been a desideratum in our Semi-

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(1.) Abelly, _Life of St. Vincent de Paul_, Book III, ch. xxiv.
(2.) _St. Vincent de Paul_. Vol. VIII, p. 367.
(3.) See _Book notices upon the writers of the Congregation of the Mission_. Angouleme, 1878, p. 246.
naries. We are now pleased to announce its publication under the title of: Manual of Piety for the use of the Ecclesiastical Seminaries of the Congregation of the Mission.

Our Very Rev. Superior-General addresses the following letter to the author:

PARIS, August 22nd, 1895.

Sir and very dear Confrère,

The grace of Our Lord be with us forever!

During the Congress held at our Mother House, July, 1894, the idea was suggested of compiling a "Manual of Piety" for the use of ecclesiastical students confided to our Congregation.

Anxious to see this project realized, I requested you to undertake its execution. You have not disappointed me. The Manual, you have submitted to my approval, appears to me to realize the desires expressed at our reunion, I, therefore, authorize its publication; persuaded that it will prove of great utility to Seminarians.

I am, affectionately in the love of our Lord and His Immaculate Mother,

My very dear Confrère,

Your devoted Servant,

A. Fiat,

Sup. Genl.

"To Father Rosset, Priest of the Mission, Superior of the Ecclesiastical Seminary of La Rochelle."

To give an accurate idea of this work, we believe we can do nothing better than publish a summary of the chapters.

Preliminary Chapter. Regulation of Seminaries of the Congregation of the Mission.

Article I. Of the spirit and principal exercises of the Seminary.

Art. II. Order of Exercises.

Art. III. General Rules and Discipline.
Art. IV. Motive and means of faithfully following these Regulations.

Chapter First. Morning and Night Prayers.
Art. I. Morning Prayers. Art. II. Night Prayers. Art. III. Order to be observed in Morning and Night Prayers, from Wednesday in Holy Week until after Mass on Holy Saturday.

Chapter II. On Mental Prayer.


Chapter IV. On Confession.

Chapter V. On Holy Communion.

Chapter VI. On the Particular Examen.
Article I. Object and importance of this Exercise. Article II. Manner of making the Particular Examen.

Chapter VII. On Spiritual Reading.
Chapter VIII. On Visits to the Blessed Sacrament. Article I. How much this practice is esteemed and recommended in Seminaries. Article II. Faults to be avoided and method to follow in visiting the Blessed Sacrament.

Chapter IX. On the Recitation of the Chaplet and devotion to the Holy Rosary.

Chapter X. On Recitation of the divine Office.
Article I. On the means of maintaining attention
and piety in the Recitation of the divine Office. Article II. Rules to be observed during the Recitation of the divine Office in common.

Chapter XI. Interior Communication or, spiritual direction.

Chapter XII. On Study.

Chapter XIII. On Repasts.

Chapter XIV. On Recreation.

Chapter XV. On Retreats.


Chapter XVI. On Vacations.

*De ordinibus Conferendis.* (Extract from the Roman Pontifical.)

*De clericó faciendo.* *De ordinatione ostiariorum.*

*De ordinatione lectorum.* *De ordinatione exorcistarum.*

*De ordinatione acolythorum.* *De ordinatione sub-diaconi.* *De ordinatione diaconi.* *De ordinatione presbyteri.*

*MONITA AD NEO-SACERDOTES.*

Orationes dicendae cum clericus aut sacerdos sacra induit paramenta.

This Manual is for sale at the Procurator’s office at the Mother House, Paris, No. 95 Rue de Sèvres. Net price 75 centimes (15 cents.) The number of copies printed is rather limited. In another edition we shall be glad to notice the observations or desiderata presented.
PROVINCE OF AUSTRIA.

Fiftieth Anniversary of the Foundation of the Daughters of Charity at Schwarzach, Austria, August 20th, 1894.

August 20th, 1894, the double family of St. Vincent de Paul, at Schwarzach, celebrated a great Feast, the fiftieth anniversary of the foundation of the House of the Daughters of Charity. The installation of the Sisters took place on the date mentioned. The Priests of the Mission have been in the same city only since October 2nd, 1887, Feast of the Most Holy Rosary.

The House occupied by our Sisters, dates its origin as far back as 1737. At that period, the Bishops made an appeal to the Religious orders to resist the invasion of Protestants, who, driven from the principal cities, had withdrawn into the mountain lands. Schwarzach, threatened more than other places, on account of its position, and which in 1731 had witnessed those Protestants assembled to the number of 30,000 (thirty thousand) became a center of Catholic energy, by the erection of a Benedictin Monastery. Forty other German Convents of the same order—contributed to its speedy establishment. The beautiful little Church, consecrated in 1759, was dedicated to the Immaculate Mother of God, who triumphs over all heresies.

The Sons of St. Benedict applied themselves with zeal and devotedness to their labors. But, in the early part of the present century, they were forced, like other religions in Germany, to disperse. Their Convent was secularized, its goods sold and the magnificent Church, regarded as suppurfluos, destined to destruc-
tion. Then it was, that the Princely Archbishop of Saltzbourg, Frederick VI, Cardinal Schwarzenberg, in whose diocese is Schwarzach, perceiving the advantage it would prove to him, for his people to acquire this former heritage of the Benedictins, purchased the Convent and Church, with the intention of founding an establishment of the Sisters of Charity of St. Vincent de Paul, who would there bestow their charitable cares on the sick in the Hospital.

The two edifices, abandoned for the space of forty years, were in a very dilapidated condition, but, thanks to the Cardinal’s liberality, the Convent being repaired, was rendered a safe and convenient shelter for the sick, and the Sisters who devoted themselves to their service. As to the Church, they had to content themselves with certain external repairs, deferring, until a later period, the restoration of its primitive beauty.

Seven Daughters of Charity took possession of the renovated convent and church, August 20th, 1844. They came from the Central House and Province of Salzburg, for we must remember that it was not until 1882, under our Most Honored Father Fiat and Sister Praxmaver, Superioress General of the Sisters of Charity of Salzburg, that this distinct branch of St. Vincent’s great family, was united to our Mother House by submitting to the natural Superiors under the authorization of the Prince—Archbishop of Salzbourg, Mgr. Francis Albert Eder.

August 20th, 1891, was, therefore, the fiftieth anniversary of the arrival of the Daughters of Charity at Schwarzach. That memorable date called for some effort to renovate the interior of the church. On the centenary of its consecration, that is, in 1859, already, thanks to the generosity of the faithful, the walls had been painted. Even the altars had been touched up; but, thirty years later, radical repairs were necessary, especially, around the main altar. Permission was,
therefore, asked and obtained to repair the interior; and May 15th of the following year, they set about the work in good earnest. The main altar was reconstructed, and, the old picture of the Immaculate Conception, removed, to give place to one more worthy of the Mother of God. The walls of the choir were adorned with fine paintings in harmony with the style of the edifice, and the two windows were embellished by two magnificent stained glass panes; one representing the Sacred Heart of Jesus, the other, the most pure Heart of Mary. The dilapidated floor was replaced by a splendid tessellated pavement; and the Daughters of Charity themselves superintended labors that purified the church and protected it from dampness.

We cannot resist a passing allusion to the list of generous benefactors, who contributed to the Church of Schwarzach. Among whom, were his Imperial, Royal Majesty, the Emperor Francis Joseph 1st, and the Prince of Schwarzenbourg; also, many Priests of the Mission and members of the clergy of every rank, as well as a crowd of the faithful of every station.

Whilst the work of renovation was rapidly advancing, the new statue of Mary Immaculate reached the railroad depot: whence, July 15th, it was conveyed, adorned with garlands of flowers, amid the ringing of bells and peals of artillery, to the home of the pious servants of the poor. July 19th, Feast of St. Vincent de Paul, it was placed on its new throne of grace and mercy, to bless all who have recourse to Mary Immaculate.

In the meanwhile, the great solemnity of August 20th was approaching. The better to prepare for it, a Novena was begun on the 11th and was only interrupted by the solemn blessing of the main altar on the 17th. Finally, we reached the 20th day, so long expected, the very thought of which made our hearts vibrate with joy. Nature itself seemed to assume a
festedive garb. The little church, just renovated, shone with unwonted splendor. The ceremony began with the solemn entry of the Princely-Archbishop, Mgr. John Haller, followed by a numerous cortège of dignitaries, ecclesiastical, civil and military. All the Daughters of Charity of Schwarzach were in attendance, of course, as well as those of Scherenberg, about twenty minutes walk from Schwarzach, who have charge of an asylum for the insane and a house for priests retired from active duty. Besides, each one of the sixty-seven establishments of Sisters scattered over the vast archdiocess of Salzbourg, was represented by some members. His Eminence then celebrated the Pontifical Office. Then the Bishop entoned, amid the ringing of bells and the roar of artillery, the Canticle of Thanksgiving: Te Deum laudamus. It expressed the prevailing feeling of every heart. The hymn was enthusiastically taken up by the crowd. The venerated pastor, Mgr., the Archbishop, granted afterwards an audience to our Sisters, and addressed to them the following allocution:

"My Sisters, I desired to address a few words to you in the church, but, I feared lest my voice would not be equal to the exertion. I cannot, however, fail to do so, here, where I can be more easily heard.

"Why this rejoicing among you, to-day? What motive actuates you? For fifty years many sick have been cared for here; you, yourselves, have been unceasingly exposed to the attacks of dangerous maladies. Many, among you, have here garnered the germs of a premature death. To thank God for this, is not according to nature. Nevertheless, you have done so. You have sung the Te Deum. Why? Because you look upon things under a different aspect. You have an altogether different idea of your vocation. You bear in mind the words of our divine Savior: "Be merciful, and I will be merciful unto you!"
And when you bestow loving care upon a poor patient, your spirit of faith, makes you consider, in him, our Lord, who has said: "Whatsoever you shall have done to the least of my brethren, I will receive it as done to myself."

Is it not just that you give your life for Him, who has called you to His service, and who gave up His life for you upon the cross! I can imagine nothing more beautiful than to devote one's self to suffering humanity; and, I can apply to you, my dear Sisters, the words that our divine Savior addressed to His disciples: "You have not chosen me, but, I have chosen you." God's grace has attached you to this painful vocation; and you have followed that attraction. Therefore, it is not your work, it is His! Therefore, have you done it well. And you have reason to rejoice, on this day, for you have given yourselves up to the service of our Lord Jesus Christ."

You have also, my good Sisters, been mindful of your deceased companions, who, in the course of the last fifty years, have passed to a better life. They too, participate in your joy, and are intimately united with you. They were animated by the same spirit that now animates your company. They loved humility, poverty, self-denial and obedience. What would have been the consequence, had they not transmitted that spirit to you? Is not that one of the reasons for which the general judgment shall take place, that we may see how far the influence of our actions has extended? We do not live for ourselves alone. No man exists for himself only, not even in the humblest station of life, for his example influences others. Our words and example survive us to exercise their influence over the actions of our fellow beings. If parents continue, after death, to live through their children and their children's children, with still stronger reason shall a Community extend its sway.
THE ANNALS.

Continue, your labors, my good Sisters, the holy rules, humility, poverty, obedience, charity point out the road. Look upon your Superiors as the representatives of God, and be submissive to them. Consider the magnificent recompense promised you, of which our Savior says: "Eye hath not seen, nor hath the ear heard, nor heart felt, all that God has prepared for them who love Him!" In that divine food with which you are so often nourished, you receive strength and courage to persevere!

Oh! inflame your zeal ever more and more with the Blessed Eucharist. The spirit that animated you now, will animate those who succeed you for fifty, nay! perhaps, a hundred years. Already, do they, this day, participate in your joy. Preserve, for them, that good spirit. And, if, at times, this life seems hard, consider the glory of that which awaits you: See how rapidly the splendor of this world passes away, and think, too, that many among you may be called to your reward sooner than you anticipate. Perhaps, one or two years hence, many of you here present, shall have entered into eternal bliss!"

These paternal and touching words of the venerated and princely Archbishop are indelibly engraven upon the hearts of St. Vincent’s Daughters. They form, as it were, a fitting conclusion for the half-century that has just glided by, and the new mission, opened to them by their beloved pastor, is to continue, with unchanging fidelity, their works of charity to their neighbor.

With such impressions they withdrew, on the evening of that beautiful day, bearing away with them, to less favored companions, a portion of the joys and benedictions of that touching solemnity.

At half-past 2 o’clock, Pontifical Vespers were celebrated. Sisters in the choir and priests in the sanctuary, sang alternately.
At 4 o'clock, the noble Archbishop left Schwarzach with the distinguished and pious cortège that had accompanied him thither.

This Jubilee Feast was suitably crowned by a Mission given to the people of Schwarzach, beginning October 28th, by three Priests of the Mission, Father P tertl, Superior of Laibach, Father Ertl, of Vienna, and Father Kahl, of Graz.
PROVINCE OF SPAIN.


ACCOUNT OF THE NEW HOUSE DE LAS PALMAS, GREAT CANARY. 

LAS PALMAS, (CANARY ISLANDS), 

May 9, 1895.

Rev. and Most Honored Confrère,

The grace of Our Lord be with us forever!

I consider it a duty to address you and, through you, the readers of the Annals, furnishing details of the Apostolic labors and charitable works to which the double family of St. Vincent devote themselves on this Archipelago.

This vast and well prepared field has, in a measure, belonged to us for some time past. It belongs to us, not only because it was evangelized by one of our dearest and most illustrious confrères, Mgr. Codina, the eminent Bishop of Las Palmas, in the great Canary Island, near whose holy remains we have had the happiness of praying, but, likewise because long before that zealous and indefatigable Apostle landed on these enchanting shores, they had been the glorious theatre of the constant devotedness and charity of our much-tried Sisters; that country began early to feel the salutary influence of the beneficent labors of St. Vincent's humble children.

Allow me to write a few lines descriptive of the number and position of these islands:

The archipelago of the Canary Islands is situated west of the African coast, about 100 kilometers from the
great desert of Sahara, and 1,200 kilometers from Cadiz. It is situated in the temperate zone. It is composed of thirteen islands, seven of which are inhabited and six are deserted. The populated islands, are the isles of Teneriffe, the Gran Canaria, Gomera of Palma, Lanzarosa, Fuerteventura and Ferro. These islands are separated from one another by arms of the sea, the widest of which is ninety kilometers in breadth. They have a superficies of 8,830 square kilometers, and a population of 280,000 inhabitants. The Canary Islands belong to Spain; the soil is mountainous and fertile, the climate salubrious and agreeable. They owe much of their importance to the advantageous position they occupy in the Atlantic Ocean. On account of these favorable conditions the ancients called them "The Happy Islands," and believed them to be the Elysian Fields, the Pagans' Paradise. They form two suffragan diocesses, belonging to the Archbishopric of Seville, the former, the diocese of Las Palmas, which comprises the Isles of Gran Canaria, Fuerteventura, Lanzarosa; the second that of Teneriffe, comprising the Isles of Palma, Gomera and Ferro.

These few details may enable us to appreciate more readily and accurately the facts we are about to relate. Here, in a few words, is given the manner in which God established the Children of St. Vincent at the "Great Canaries."

For over sixty years the Daughters of Charity had dwelt in the "Great Canaries," patiently bearing many trials, privations and difficulties, particularly in all that concerned spiritual assistance for their patients and themselves. They addressed to Heaven fervent prayers, invoking, above all, the glorious Patriarch, St. Joseph, to obtain, by his powerful intercession, of Him whom he had so often clasped in his arms, the assistance they so much needed, and to grant to their earnest supplications the foundation of an establish-
ment of the Priests of the Mission on their island. Their earnest prayers were soon answered. God willed a House of the Mission to be established at "the Great Canaries."

God's instrument, in the realization of His designs, was the worthy Father Delgado-y-Veza, Theologian at the Cathedral of Las Palmas. He had long been absorbed by one thought, great, as are all those, whose object is the glory of God and the salvation of souls.

Having seriously meditated upon the subject in the presence of God, taken counsel and secured the approval and confirmation of many virtuous men, he addressed the Rev. Visitor of the Spanish Province and acquainted him with his intention of founding, at Las Palmas, in the Canary Island, a House of the Mission, which he would endow with all that was necessary for its maintenance. The Visitor, extremely edified at his spontaneous and generous request, acquiesced to his laudable desires.

The Rev. Visitor, came himself, to inaugurate the work, accompanied by the Rev. Fathers John Jaume, Gavin Lopez, Anthony Illera and Fathers Liguenza and Larequi, who composed the personnel appointed. He embarked at Cadiz, November 7th of last year, on the steamer, Ciudad, de Cadiz of the Transatlantic Line, and, after a short and agreeable trip of fifty-four hours, we reached, at 9 o'clock at night, the port of La Luz, otherwise known as Las Palmas (Great Canary Islands.)

The most encouraging welcome was extended to us by all classes of society. Notably the Rev. Clergy. Long before reaching the wharf, we could discern among the crowds that awaited us, the Dean and several members of the Cathedral Chapter, among whom, was our distinguished benefactor, the theologian of the cathedral, the Vicar-General, the three curates of the cathedral, a deputation of ladies and of members of the St.
Vincent de Paul confraternity, many Daughters of Charity, belonging to the three establishments at the capital, who after wishing us a most cordial welcome, kindly accompanied us to our new abode.

During a feast, organized by our Sisters at the hospital to celebrate our arrival, His Lordship, the Bishop, addressed the vast audience, and, in an eloquent discourse eulogized religious associations, deigned to express his hopes of the benefits his dear diocese would reap from the establishment of our Congregation at Las Palmas. Congratulating himself, and, particularly, our Sisters, at having now beside them, the Priests of the Mission, who, being members of the same religious family, would aid them, by their wise counsels, to tread the path of virtue.

Since November 11th, the day of our establishment in the Canary Island, we have labored according to our opportunities.

We have contributed our share, to the festivals celebrated in the chapel of our Sisters at the hospital, on the occasion of the Feast of the Miraculous Medal. Father Jaume directed me to preach the sermons of the Triduum.

Every day Mgr., the Bishop, presided at the ceremonies. The last day, he gave solemn Benediction. Amid the great crowd that assembled every evening for the holy exercises, we saw many ecclesiastics, and we perceived, with real satisfaction, that all were delighted at the pomp with which the Feast was celebrated.

Among the many good qualities that distinguish the inhabitants of the Canary Islands, we remark their tender devotion to the most holy Virgin. There is scarce a family, whether dwelling in humble cot, or superb palace, that fails to recite, every evening, the Rosary. And, in my humble opinion, the inhabitants owe, to this practice, the preservation of their religious
belief. Mary protects them, in a special manner; and a tradition, that dates as far back as the conquest of these islands by Catholic Spain, relates that scarce had the glorious sign of our redemption appeared in those "Happy isles," when Mary Immaculate took possession by appearing under the invocation of "Our Lady of the Pine" in the Great Canary Island; and, in the island of Teneriffe, under that of "Our Lady of Candlemas." Under this double title, great devotion to Mary Immaculate is professed, and her sanctuaries are much frequented by the faithful in those parts.

For a long time, the Sisters at the hospital have been in the habit of making the Novena of the Immaculate Conception with great solemnity. This year, also, they continued the laudable practice. The following is the order of the day: At nine o'clock in the morning, High Mass. At 7 o'clock, in the evening, recitation of the Chaplet; reading of the Novena. Litany and hymns are sung by the Children of Mary; at the end, an instruction, this year, by Rev. Father Lopez, I must say, to the general satisfaction of the pious concourse that frequent these devotions.

Rev. Father Lopez has twice preached a Retreat to the priests.

Our first desire, after our installation, was to testify to our distinguished benefactor, the lively and sincere gratitude of our hearts, by offering him the first fruits of our Apostolic labors. We have given a Mission in his native town Hampuyenta, on the island of Fuerteventura.

February 12th, Rev. Fathers Jaume and Lopez with Brother Larequi embarked on the steamer Perez-Galdoz, directing their course to the sister-isle situated about eighteen leagues from the Great-Canary Island. Rev. Father Delgado had previously announced to the faithful of Hampuyenta, the favor the Lord was about to grant them.
The results were truly consoling. From the first to the last day, those simple people were unspeakably fervent in profiting by the Mission. The church was too small to accommodate the devout multitude, who, hastened from all parts of the island, at the cost of many sacrifices and despite the difficulties of the roads, &c.

Not one at Hampuyenta and vicinity failed to approach the Sacraments and to assist at the pious exercises of the Mission.

Fathers Jaume and Lopez returned May 1st, filled with joy, to Las Palmas. Father Delgado went to meet them with the confrères, and express his happiness and satisfaction.

(To be continued.)
PROVINCE OF LOMBARDY.

A Flower of the Interne Seminary of Chieri.

EDIFYING NOTES OF THE SEMINARIANS AND STUDENTS OF CHIERI ON BROTHER LAZARRO RAMELLA, CLERIC, WHO DIED AT TURIN, OCTOBER 27, 1893.

Lazarro Ramella was born of a most Christian family, in the little village of Borgoreto, diocese of Albenga, June 28, 1872. His father was John, his mother, Maria Philippi. He was about entering his nineteenth year when he was received into the Congregation of the Mission, October 2, 1890; but his delicate features, almost childlike, and his slight figure, gave him an appearance of being even much younger. It seemed as if God had only withdrawn him from the arms of his mother to confide him in all his innocence and purity to those of the Congregation. He will ever be for us a model of the spirit and virtues of our Congregation; and first of all, amiable simplicity was, we may say, his characteristic virtue; and his progress in the other virtues was due to his remarkable simplicity of heart and soul. At first sight it might appear that this quality was purely natural; but it soon became evident that it was allied to that Christian prudence which renders this virtue so rare and estimable, and which so charmed the heart of St. Vincent. In Lazarro's conversation, goodness of heart and candor of soul were manifested. With us, his fellow-students, he was simple, but prudently circumspect, as our holy Rules prescribe; silent in regard to
what should not be revealed; but with his Superiors he exercised no prudence but that of manifesting his heart to them as an open book. He had exchanged the paternal home for our well-beloved Congregation, and in his Superiors he readily found a father and a mother towards whom he conducted himself as a respectful child, with entire confidence and filial abandon. His purity of eye, and his soul, a stranger to all suspicious tendencies, found no evil in any one, and murmuring was unknown to him.

His *Humility* was that of a child who has no thought but to please his parents. He loved and fulfilled his duty because God so willed it, and it concerned him very little whether he was praised or censured. His humility itself was so veiled that we are unable to speak at length on this virtue; he endeavored to hide it even from himself, adroitly concealing it under the mantle of an ordinary life. He carefully avoided all singularity, and sought in all things to pass unnoticed. However, on a thousand occasions with us, his companions, his virtue was revealed; he was always condescending, deferential, and cordially respectful. If an unkind word, or a disagreeable act wounded him, he bowed his head as if guilty, blushed confusedly, but preserved unalterable peace, an amiable expression of countenance, and humble silence. Thus, the offender was immediately subdued, and repenting, came without delay to ask pardon, to the great surprise of our dear companion, who on such occasions attributed all blame to himself.

*Meekness* in him was on a par with his beautiful and rare simplicity; and the union of these two virtues in his heart, and the constant exercise thereof, rendered him like the dove, without malice, without gall. The meekness of his soul was reflected in his whole exterior; it was specially depicted on his countenance, which betrayed no emotion. During recreation, he
made himself all to all, he never manifested any opposition, and if he himself met with any contradiction, he was silent, and cheerfully relinquished his own opinion. Such was the affability of his character, that the newly-received into the Seminary were much impressed thereby, and felt immediately inclined to give him their confidence. A large number among them was confided to his care, on their entrance, and if at first, these experienced a little sadness or weariness, the gentle words and encouragement of this good angel promptly dispelled the dark cloud. We must not suppose that our dear confrère had acquired this degree of meekness without struggle; we know, on the contrary, that from early youth, his disposition was impulsive; he was far from being one of those passive natures taking all things with calmness or with indifference; this could not be merely natural in a heart so noble and magnanimous. In fact, during the too short time that our dear Confrère Ramella lived among us, we observed in him, on certain occasions, this contrast and struggle on the part of irritated nature, which, however, was subdued by ineffable meekness; clearly proving that on the ruins of nature, continually repressed, the solid edifice of this virtue was erected.

From his entrance into the Seminary, he seemed perfectly familiar with the practice of Mortification. Although frail and delicate, he was, however, the first to respond at all seasons, to the morning bell. In the exercises and bodily labors he never regarded the weakness of his constitution; he would have exceeded his strength, had not obedience restricted him. His health, even at this period, being much impaired, required necessary exemptions; every one perceived this but himself, and he accepted only through submission, the dispensations of his Superiors. Weak and slowly failing, his suffering condition excited the
compassion of all, but did not in any degree disturb the
calmness of this soul so mortified and eager to suffer;
his countenance always beamed with that pure and inno­
cent joy of heart which captivates. On one occasion
he involuntarily betrayed the spirit in which he
accepted and endured suffering. Being in the com­
pany of one of his cousins, also a student of the
Congregation, but in our house of Turin, the latter,
who had not seen his cousin for a considerable time,
was shocked at the change he perceived in his features,
and in the general weakness of his frame. He said to
him in a tone of gentle reproach: "You seem to be
suffering; if you had taken greater precaution, you
would not be reduced to such a condition." "But,"
replied our dear confrère, "is it surprising to find me
sick? Does not our Lord give us to understand that
we must reach heaven by the way of suffering? You
ought rather to be surprised if I were always in good
health." These expressions unveil his eager care to
hide his suffering. He endured all for God, with
the view of gaining heaven, desiring in no manner the
sympathy of others.

Ardent zeal and the true spirit of charity merited for
him the title of Son of St. Vincent, the apostle of
charity. His zeal appeared in his words and works.
His conversations ordinarily turned upon the employ­
ment and ministry of the Congregation, particularly
on the Missions, and exercises of the candidates for or­
dination. At such times he became enthusiastic, and
he imparted to those who listened to him, this fire of
holy zeal which burned in his own heart. On other
subjects he had but little to say; his whole bearing
proclaimed that a student of the Sanctuary, aspiring
to the Apostolate, should be interested only in that
which would one day be his noblest labor and his
glory, in the same manner as a young soldier delights in
speaking of arms and military tactics, even during sleep
dreaming of camps and battles. His youthful heart would ardently desire to be spent and sacrificed in Pagan lands. His aspirations were betrayed in expressions of holy envy of those to whom this happiness was decreed. Like them, he would wish to snatch souls from the grasp of the devil, and scatter at the price of his own life, the seed of Christianity. His active zeal was apparent on all occasions, but especially at the epoch of retreats for externs. How touching and edifying to see him, the most frail and delicate of the Seminarians, hasten with cordial solicitude and cheerful eagerness to render service: anticipating the wants and desires of those engaged in the exercises; sparing no pains or fatigue, provided these were well attended and fully satisfied. He was deeply interested in the success of these retreats, and he did all in his power by prayer, devotedness, and good example, to secure a happy result. We often observed the remarkable influence which his simple and modest bearing exerted over externs, who spoke to the Superior of a young Seminarian so reserved and so exemplary who impressed them above all the rest, so that they could not withdraw their gaze from him: this was our dear Confrère Ramella.

After spending two years in the Seminary, he could without fear vow fidelity to his God, in consecrating to him a heart entirely detached from earth, from its pleasures, and from all self-seeking. He pronounced his vows, October 4, 1892.

Our dear confrère was enamoured of poverty; he loved the poor, he loved to be poor; he was never known to utter a word of complaint in regard to clothing, lodging, or food; everything was always right and good; he was strictly conscientious in regard to whatever was in his use; nothing was of minor importance to him. He never indulged in these deplorable regrets which
are but too often met with among persons consecrated to God, who, after forsaking the riches and comforts of life, are so weak as to attach themselves to trifles. The prompt and cheerful generosity which our dear confrère manifested in giving, clearly proved that his heart was wholly disengaged from earthly goods. Hence, our holy Rules concerning the virtue of poverty were scrupulously observed by one of so correct and delicate a conscience.

Our second vow, the Angelical Virtue, was in him but the sweetest perfume of the flower of innocence, which had increased with his years. It seemed as if the foul breath of the world had never passed over him, and thus, unconsciously, we may say, he escaped the perils and deceptions thereof without tasting their bitterness. The divine Lover of Souls, the God who delights among the lilies, withdrew him from the world, and in early manhood placed him in our dear Congregation; but, jealous of his pure heart, and, as it were, impatient to transfer it to the bliss of heaven, he but lent him to us, and after the lapse of scarcely three years, called him from our midst! Such is the blessed lot of these privileged and predestined souls, who are objects of envy to heaven, and who merely pass through this life.

Obedience he carried to perfection. He practised it with a promptness and docility which elicited our admiration. The orders, intentions, counsels and desires of his Superiors were sacred to him; he blindly conformed, without regard to the repugnance or inconvenience, whether real or imaginary, which his own judgment presented. Seeing only God in his Superiors, he freely opened his heart to them, and became in their hands, and according to their good pleasure, a docile instrument, seeking only to be regulated. Animated by this noble spirit of obedience, he exercised this virtue even towards us,
his companions, never refusing what we asked of him, provided no detriment to the holy Rule ensued. We felt that his spirit of faith revealed to him the expression of the divine will in the person who commanded him.

We must not pass over in silence Stability in his vocation, which was his treasure. His conversations on this subject were so fervid, so persuasive, that all who listened to him were speedily and deeply impressed with the same sentiments.

A word only in regard to his Piety, so solid, simple, and, at the same time, so expansive and full of lively faith. We beheld him in prayer, modest without affectation, recollected without effort. His whole exterior breathed the fervor of his soul; and once in the presence of God, nothing seemed to distract him. His confidence in the efficacious power of prayer, was boundless; his earnest and usual exclamation in all difficulties was: "Let us pray! let us pray!" This was also frequently his parting salutation on leaving his friends and acquaintances. Among his devotions, piety towards the Blessed Virgin held a special rank; his innocence must have rendered him very dear to our Immaculate Mother! He spoke of her with tenderness and filial confidence, and had recourse to her on all occasions; he delighted to pray to her, and, when possible, he became the Apostle of devotion to her.

Finally, faithful observance of all our holy Rules, protected all other virtues. Every point of Rule was an object of veneration and diligent exactitude; he would scruple to fail in silence without necessity, or to raise his eyes in places and at times in which the Rule requires them to be modestly cast down. At the first sound of the bell, he rose to go whither obedience directed him.

This dear confrère was not only a model for the seminarians, but also for the students. He remained
among us, under this title, only six months, but in this short period, he furnished us with the most beautiful and edifying examples. His love for study had become a holy passion; his assiduity, his ardor, his diligence never varied. His piety and fervor kept pace with study.

Six or seven months before his death, the progress of his disease obliged him to absolute rest, then the greatest subject of edification in our dear confrère was his unalterable patience and serenity, in presence of so speedy a termination to a career upon which he had entered with such joy and fervor. True, at first, he could not realize that the end was so near; but we know he always abandoned himself unreservedly to the divine will, and that he was equally indifferent to life or death. All who approached his sick bed were edified and impressed by his patience, his affability, simplicity and candor; all were convinced of his sanctity. He was always cheerful, and grateful for the smallest services: he never complained of his sufferings, and if any one testified compassion for him, he gently replied that what he suffered bore no comparison with what Jesus had endured for us. A few days before his holy death, the Missionary who assisted him, suggested that he make a voluntary sacrifice of his life, adding that such an act would gain for him in the sight of the Lord, merit of infinite value, according to the opinion of St. Alphonsus. At this invitation the young and pious dying confrère gathering up his remaining strength replied: "O yes, I wish to make the sacrifice of my life; I wish it, I wish it!" And from this moment till his last, when already in his agony, he continually repeated: "Yes, I wish to make the sacrifice of my life: voglio, voglio morire!" He had said to his cousin, a student of the house of Turin, a few days previous to his death: "I see plainly that I must die; once in paradise, be sure that I shall remember you, my Su-
periors, my confrères, my dear Congregation, my relatives and friends.” He was fortified by the succors of our holy religion, and we feel that his death was truly precious in the sight of the Lord. No doubt the Blessed Virgin came to meet him who had ever proved himself her faithful and devoted client, for, a moment before he expired, he fixed his gaze attentively on something which he alone saw, and made a sign to the Missionary who remained with him, but who perceived nothing. The dying confrère then made a motion as if to spring in a transport of love towards the heavenly vision; we believe that at this moment, his beautiful soul passed into the hands of the Blessed Virgin who introduced him into the presence of God who for him must have been a Saviour full of love and mercy!

This death occurred October 27, 1893.

Seminarians and students of the House of Chieri, 1890-1893.
PROVINCE OF PORTUGAL.


AMARANTE, July 3, 1895.

Most Honored Father,

Your blessing, if you please!

In your circular letter of January 1st, of the present year, you announced to the Company, the foundation of a new establishment at Amarante, in the north of Portugal. This little city distant from Porto about three hours' travel by rail, is encircled by verdant hills; from the second elevation we perceive the distant summits of Maron losing themselves in the clouds, and this fantastic appearance forms an horizon most pleasing to behold; through the centre flows the Tamaga, a branch of the Douro which divides the city, spreading freshness and fertility in its course. On this enchanting site stands the magnificent edifice destined to be the College of San Gonçalo and of which the Congregation took possession last April. The façade is towards the East, fifty metres in length; the depth of the edifice is about fifteen metres. In the rear are two rows of buildings. At a distance of five metres from the house, stands the church of the Franciscans which, at the request of the deputy from Amarante, the government has placed at our disposal.

(1.) We have learned with regret the death of Father Alexander Cizeau, which occurred July 22nd, shortly after writing this letter. He was a subject of great promise.
For convenient reference we have taken from the *Annals of the Congregation of the Mission*, the following list of

**READINGS FOR FEASTS**


1 See Vol. III., p. 158.
The solemn inauguration of this new establishment of the Congregation, took place on the 4th of last June. Several journals, some of which cannot be accused of being too friendly towards the Ecclesiastical state, have given details of this ceremony. *La Parole*, after exalting the benefits of Christianity, whose action is manifested in so many varied ways, and which alone by the spirit of sacrifice and self-abnegation, can produce heroes, adds: "And what has not Christianity done through a St. Vincent de Paul, who, from being a slave in Tunis, and a shepherd in his childhood, became the founder of the Sisters of Charity and of the Priests of the Mission? And how useful the Congregation of the Mission has proved! While the Mother-House is in Paris, the society is spread throughout the world. It is now introduced into Portugal, our beloved country, in which it procures glory to God by founding houses of education, wherein Portuguese youth may receive solid and thorough instruction, moral and religious training. Such is, and such will continue to be this new establishment of the Lazarists, the inauguration of which has made a most favorable impression on those who assisted thereat."

In fact, on that same day, at eight o’clock in the morning, the collegians of Santa Quiteria, under the direction of good Father Fragues, a compatriot of our holy Founder, arrived from Felgueras, preceded by their banner and college band. The collegiates of San Gonçalo, conducted by the venerated Father Louison, the Superior, and by the reverend Visitor just arrived from Lisbon, came to meet them. The cortege, accompanied by the most prominent persons of the city, repaired to the magnificent church of San Gonçalo, where our dear confrère, Father Souza, celebrated holy Mass for all the benefactors of this new institution. After Mass, all repaired, under the spirited music of the band and the discharge of pétard, to the new col-
lege, where there was an exchange of bouquets, greetings of welcome and grateful responses.

In the evening there was a literary and musical entertainment, at which more than two hundred and fifty of the most distinguished persons of the city were present. Rev. Father Miel, Visitor of the Province, presided, having on either side Father Louison, Superior of the house, the Judge, the Substitute of the royal purveyor, the sub-prefect, etc. The students of Santa Quiteria opened the meeting by a brilliant musical performance, and those of the college of San Gonçalo were not inferior in their speeches and in the drama. This little festivity has made a very favorable impression, and if our Lord gives his blessing, it will be for the establishment, the beginning of a very useful career.

Although this letter is already lengthy, I cannot conclude without giving you some particulars of the feasts celebrated in Portugal on the occasion of the seventh centenary of the birth of St. Anthony, your holy patron. They were magnificent, and lasted a full month. An international Congress was held for the space of seven days at Lisbon, under the presidency of the Cardinal patriarch, attended by the Apostolic Nuncio, and all the Bishops of Portugal, not prevented by illness.

The most eloquent voices have been lifted in this glorious assembly advocating Catholic unity and the return of Religious Communities into Portugal. The demon, jealous of the good effected during these days, could not suffer the Feast of St. Anthony to conclude peacefully. Freemasons, socialists, anarchists, combined to produce great disorder during the general procession on July 1st. Suddenly the cry was heard: "Down with the Jesuits," and anarchist manifestos were scattered among the people; at the same moment a shell exploded in the midst of the cortège. The terrified people took to flight, overthrowing and wounding...
great numbers. The cavalry hastened to the spot, but His Majesty, King Dom Carlos, who was viewing the pageant from a terrace, made a sign for them to stop, and endeavored to tranquillize the people. The Queen was very pale and much distressed. However, by degrees, order was re-established and the procession returned to the cathedral. Two hundred and five persons were arrested.

Begging pardon for detaining you so long, and recommending to your fervent prayers myself and the little family of Amarante, I have the honor to be,

Most Honored Father,

Your most humble and obedient Son,

ALEXANDER CIZEAU,

I. S. C. M.
Most Honored Father,

Your blessing, if you please!

I shall at present entertain you with a relation of the miseries of the district entrusted to my care, rather than with that of our success.

The first trial I have to record is the death of Father Edward Gattringer; this was all the more sad, on account of its suddenness, and because this dear confrère had, by his zeal and affection for our works, inspired us with the most consoling hopes.

During the past year, we have had much to suffer from the ill-will of the local mandarins. Under various pretexts, they have imprisoned many of our Christians, one of whom has been lacerated by a thousand strokes of the rattan. Another, who had sold us his house that we might establish a station with an oratory in the city of Louki, a sub-prefecture of the district, has received at different times nearly two thousand strokes of the rattan; twenty on his mouth.

He has been eight months in prison, nor will he be set at liberty unless he redeem his house, and we abandon the station.

We have been more fortunate in the prefecture of Kientchangfon; we have purchased land there and
erected a little chapel. Father Gattringer here exercised his ministry during a month or two previous to his death, and it was he who dedicated the little chapel to our Lady of Victory.

The number of Christians in the district does not increase; neophytes are few, and, for the most part, the old Christians die without leaving any posterity.

My venerable associate, Father Joseph Yeou, being called to Foutcheou, I am at present deprived of the Community life. I endeavor to supply the deficiency, by following the daily exercises in the manner, and according to the spirit of the Community.

I remain in the Sacred Hearts of Jesus and Mary Immaculate, Most Honored Father,

Your most humble and obedient Son,

A. TAMET,
I. S. C. M.


YAO-TCHEOU-FOU, April 28, 1895.

Most Honored Father,

Your blessing, if you please!

The beautiful Feast of the Translation has not been very brilliant for me to-day; however, I have had some consolation, for the God of charity endowed it with a new charm.

Eight days ago Sister Labreuil, Visitatrix, after visiting the two houses of Kiou-Kian, arrived here to visit the future establishment of Yao-Tcheou. This was an event for us; although our Sisters could remain here only thirty-six hours, we are grateful to God even for this little visit.

Having arrived here at mid-day, they could not pass
unnoticed: their remarkable cornette made them objects of great curiosity; but the authorities having been notified, an escort of soldiers stood guard, thus, the Sisters took possession of their new establishment.

The next day, to make themselves known, they received the sick, and in a short time, the crowd broke through all the barriers of the provisory installation.

In my opinion this was an important fact; it proved that the people had no fear, no antipathy in regard to our dear Sisters, although they had not yet become acquainted with them.

Our Sisters were surprised at the ease with which the people approached them; that same evening, having gone out to inspect the surroundings, they were edified at the respectful silence of the crowd that followed them; all they heard were these words: tso hao seu, "they do good works." Our Sisters have begun to furnish the house, and they hope to be definitely installed after the retreats of August and September.

To this effect, Sr. Visitatrix is in hopes that Providence will enable you, Most Honored Father, to send more Sisters to this poor Chinese land which our good God seems to be arousing from its torpor.

Believe me in the love of Jesus and of Mary Immaculate,

Most Honored Father,

Your most humble servant and grateful Son,

F. Dauverchain.

I. S. C. M.
REPORT OF THE MISSIONS.

By Father Bettembourg, Procurator General of the Congregation, 1894.

Continuation and Conclusion. (1.)

Province of Persia.

1. Establishments of the Missionaries.

OURMIAH.—Eight Missionaries; three Brothers; Seminaries; Schools; Missions; Printing Press, etc.

Monseigneur Montety (2) resides in this house. Since His Lordship has been at the head of the Mission, he has endeavored to concentrate at this residence the most important works; and these are on a footing in no way inferior to those of the Protestants installed opposite to us.

With the view of extending Catholic influence he has made an appeal, through the journals, to the goodwill and devotedness of some young Catholic physician who would consent to establish himself in Persia. The Mission of course, could not insure a fortune to him, but it could powerfully contribute thereto by introducing him, as a physician, into the best families of the country, even to members of the family of the Shah.

From time to time certain brief telegrams have appeared in press, announcing that the Schismatic Armenians had committed some crimes against the Catholics; for example, the murder of the Superior of the Mekitarist Fathers. These facts, unfortunately, are not so rare as the journals lead us to suppose. But prudence imposes silence.

(1.) See Vol. 11, No. 3.

(2.) Monseigneur has since transferred his residence to Teheran.
It is quite evident that Russia is seeking the conquest of Persia; in prospect of such an event, our confrères, from the first, had in view the formation of a native clergy, so devoted to duty, as to be ready for martyrdom. I must admit that many priests trained in this Seminary, seem fully to realize the hopes centred in them. Some of these have entered our Congregation; for example, Father Bedjan, who by the publication of Chaldaic works, renders at present, and will continue to render in the future, most important services for the preservation of the Catholic faith among his compatriots.

Whatever be the future trials reserved for the Church in this country, our confrères devote themselves with unparalleled zeal, to strengthen the priests and people in their religious convictions, and to increase the number of Catholics. To this effect they have established a Normal School for the training of young teachers for the hundred schools and more, of the villages in the plain of Ourmiah. So far, results have been most satisfactory, and fully compensate the efforts of our confrères; these young teachers are evidently much esteemed, and devoted to their duty; and, to the great mortification of the Protestants, they attract almost all the children of Catholic and Schismatic families.

Khosrova.—Three Priests; two Brothers.

The city and environs number more than ten thousand Chaldean Catholics. The daily occupation of our Missionaries of this house, is to evangelize the people by sermons and Catechism; and to instruct and direct the priests. Here, as at Ourmiah, they visit and examine the schools in the neighborhood of Khosrova; these number twenty-five or thirty.

Teheran.—Two Priests; three Brothers.

The labors of our confrères comprise Missions and the Propaganda, among the Chaldeans and Armenians; schools for boys, Church service for the European col
ony of the city; the Almonry of the two houses of our Sisters, and the religious instruction of the children under their care.

2. Establishments of the Daughters of Charity.

OURMIAH.—Eight Sisters; orphanage; asile and extern classes in the city, and schools in seven villages; house for strangers; dispensary, at which thirty-six thousand poor people have received care and attention; visits to the poor in their homes; a small hospital; Catechism for women in several villages; “settling of disputes among the women.”

This tableau of works indicates the important services which the Sisters render to the faith in this country. It would be easy to furnish most interesting local details, but I shall confine myself to the report of the Superioress which, it appears to me, will best reveal the good accomplished, and the most urgent needs of the Mission: “The house of the Sisters, she writes, is situated in the Christian quarter, at the extremity of the city, which is entirely Mussulman; our extern school, therefore, includes only children of the Christian population; the number, however, is daily increasing.

“It is different with the interne establishment. In the plain of Ourmiah there are more than sixty villages inhabited by Christians: Nestorians, Armenians and Catholics. We admit the children of these several nations: they are chiefly orphans, or children exposed, or even children of respectable families, who, at a later period, will do much good in their respective localities. This is indeed a most excellent work, but it entails a great outlay for food and maintenance. There is no opportunity here of finding employment to defray the expense, even, in part; out of class hours, our children are occupied in sewing, washing and ironing the linen and clothing of the Missionaries and of their pupils, besides the care of the churches.
"The dispensary and visits to the poor are less expensive, and these afford us much consolation, seeing the large number of angels that we can send to heaven; every year, our Sisters have the happiness of securing baptism for more than five hundred children.

"The Asile is well patronized; this is a new feature here; and those who visit it are astonished to hear these little creatures singing and speaking French.

"The hospital having no fixed stipend, we can receive but few patients; our allocation is very limited.

"This year, we undertook to rebuild a portion of our old house, which was falling to ruin; but in disturbing the walls, the rest of the building is much weakened; we cannot behold the cavities without apprehending fearful accidents during the rainy season. What is to be done? An extraordinary sum would be requisite to enable us to make the needed repairs next year; otherwise, we could not prudently remain in our house.

"I have also greatly at heart to open schools in the larger villages. But alas! our resources do not authorize it, and yet each school would cost us only sixty francs. I have opened five, but ten other localities are in equal need of them. The English deaconesses, far richer than we, have already introduced mistresses for the propagation of error; our schools would certainly be preferred, but I am in the material impossibility of accomplishing this desire of my heart."

Khosrova.—Seven Sisters; extern school for girls and boys; orphanage; pharmacy; dispensary; domiciliary visits.

The Daughters of Charity here, as at Ourmiah, do a great work. Were it not for their presence, the Protestants would rule undisturbed at Khosrova. Previous to the arrival of the Sisters, the Missionaries, through deference for the customs of the country, could not engage in the instruction of females. At
the present day, young girls trained by the Sisters are not only instructed themselves, but they strengthen their families in the faith, and with admirable zeal repulse the advance of the Protestants.

The little girls admitted into the orphanage are principally Nestorians, or Armenians; hence, this asylum is for them a pathway to Catholicity. Many among them, had they not been received by the Sisters, would have entered the harem of some rich Mussulman.

At the orphanage of Khosrova, besides religious instruction, the children learn to sew, to cook and to attend to household matters, with the view of making them good managers. These young women when given in marriage to good Christians, cheerfully accept the position of school-mistresses in the villages wherein they are established, and this almost without compensation.

The other works, as the dispensary, domiciliary visits, etc., are productive of great good; want of resources is the only obstacle to further development.

The Sisters of the two houses of Ourmiah and Khosrova, besides laboring to strengthen poor Catholics in the faith, exert their zeal to withdraw the Nestorians and Armenians from heresy; and I am happy to render testimony that their ministry of charity and devotedness, has gained many to the Catholic faith, particularly among females in whose behalf the Missionaries are almost powerless.

TEHERAN.—House of the Sacred Heart.—Six Sisters; orphanage for girls, forty children; extern schools for boys and girls; a small hospital for Europeans, and another for natives.

All these works are carried on with a success which would be much more considerable, had the Sisters more abundant resources at command. I repeat that the Mission of Persia receives no aid except from the Propagation of the Faith.
THE ANNALS.

TEHERAN.—*House of Porte-Casbine.*—Five Sisters; schools for boys and girls; industrial school; dispensary.

This house was destined especially for Armenians; it is situated in their quarter, and it effects much good among them. The Schismatic Armenians are rich; they have established schools, and assist their fellow-countrymen very liberally; this was an evident danger for the faith of Catholics who, generally, are very poor. Besides the Schismatics, Protestant Episcopalians have made strenuous efforts to gain over the Armenians; our Sisters strive valiantly; they need to be encouraged; although the succor afforded them bears no proportion to the abundant resources of their adversaries, yet, God blesses them in their poverty; they succeed in preserving the Catholic Armenians in their faith, and they yearly make new conquests among the Schismatics.

And now, gentlemen, before closing this report, permit me to thank you anew for your generous concurrence in the works of our Missionaries and of the Daughters of Charity. I trust that the perusal of this summary of their Apostolic labors will prove gratifying to you, and may it convince you that the sacrifices which you have hitherto imposed upon yourselves in their favor, have not been fruitless.
His Lordship, Mgr. Kain, Archbishop of St. Louis, blessed, on the 25th of this month, the most beautiful asylum for the insane, which private charity has ever erected in the West. This establishment, entitled "Saint Vincent's Asylum," is under the direction of the Daughters of Charity. Sister Madeleine, the Superior, conceived the vast and magnificent plan of the edifice, and supervised the erection thereof. The old asylum, situated in the city, had become much too restricted for present needs. The new building, which enjoys all the advantages of similar modern constructions, can accommodate more than a thousand patients, and its cost was very considerable. It is situated without the city, on an elevation surrounded by woods and fertile meadow-lands.

St. Vincent's Institute was one of the oldest establishments of private charity in St. Louis. Its foundation dates back to August 10, 1858. It became in a few years entirely gratuitous for the two hundred patients whom it sheltered. It was not an exclusive institution, persons of every creed were admitted.

On September 1st, the new St. Vincent's Asylum will be in full operation. The inauguration which took place on Tuesday last was solemnized by pontifical
Mass, chanted by the Archbishop in presence of a numerous attendance; the music, both vocal and instrumental, was much admired. The Mass was followed by the visitation and inspection of the establishment; at noon, a banquet was served to His Lordship and numerous invited Rev. guests, Religious and distinguished members of the laity; many Protestants were also present. The Rev. Superiors and many confrères from our two houses in St. Louis were in attendance, as well as Very Rev. R. A. Lennon, Director of the Daughters of Charity in the Province of the United States.

LIFE OF MONSEIGNEUR JOHN MARY ODIN, OF THE CONGREGATION OF THE MISSION, ARCHBISHOP OF NEW ORLEANS.
1800–1870.

By Abbé Bony.
Continuation (1.)

CHAPTER IV.

Vocation of the Missionary.—Bishop Dubourg at Lyons.—Letter to his Father and Mother.—Familiar letter to his sister, Benedicta.

The lines quoted in a former chapter, testify in that letter addressed to his sister, that the soul of our seminarian was ready for every sacrifice. God had called him to the grace of the priesthood; his vocation was evident, and sub-deaconship, which he had just received, was a definite engagement in harmony with his intimate sentiments. This, however, was not enough; the vocation of the Missionary was about to become irresistible, as we shall see in the following circumstances. Mgr. Dubourg, one of the priests who profited by their exile during the French Revolution, to evangelize the

United States, had been nominated bishop of New Orleans, and was consecrated at Rome in 1815. He visited Lyons, that Rome of the Gauls, in 1816.

The picture which he presented of the deplorable religious condition of the United States, touched the hearts of his hearers. He excited deep enthusiasm in the city, and his influence in organizing the work of the Propagation of the Faith was not without weight. A lively interest was manifested in behalf of Louisiana, lost, it is true, to France, but conquered by her. Generous and abundant alms were bestowed; at the ecclesiastical seminary, they did more: six or seven young men decided to give their services to this country, and we find among them two familiar names, that of Mr. Blanc, who had been sent to Ambierle in capacity of Vicar, while awaiting his departure, and to test his vocation; and that of Mr. Portier, who had not yet completed his studies. These two names will figure prominently in our recital.

The Seminary had been deeply impressed, and Bishop Dubourg, on departing, left therein the germ of other vocations. In establishments from which the noise of the world is excluded, as is the case with a Seminary, events are rare, and when something extraordinary occurs, as the visit of a Bishop from America, the memory of it is perpetuated for years in conversation and in correspondence. In 1822 Bishop Dubourg returned to Europe. He visited Belgium, Austria, Italy, France; he came to Lyons, where he found great numbers interested in his Mission; and the Seminary which six years ago was so generous, was ready to afford him new and valuable recruits. Abbé Odin felt that he was called to labor in these distant lands.

In what peculiar circumstances had Providence mysteriously spoken to this young Levite? This we cannot precisely tell; but it was evident he was specially called. The imagination held no great sway over his
character; he had not read Chateaubriand and wandered with him over the trackless deserts of the New World, revelling in the marvels unknown to older civilizations; therefore, the magic pictures which the enthusiastic pen of the great writer brought into being, had never captivated him. The meeting of Mr. Blanc at the parsonage of Ambierle, and the conversations which his apostolic ardor rendered so enticing; the presence of Mr. Blanc's brother in the Seminary, he who, one day, was to be an apostle; the perusal of multiplied letters addressed to the latter from America, and which were perused by his friends;—all this was, doubtless, in the designs of Providence, a preparation for him. We shall dwell no longer on the evidences of Mr. Odin's vocation, we prefer to quote the letter which he wrote from Paris to his parents. He had quitted Lyons without having had the courage to go to Ambierle to bid them adieu; the parting would have been too painful on both sides, without any real profit. We still remember with what simplicity, on his return to Lyons in 1867, he reverted to the grief he experienced on his departure, and, having reached Paris broken-hearted, how fearful he was that he would sink under it. We insert the letter addressed to his family:

"My Dear Parents:—A few moments after having had the consolation of seeing my uncle and aunt from Saint-Haon-le-Vieux, I was informed by my Superiors that the Bishop of Louisiana asked for some one to establish Seminaries in his diocese, and it was their opinion that I should accept this employment; Heaven, indeed, has conferred a great favor on me, one to which my unworthiness would never have permitted me to aspire. However, the joy which this intelligence caused me, was much troubled by the fear that it would not meet with your approbation. Your affection for me is so tender, that a separation for a few years will doubtless sadden you, and cause you
much anxiety. But no, the will of God has always been dear to you, and the accomplishment of it, your delight. This reflection encourages me; for, my dear father and mother, I have accepted this office only after mature deliberation; after consulting my masters and my Director, and only after being perfectly convinced that I could not refuse without resisting the will of the Lord. Oh! if with these positive signs of the will of God, I had dared to hesitate, should I not have acted contrary to your good pleasure and to your desires?

"And then, what a sad future in reserve for me! Thousands of Protestants and Idolaters perish daily in these dioceses; hell opens its gates daily to an immense number of souls redeemed at the price of the blood of Jesus Christ. God has done me the favor to choose me to train ministers capable of rescuing these unfortunate victims; what a responsibility, had I refused to follow this vocation! Would not this thought be always present to my mind, and would it not have filled the rest of my life with sadness and inquietude? Could I ever enjoy a single moment of repose in a state to which God had not called me? And at death, at that terrible moment which will separate us in a manner far more severe, with what remorse would I not be overwhelmed! What a frightful future would open before me! What a fearful account should I not have to render of these poor souls for whose salvation God at present, destines me to labor! Ah! my dear parents, you yourselves would be the first to advise me to second the views of Providence; for, in permitting me to embrace the ecclesiastical state, you wished me to consecrate myself entirely to the salvation of souls, to the service of the Church. You made the sacrifice of me to God, and it was your intention that I should become a worthy minister of the altar, and a useful laborer in behalf of mankind.
"Yes, it would have been a sweet consolation for me to live near you, but God has otherwise ordained; let us submit to his holy will. The more painful our sacrifice, the more agreeable it will be in the sight of the Lord. Oh! I hope it will be for me and for all the family, a source of grace and benediction. God rewards with the greatest liberality the sacrifices made for his glory!

"There is one grace I most earnestly solicit in behalf of my brothers and sisters, and this is, true zeal in laboring for the salvation of their souls; by the tenderness which they have always testified for me, I conjure them to be the joy and consolation of my dear father and of my beloved mother; to assist them in all their necessities. It was a subject of great joy for me to think that perhaps one day I might be able to soothe the sorrows which have so long clouded their days! I may not, perhaps, do this in the manner I proposed to myself; but, at least, by my prayers, I can beseech the Lord to be ever favorable to them. I request also my aunt of Saint-Haon-le-Vieux, my uncle, and my cousin Seyrol, who have so many claims to my gratitude, as well as all my uncles and aunts, to accept my heartfelt thanks. All my family and many friends besides, have manifested great interest in me; I am most grateful for this, and I shall pray as long as I live, that God may shed upon them his choicest graces and blessings: this is the only mark of gratitude which they expect of me. It would have been a consolation for me to see all my family before my departure, but it was too sudden. Please, my dear father and mother, write to me occasionally, and regard only the will and orders of God in the step which I have taken. Oh! if you knew the anxiety, the apprehension, the sorrow that overwhelms me in thinking that this act of mine may cause you pain for ever so brief a period!
“Adieu, my dear parents, accept the sentiments of sincere attachment and respect with which I remain
"Your obedient and affectionate son,
JOHN MARY ODIN, Sub-deacon.”

After these farewells in which the most lively faith is mingled with the most tender sentiments of his heart, he writes to his sister Benedicta, who could more readily understand the sublimity of a Missionary’s vocation, and he confides to her in the intimacy of brotherly affection, the anguish which the sacrifice cost him.

PARIS, May 3, 1822.

“Providence, my dear sister, has deigned to associate me to the zealous Missionaries of America, and this notwithstanding my unworthiness. God has been pleased to select me to go to the succor of the unfortunate savages of these countries. By the love you have for your God, and by the friendship which you have always testified for me, allow your poor brother to apply to you for various services. I rely upon your affection for the fulfilment of my requests. My departure will be for you, I hope, a new occasion of thanksgiving to God, if you look upon it with the eyes of faith. But my poor father and mother, my brothers and sisters, and all the family will find a subject of great sorrow and affliction in the step I have taken. Ah! my dear sister, I place all my hopes in you, try to console them; you will make them understand my obligation of seconding the views of divine Providence over me.

“How afflicting, my dear Benedicta, is the sad condition of these poor natives of America! In the single diocese to which I am called, they count thousands of Idolaters and Protestants; every day unfortunate souls fall into hell, and there are but fifty priests to give any succor. In a diocese larger than the half of Europe, what can so small a number of laborers effect? And
can we look on with indifference and see these poor souls perish, souls whom a God was pleased to redeem at the price of all his blood? They are our brothers who thus perish, and shall we make no effort to save them! Oh! my dear sister, how we should bless Providence, who has vouchsafed to cast on me a look of mercy, to elevate me to so noble a ministry! How much I fear that, in consequence of my little zeal in responding to the designs of God, I may render myself unworthy of so beautiful a vocation! I cannot sufficiently admire the manner in which our Lord has brought about what I have so long and ardently desired. During the vacations I often spoke to you of my attraction for the Missions of China, where, perhaps, I might win a martyr’s crown. At the moment in which I had given up all thoughts of these projects, and while patiently waiting for God to make known to me his holy will, quite unexpectedly, I am chosen to teach theology in Louisiana. There a holy Bishop anxiously awaits me. Venerable Missionaries, most commendable for their long and arduous labors, are impatient for the arrival of new recruits.

"Oh! my dear Benedicta, let us not consult the claims of nature, let us not listen to the voice of flesh and blood, and far from yielding to sadness at the thought of our separation, let us rather, bless the Lord. Remember with what joy and courage St. Aloysius Gonzaga made the greatest sacrifices for God. All the Saints cheerfully renounced what they held most dear, to prove their love and devotedness to their Redeemer. It is chiefly at the foot of the Cross, that we feel animated with the noble desire of making some sacrifice for a God immolating himself unreservedly for us. When we behold the blood of a God flowing in streams, can we be restrained by earthly considerations? Would we not wish for a thousand lives to consecrate them all in procuring the glory of
so good a Master! My dear sister, I conjure you to employ every means to soothe the grief of my poor parents. Console my father, console my dearest mother.”

CHAPTER V.

Departure.—How Mr. Odin reached the port of Havre.—Narration of the Journey.—New Orleans.—Condition of the Slaves.—Visit to Pointe-Coupee.—Seminary of the Barrens.

Having discharged his duty to his family, Abbé Odin joyfully obeyed the voice of God, but with a bleeding heart. Coaches were to convey him from Paris to Havre, from which port the vessel was to sail for New Orleans. Rev. Father Fillon will tell us how narrowly he escaped missing the vessel.

In the funeral oration delivered at Ambierle by this worthy Priest in 1870, he says:

“Did you ever hear him relate with his charming simplicity, how he barely reached in time the vessel which was to convey him to the New World? On the way, having a steep mountain to ascend, he alighted from the coach, took a by-path and walked leisurely, reciting his breviary. Did he wander, or did he lose himself in the sweet emotions of prayer? I cannot say; but the fact is, that having reached the summit of the mountain, he found no conveyance. Behold him then running with as much ardor as if his life or fortune was at stake. He was twenty-two years of age, strong and vigorous; he did not overtake the vehicle, but after a race of five or six hours, he had the happiness of reaching Havre, much exhausted, of course, about a half-hour before the departure of the blessed ship destined to bear him to savage lands, far distant from his own beloved country. From this you see how ardently the love of God burned in his breast, and how he longed to enter upon his apostolate!”
The voyage was long and painful, it lasted more than two months. Wholly engrossed with the serious motives which induced him to abandon his native land to preach the Gospel to the savages of America, he relates with indifference the incidents of his voyage.

“July 11th,” he wrote to his parents, “we entered the port of New Orleans, after a voyage of two months and three days. The first month of our journey was agreeable enough; afterwards for a whole week, we were tossed about by contrary winds. Then we were beset by calms which delayed our progress; and four or five storms which arose prevented us from reaching our destination as soon as we expected. Five priests were on board with us.”

In a letter to his sister, dated New Orleans, July 14, 1822, he gives some details relative to the perils encountered.

“June 14th,” says he, “we perceived several desert and uninhabited islands; about fifteen vessels were around us. On the 17th, in sight of the island Orangs-Key, a violent tempest spread terror among all the passengers and even the crew. However, Providence watched over us in the midst of the surrounding dangers. On the 20th, we entered the gulf of Mexico, in which calms, tempests and intense heat prevailed in turn, and excited among us fear and the most painful perplexities.” His soul, endued with sentiments of piety, could only thank the Lord who had guided and saved him. “Many times, he continues, God protected us in a striking manner, in the midst of the countless dangers to which we were exposed on sea; when we have confidence in His Providence, we enjoy profound peace and tranquillity, even amid the most terrible storms.” He experienced the consoling truth of the psalm which was ever in his mind: Deus noster refugium et virtus, adjutor in tribulationibus qua invenerunt nos niminis; or, as the Prophet says elsewhere: “We would
not fear even should the earth tremble, and the mountains be precipitated into the sea." All the poetry of the mighty waters, the vast horizon of the ocean, vanished during these stormy days before the stern reality of a cabin passenger's life, and the sad experience of bodily fatigue.

Having reached New Orleans, Abbé Odin was welcomed with every mark of friendship. This city, particularly since the beginning of the century, being almost abandoned by the clergy, had become a pool of vice and a centre of impiety. Mgr. Dubourg, nominated Bishop in 1815, was unable, to his great surprise, to take possession of his See, on his return from Rome in 1817, clothed with the episcopal character. A violent and implacable resistance compelled him to yield to the passions excited against him, and he had retired to St. Louis, Missouri. In 1822 three priests only were charged with the spiritual direction of these thousands of Catholics of every nation; French and Mexicans in the majority.

Situated on the banks of the Mississippi, which at this point is a kilometre in width, New Orleans is at the same time a restless, busy, and noisy city, whither merchants of every nation repair for traffic, and, in certain sections, a silent, tranquil city in which the Creoles lead a slothful and effeminate life. Our Missionary thought not of admiring the beauty of the situation, and of enjoying the delights afforded by the climate; he was preoccupied with the interests of Religion, and afflicted at the moral condition of the negro slaves. "How pressing are the needs of these unfortunate lands! he wrote; when in France, we cannot but compassionate the blindness of so many unhappy sinners who rush to their destruction; and yet the worst parish of our diocese is a land of saints, compared with the population of New Orleans. Here, men recognize only the god of riches and pleasures,
and with the exception of a small number of tolerably fervent souls, the people are in profound ignorance of their religion.” We mention this first impression made upon him by a city, in which, forty years later, he was appointed to the archiepiscopal throne. His letter continues: “The priests entrusted with the care of this large city, have not a moment of repose: baptisms, sick-calls, burials, preaching, are heavy duties, too weighty to be borne for any length of time. Several Missionaries, although quite young, have already succumbed to the arduous labors of the Mission. In the country, a priest has sometimes a radius of sixty leagues to serve. He is constantly on horseback, travelling through woods, or exposed to intense heat. Not unfrequently persons are sun-struck and found dead on the road side.” His sister, by means of these letters, was made acquainted with the details of the hard and perilous life of a Missionary: she knew that her brother thirsted to minister to souls, and that life was of small account in his estimation, when there was question of saving them.

The condition of the slaves sadly afflicted Abbé Odin, as we see by the following: “I find something here,” he wrote, “well worthy of pity: this is the condition of the negroes, who are in great numbers in this country. They are almost all slaves; they are treated as beasts of burden are treated in France. In the country they go almost naked. I have found some who did not even know there is a God. It is not astonishing that they are most corrupt; they live, alas! rather as brutes than as human beings.” In a letter written some months later, he still says: “The greatest subject of sadness is the slavery of the negroes. In lower Louisiana, masters, for the most part, will not admit the necessity of having their slaves instructed and married. Often they are not permitted to attend church service; you may easily judge of the disorders
resulting from all this. How deep was my affliction to have this state of things revealed to me!"

These lines, in their simplicity, plead indirectly in favor of abolition of slavery. In fact, a system which entails such degradation is condemned by the first principles of justice; it tramples under foot the most sacred rights of humanity. They also testify in favor of Abbé Odin's practical good sense, and his habitual attention to the question of Religion and morality in the localities which he visits. During the month which he spent in the city, he continued to apply himself to the study of the English language, as well as to learn the manners and character of the American people to whom he had consecrated his life.

In the early part of August, the little band of Missionaries set out for St. Mary's Seminary of the Barrens, in Missouri. The voyage was by boat on the Mississippi. The banks of this great river are alternately, wild, grand, charming. As far as Natchez, about four hundred miles above New Orleans, the vast plains are rarely varied by any undulations. There, at the side of immense forests, the fields which border the river, are covered with the cotton-plant, the catalpa, willow, and sycamore trees, which attain a surprising luxuriance. Farther on, the bed of the Mississippi forms woody islands, whose verdure, rising above the waters, presents a charming picture. The silence reigning in these vast solitudes, interrupted only by the noise of the boat, or the cry of some beast of the forest, inundated the religious soul of our young Missionary with holiest thoughts, and wrapt him in mute contemplation of beauties hitherto unknown to him.

Before repairing to the Seminary of the Barrens, Abbé Odin, in company with Mr. John Baptist Blanc, his fellow-student at the Ecclesiastical Seminary, made a visit at Pointe-Coupée, to the vicar of Ambierle, Rev. Anthony Blanc. He gives a brief account of thi
visit to his sister: "Rev. Father Blanc," he writes, "was much pleased to see me; he inquired immediately about the family; he forgot no one. He is effecting great good in the Mission; but the congregation or parish in his charge is so vast, and the people so scattered, that he has not been able to do anything for the savage tribes. His health is good, despite his overwhelming occupations; he seemed to me rather paler and thinner than when we first knew him." After a few days of consolation and rest, in which friendship had a large share, Abbé Odin finally reached the term of his voyage, the Seminary of the Barrens, established in a desert place, as its title indicates, a short distance from St. Louis.

We have related in the life of Father de Andreis, written by Rev. Father Burlando, C. M., the humble commencement of this establishment; but, at the risk of repetition, we must here introduce to our readers the locality in which Abbé Odin was to spend so many years of his Missionary life in America. When Mgr. Dubourg returned from his first visit to Europe, he brought with him some Italian priests, two of whom in particular, namely, Father de Andreis and Rev. Father Rosati, were destined by their talents and virtue to leave a name of hallowed memory in connection with the restoration of religion in the United States at the opening of the nineteenth century. Fathers de Andreis and Rosati were members of the Congregation of St. Vincent de Paul.

The bishop, who could not, at that period, establish himself at New Orleans, as we have stated above, fixed his See at St. Louis, Missouri. After providing for the religious needs of certain Catholic sections, or, as they are styled in America, congregations, such as St. Genevieve, Kaskaskia, Pointe-Coupée, Little Rock, etc., Mgr. Dubourg, in concert with Father de Andreis and some of his confrères, deemed the establishment of
a Seminary for the formation of his clergy, indispensable.

The earnest entreaties of some devout Catholics scattered not far from St. Louis in these desert places, the Barrens, prevailed. These Catholics donated land to the bishop, with the condition that a priest should reside among them, and minister to the spiritual wants of the whole congregation.

The poverty of these colonists was great, but persecution and tyranny had rendered their faith lively, strong, ardent and constant. Their ancestors, with Lord Baltimore, had founded, in 1622, the State of Maryland; but after the lapse of thirty years, they were banished by the very Protestants whom they had admitted into their colony. In fact, Lord Baltimore, in fleeing from the bloody persecutions exercised against the Catholics of England, had decreed, as a fundamental basis in the laws of his State, full liberty to all Christians. While all the Protestant States of the New World, persecuted the various sects, the Catholics professed the widest tolerance. Error by its nature inclines to persecution; we have a new proof of this among the States; for, as soon as the Protestants secured the possession of the government of Maryland, they published execrable laws against the Catholics who had received them. On reading these articles, we see that ingratitude is capable of the basest crimes against benefactors: priests driven into banishment, property confiscated, exile, the patrimony of parents, still living, bestowed on children who would renounce Catholicity and embrace Protestantism: this is a summary of these laws. The brutal legislation remained in vigor during the entire eighteenth century. Some ruined families abandoning the domain of their fathers, in order to preserve religious freedom, sought refuge in Missouri, in that Louisiana, which France had colonized from the middle of the seventeenth century.
Large tracts of land were given them at the Barrens, and here they erected a church, a Seminary, and later, a college.

The Seminary was indeed primitive, and for a long period it preserved its early characteristics. Abbé Odin will give us a description of it, as well as of the manner of life he led there. In the month of August, 1822, Father de Andreis, consumed with zeal, died in presence of that promised land—in sight of the region inhabited by savages whose conversion he had so long desired to undertake. But he left the Seminary in an admirable condition; the Rule and all holy observances were duly established; studies were organized, poverty and privations cheerfully accepted by the fifteen or twenty students admitted. Above all, he left the example of his religious virtues, of his Apostolic zeal, of that intimate union with God, which gained for him the reputation of a saint. His death was that of the blessed; certain extraordinary signs had impressed upon it a seal of sanctity. His memory was in benediction when Abbé Odin arrived in America, urged by his vocation, and, like him, generously responding to the inspirations of grace. God conferred a signal grace upon this young man by conducting him to the abode of Saints. Father Rosati had replaced Father de Andreis in the direction of the Seminary; he was assisted by a young Lazarist, Father de Necker, whose sterling and brilliant qualities gave promise of the most happy success in the Mission.

Abbé Odin came in quality of professor of theology; this title was given to him on the testimony furnished at the Ecclesiastical Seminary of Lyons. But he was first to prepare for Holy Orders. Let us permit him to portray his new life: "A little word now about our Seminary," he writes. "It is situated in a vast wood, in a tract of land occupied not long since by savages. It is constructed of wood, and in several
of the apartments, the wind penetrates with great force; however, we have a chapel, a study hall, and some tolerably comfortable rooms. We are much better accommodated than were the first Missionaries. Imagine the trunks of trees piled one upon the other, forming an inclosure sixteen feet square; this was the poor cabin in which twenty-five Missionaries made their Novitiate. This apartment served as a chapel, dormitory, refectory and study hall; the furniture consisted of a table, benches, etc.... But these holy men suffered for God and to procure the good of souls, and this sufficed to make them happy. Frequently, on awakening in the morning, they found themselves in snow half a foot deep, and in the course of the day, they were exposed to intense cold. However, they revert with joy to the time in which they were all united in this humble abode, and when occasion offers, they visit it with a holy eagerness. Our table is set with bacon, beef, water and milk. Sometimes we gather wild grapes in the woods for our dessert. This climate does not produce cherries, nor the delicate fruits of Europe. In certain localities, however, peaches, plums and small pears are to be found. Vegetables are so scarce, that we are dispensed with abstinence on Saturdays, and during all the Lent, with the exception of Wednesdays and Fridays. The priest in charge of the Seminary, has also the spiritual direction of two thousand souls; families are scattered throughout the forest, a great distance apart.

In this solitude Abbé Odin prepared himself for the deaconship, but falling sick, he became the victim of a violent fever which lasted for many days. Consequently his ordination was delayed, as we learn from a letter under date of October 21, 1822: "We arrived August 30, six in number. Mr. Micheaud was called to St. Louis a few days after to be ordained priest. I was appointed to accompany him, but fever detained
me at the Seminary." October 10th, Mgr. Dubourg visited the Barrens; he ordained Mr. J. B. Blanc and raised to the deaconship, Mr. Odin, who gives to his sister an account of this visit and the manner of life led by the Missionaries: "During the time of recreation," said he, "we are generally occupied in some manual labor; sometimes we go to cut wood, or engage in other similar work. The priests are the first to set the example; bishops even, when in their Seminaries, assist in the labors. Recently we had a visit from our bishop; he was very kind to me, and much pleased to see the reinforcement he had received. I was in admiration at his exalted virtues. Although in a very suffering condition, he was almost always in our midst; he was with us at table and partook of the humble fare which is served to us. His clothing was so poor, that it scarcely designated him as a priest. His only mark of distinction was his cross. He ordained me deacon, and I shall soon be raised to the sublime and awful dignity of the priesthood."

"On leaving us, the bishop went to Baltimore, in which city a council is to be held for the extinction of a schism which deeply affects the Church. In my various journeys I have become acquainted with the majority of our Missionaries. The narration of their adventures is affecting and thrilling. It sometimes happens that they lose their way in the forests, and pass many days and nights without meeting with a habitation and almost without food. In their Missions far distant from their place of residence, they have no bed but the bare ground, and no shelter but the vault of heaven. Some, having no servant, prepare their own food, attend to their horse, etc. The suffering resulting from this mode of life is the sweetest consolation of a Missionary." This appreciative view of Mr. Odin in regard to the sacerdotal life, was the sure sign of a true apostolic, and we may add, a religious vocation.
CHAPTER VI.

Mr. Odin, a Lazarist.—A priest.—His piety and interior life.—He congratulates himself on evangelizing the Savages.—Fervor of the Catholics at the Barrens.—Conversions of Protestants in America, about the year 1824.

The Congregation of the Mission founded by St. Vincent de Paul, for the instruction of the country people, was speedily extended to foreign countries. Some idea of its rapid progress may be gathered from the letters of St Vincent, in which we find all the broad views of the Saint, as well as the discerning qualities and wisdom of an administrator, nay more, the genius of an incomparable organizer. In the seventeenth century, the Lazarists had already establishments in Italy, Poland, Barbary and the East. The Congregation remained, to the period of the French Revolution, worthy of its holy Founder, faithful to the traditions of Rome, humble, zealous, retiring, fearing any display in doing good. Having been dissolved in France during those terrible years in which impiety gorged itself with murders and blasphemies, it still continued to subsist in the East, in China, and in Italy, where it had cast deep roots.

When an attempt was made to reorganize it in Paris, in 1802, under the vicar-general, Rev. Francis Brunet, out of the eight hundred and twenty-four members registered in 1789, only a few priests were to be found; and of its seventy-eight establishments, one only remained—the house of Valfleuri, an ancient pilgrimage of the Blessed Virgin, in the Diocese of Lyons.

Being acknowledged by an imperial decree in 1804, it was again dissolved by the arbitrary will of Napoleon. Rev. Mr. Hanon, vicar-general, successor of Rev. Mr. Brunet, had, by opposing the interference of the Emperor, merited, in 1815, to share the captivity of Cardinal Pacca at Fenestrelles.

In February, 1816, Louis XVIII recognized the legal existence of the Congregation. It numbered at that
period sixty members. One year later, it was estab-
lished at Rue de Sèvres, 95, in the ancient mansion of
Lorges. Unfortunately, it was divided for some years
between two authorities; although it remained faith-
ful to the spirit of St. Vincent, it lacked the requisite
power which unity of command imparts, to restore new
life to the Congregation.

This condition of affairs lasted until 1828. During
this period, the Missions of America had been founded
by the Lazarists of Rome. When Mr. Odin arrived
in this country, animated by a true and solid vocation,
he thought not of joining the Priests of St. Vincent
de Paul; but he saw clearly while at the Barrens, that his
life as a Missionary, would be fruitful only inasmuch
as it would be holy, and that he would more securely
attain holiness in a Community life.

To our readers this decision will not be surprising;
his letters from the Ecclesiastical Seminary have al-
ready shown the disposition of his mind, and have pre-
pared us for his entrance into a Congregation as the
climax of the lofty aspirations of his soul.

A letter addressed to Mr. Duplay, March 30, 1823,
gives the intelligence briefly, and quite naturally:
"I entered the Novitiate of the Congregation of the
Mission five months ago," he wrote; this was Novem-
ber 8, 1822. His religious training must have been ac-
complished in the midst of various and severe labors.
"It appears," he added, "that I am to remain in the
Seinary. I have daily three classes to teach, and I
shall soon be obliged to replace one of our priests
(doubtless Father de Neckar), who was forced to take
some repose. I shall also have to visit the sick, and
occasionally, I shall go among the Protestants. In
preparation for this, I am striving to accustom myself
to controversy. I am also most anxious to evangelize
the savages, but so many holy Missionaries have the
same desire that I hardly dare count upon such a
favor.” The former Seminarian of Lyons appears again in the following lines: the priesthood had been to him the summit of his aspirations, but he felt his weakness to ascend the mount and abide there: “Soon, he wrote,” I shall be a priest. I await the day with mingled sentiments of joy and fear. How consoling for a Missionary to officiate daily at the holy Altar!”

Three months later, he received the sacerdotal unction at St. Louis. This sweet consolation which he asked of God, was granted to him. He reveals his appreciation of it in a letter to his parents under date of May 22, 1823.

“What favors our Lord has bestowed upon me! At last, I am a priest! Every day, I see God descending on the altar, at my voice. I receive the Master of heaven and earth into my own hands. Entrusted with the treasures of mercy, I am permitted to reconcile sinners with God, to heal souls wounded by sin! Oh! what a dignity! what an honor! but also, how great holiness is required worthily to fulfil this sublime ministry! How pure should be those hands which sacrifice the spotless Lamb! How inflamed with love, the soul which is daily nourished by the Bread of Angels! I hope that while distributing to others the graces of the Lord, I shall receive some portion thereof, myself; and that in approaching so near the God of all sanctity, I shall think more seriously of leading a holy life. With what confidence I shall daily recommend to Him my dear parents. I beg Him very often during the tremendous sacrifice, to impart his graces and blessings to you; to console you in the midst of the trials of this life; and I trust He will liberally compensate you for all.”

Some months after, he wrote to Rev. Father Cholleton, at the Ecclesiastical Seminary of Lyons: “On May 4th, I had the happiness of being elevated to the holy, consoling, and sublime dignity of the priesthood.
Every day I offer to God the adorable Sacrifice of the altar. What a happiness for me, as the blessed moment of celebrating the holy Mass approaches! I have so many favors to ask! Although I am pierced with cold at the altar, I do not lose courage!” After these effusions, the pious priest continues: “The day following my ordination I began to exercise the ministry, and that in English. I am scarcely able to stammer a few words of this language, and yet, I am obliged to assist the dying, to hear confessions and to preach. I was at first much troubled and alarmed. However, I place all my confidence in God; He is so good, He will not mind the blunders I make.” This confidence in God is based upon the most tender piety towards our Saviour: “There is one thing most consoling in the exercise of the ministry; this is the visitation of the sick. We are called to great distances, and we always carry the Blessed Sacrament with us. I have travelled many days and nights in company with our Lord. Ah! that I had a heart all burning with love, to entertain myself with God!” (August 2, 1823.)

In order to experience these ardent desires, it would be necessary to be animated with the dispositions of our Missionary:—Self-abnegation, a pure intention of seeking only God and His glory in the midst of the difficulties of the Apostleship, and in physical suffering; in a word, to aspire to the happiness of living with Him in the most intimate union.

Father Odin portrays in a few lines, the ideal of a true Missionary, which he strove to realize in himself. “A true interior spirit is necessary, because we have not here, as in Europe, so many edifying examples; nor so many means calculated to nourish and maintain piety. It is useless to look for consolations: too often, alas! we labor without obtaining any considerable result. Nevertheless, we see Missionaries replenished with the apostolic spirit, effect wonders in the
most barren regions. Our merciful God indemnifies them for all the contradictions to which they are subjected.

Yet, the life is very painful, and the dangers, countless. We number only about fifty Missionaries to labor for the salvation of so many unfortunate creatures. We hoped to be able to open a Mission among the savages in the spring: but since my arrival, death has carried off two Missionaries, whose places must be filled, so it will be impossible to visit the poor infidels. One of these Missionaries died a martyr of charity. The city of New Orleans having fallen a prey to the horrors of an epidemic, this priest, with two others, was appointed to assist the dying. One of his companions was immediately attacked by the prevailing distemper, and unfitted for labor; the other priest being unacquainted with the English language, could afford very little assistance, consequently, the whole burden of the duty fell upon the third. The daily number of deaths amounted to forty or fifty, and this for the space of two months. God gave him strength and courage to labor unremittingly until the cessation of the scourge; but no sooner had the exercise of his ministry become less urgent, than he himself was stricken down, and at the age of twenty-nine, was called to receive the martyr's crown. God, in His adorable designs, will not permit their places to be left vacant. Conjure Him, then, to send laborers into His harvest. How sad, if we are obliged to defer the Mission among the savages. They manifest good dispositions, and they themselves asked our bishop to send priests. A Missionary having visited the tribes on two occasions, was cordially received; he baptized more than forty persons, and inspired them with an earnest desire for further instruction: but he was compelled to leave them in consequence of a violent fever from which he suffered all the time of his Mission. Protestants
sent out Missionaries, but God did not permit them to produce any fruit. The savages, to get rid of them, removed to a very great distance. They desire only the "Black-Gowns," as they call the priests.

Shortly after this, glad tidings were announced to Father Odin by Bishop Dubourg himself, who had made arrangements with the United States Government to re-establish the Missions among the Indians. Father Odin notifies his parents of the same.

"The bishop arrived at St. Louis in the early part of May, after an absence of seven months. During his journey he labored with much success, for the benefit of religion. He had long desired to give a Mission among the savages, but the expense of such an undertaking far exceeded his means. But divine Providence has arranged all matters most admirably. The government will defray two-thirds of the expense requisite for the erection of buildings. Then, when the Mission opens, it will assign a pension for the maintenance of the Missionaries and their co-laborers. Nine Jesuits are entrusted with the care of the Indians of Missouri, and we, priests of the Seminary, with those of Mississippi; however, no Mission will be given before the lapse of two years. Considering our limited number, we shall be satisfied, during this interval, to assemble some young Indians in a college to instruct them and endeavor with them to learn something of the language." (Letter of February 12, 1823.)

About the same time, he wrote:

"The Missionaries generally suffer great privation on their journey; they are obliged to spend the night under the trees, but this is of small account. The greatest, and above all, the most painful trial is that isolated state to which they are sometimes reduced. It happens at times, that a Missionary is alone during several months. Some are more than a hundred leagues distant from their confrères. Sometime ago,
in the Diocese of Kentucky, a poor, lone Missionary fell sick; he had not seen a priest for several years, and it was impossible for one to come to assist him in his last hour. He had himself taken to his church; there, after giving a short instruction to the people assembled, he communicated himself with his own hands, and then slept the sleep of the Just.”

By degrees, the number of secular and religious priests increased; Bishop Dubourg wrote to his brother in Bordeaux, August, 1825:

“The assistance of the Jesuits, which I have secured for the needs of Missouri, has much relieved my anxiety about those distant sections. These good Fathers are in possession of my farm at Florissant; to reach it, they made a journey on foot, of more than four hundred miles, about two hundred of which, through lands partly under water, which often reached to their cincture; but far from murmuring, they blessed God for so apostolic a beginning.... The superintendent of the Indian settlement received them with lively and tender interest, and proves himself a noble protector of their establishment.”

Eventually, Bishop Dubourg was enabled to establish his See at New Orleans; he was received in the beginning of 1824, amidst the joyful transports of the entire population; for the See of New Orleans, which was erected by a pontifical bull, April 23, 1793, had been filled only from 1794 to 1800. On leaving St. Louis, Bishop Dubourg appointed in his place, his co-adjutor, Mgr. Rosati, Lazarist, Superior of the Barrens. Two years later, in 1825, the new See of Mobile, a short distance from New Orleans, was created; Mgr. Portier was appointed bishop of the same. In 1817, Mgr. Portier left Lyons for the American Mission; thus, he was five years in advance of Mr. Odin. Louisiana being thus divided, afforded a more definite field for the apostolic laborers; the result of this di-
vision was to multiply Missionaries by multiplying responsibilities.

From the year 1815 to 1825, Bishop Dubourg had collected seventy-five co-laborers; but alas! death had made many conquests among them, and at the present date he could only count sixty. Notwithstanding these successive losses, Missionaries continued to increase from year to year; the Seminary of the Barrens had become a fruitful nursery. Mr. Odin was entrusted with the management of the establishment, from the consecration of Bishop Rosati, the former superior. Besides lessons in theology which he gave regularly to the Seminary, the charge of the college, with its temporal and spiritual needs devolved on him; at this time, he was but twenty-four years of age. The population of the Barrens was also attended by him. The congregation, at this epoch, presented a most edifying spectacle. Abbé Odin speaks of it frequently in his letters.

"The fervor of these good people," he writes, "recalls to my mind the spirit of piety in the primitive Church. Every Sunday they come five, six, and even ten leagues to assist at Mass. They approach the Sacraments very often, and live in such purity and innocence of morals, that it would be difficult to find in any other portion of America, a land so blessed by heaven; and all this is due to the zeal of a Trappist Missionary. He chanced to be travelling through the forest, and after walking for some time, perceived a habitation which he entered. It was the time of evening prayer, and finding the family kneeling, he understood immediately that he was with Catholics. He was informed that at least one hundred and fifty families were scattered through the forest; he sought them out, visited and instructed them, and finally assembled them in a little wooden church, which, at the present day, is the parish church. So great is their
respect for the priest, that as soon as they see him, they kneel to ask his blessing."

In another letter, he speaks of the courage of these zealous Christians in braving the elements to assist at the services on Sunday. "I have been much edified during this winter, by the great piety of the congregation of the Barrens. The cold here is intense; we have piercing winds from the forest, the rivers and the mountains of the North, and snow to such depth that it is almost impossible to make a way through it; and yet, every Sunday we see these fervent Christians coming from many leagues distant to enjoy the happiness of assisting at holy Mass. Their ardent piety charms me. This letter will not reach you for a long time, I know not how to send it. Confined in the midst of deep snow, we cannot communicate with the adjacent States."

In his letters to his family, Father Odin mentions several interesting incidents: May 22, 1823, he writes: "During Bishop Dubourg's journey, he had much to suffer in the midst of the deserts and forests. For three days he lived on hard-boiled eggs which the priest who accompanied him, had had the precaution to provide. They had no habitation for the night, or, if by chance, a shelter was afforded, it did not protect them from the inclemency of the season. Sometimes they were fortunate enough to have a wild beast's skin to throw over them; they would use one of their cloaks for a coverlet, and the other to screen them from the wind. In spite of all this, they were gay and cheerful. They often preached in the different places through which they passed. The priest who accompanied His Lordship converted four Protestants, and discomfited a minister, forcing him to acknowledge, that if it were not for his wife and children he would readily embrace Catholicity. We never weary listening to the account of the progress of our holy Religion among the
Protestants. Wherever the Catholic priest penetrates, conversions immediately follow. The Bishop of Cincinnati having taken possession of his See, attended by one priest only, found the number of Catholics so small, that sufficient occupation could not be furnished for both. But, they gave Missions, and at the present day, large parishes are formed. Rev. Father Kill, a priest under this Bishop, is an English general who figured prominently in the battles fought in these latter times. He was at first, a Protestant; but having had the happiness of finding the truth, he promptly embraced it, converted all his family, became a priest, and consecrated himself to the American Missions. His remarkable talents and the important rôle which he played in the world, win universal respect. He has become the terror of Protestant ministers. In one day he baptized seventy-two Methodists, the most obstinate sect in this country. Every day he brings about new conversions; the same success and similar fruits are evident in other Protestant States. One thing only is wanting—and that is, laborers. Alas! so many priests in France, comparatively useless, while souls perish in this country for want of help. Even Protestants have asked for Catholic preachers. Yesterday a priest of our Mission on his way to the Seminary met a Lutheran, who invited him to give a Mission in a village in which were more than a hundred Protestant families; telling him they had built a church for the first preacher they should find. No Catholic church is erected without subscriptions from Protestants! It seems that the time of mercy has come for these poor people. There were very few Catholics in the capital of the United States a short time ago; but at the present date, two-thirds of the inhabitants are of our faith. We had the consolation, not long since, of conferring baptism on a young man about twenty-two years of age. The first two children
I baptized were four years old. An American consul, disgusted with the world, will, in a few days, retire into our Seminary here to spend in retreat the rest of his life. Religious communities are daily increasing in numbers.

We shall conclude by a letter addressed to Rev. Father Cholleton (1824); it will give a general idea of the labors of our Catholic Missionaries, and of the vast needs of these people abandoned to their ignorance."

What shall I say of so many Americans, both infidels and heretics, whom we find in our path? Their situation is far more deplorable than that of the Catholics; we have had almost more communication with them than with Catholics. Father Timon laid an injunction upon us, to announce ourselves as Catholic priests; this title alone excited their curiosity, and everywhere we were favorably received. We had repeated invitations to preach; we were questioned respecting our doctrine, etc. My companion suffered no opportunity to escape, wherein he could make known the mysteries absolutely necessary for salvation. While I recited my office, he was surrounded by a troop of children. Grown persons of their own accord, drew near, and frequently, explanation of various points of Catholic doctrine, was prolonged far into the night; the people listened with evident pleasure, and our holy Religion appeared most reasonable to all. They often besought us to induce the Bishop to send them Missionaries.

"Very few of these heretics had ever seen a Catholic; all the knowledge which these good people had of our Religion, was the calumnies they had heard from the mouth of their ministers. The sight of the Crucifix was a spectacle quite new and most interesting to them; nothing afforded them greater pleasure than the present of a picture of the Blessed Virgin, or of the Crucifix. They desired to see the sacred ornaments, and to satisfy them, we were obliged to make an inventory of all that
serves to the divine worship. This was a subject of joy for us, because it afforded an opportunity of instructing them.

"We sometimes meet with curious adventures. Father Timon asked a Presbyterian lady, if she was acquainted with any Catholics in her neighborhood. "No, sir," she replied: "I do not like the Catholics," she immediately added. "I am very sorry for this," said Father Timon, "but can you assign any reason for your dislike?" . . . "They are Idolaters," she answered. "It is unfortunate," said Father Timon, "to have given you this impression, for in the world, there are nearly one hundred and thirty millions of Catholics, and among them a prodigious number of most enlightened and learned men; do you believe they would be so foolish as to adore the work of their own hands?" "It would seem reasonable," said the lady, "that they would not."

"He then showed her the Crucifix and explained the object of our images, etc. This lady quite astonished, asked with earnestness: "Is this the manner in which Jesus Christ suffered? Oh! how painful it must have been!" Then calling her children, she said: "Come and see how much our good God has suffered for us." From this moment she became reconciled to the title of Catholic.

"Another lady after gazing intently on the Crucifix while we explained the meaning, cried out: "Oh! if M. . . ., who is so wicked could see this! I am sure he could not look upon this image, and continue to live as he does."—These instances may give you some idea of the ignorance of these unfortunate people.

"However, these Americans are intelligent, and we must attribute their ignorance in point of religion to the want of instruction. They have ministers among them, it is true, but these are no better informed than the masses they pretend to enlighten, as a Presbyterian remarked."
"I am much astonished, said to me an American, a prominent Catholic who had not seen a priest for several years; I am much astonished to see that ministers of the only true Religion do not seek to make proselytes, while men who know only how to drive a plough, set themselves up for preachers, penetrate everywhere and gain partisans among men, who, feeling it is a good thing to have some Religion, and knowing nothing better than that which is preached to them, embrace the doctrine proposed."

"A heretic told us that a Methodist became a preacher even before he learned to read."

We see how vast was the field opened to the zeal of the Missionaries. Nothing was better calculated to excite the ardor of the young Levites of the Ecclesiastical Seminary of Lyons, than letters like these just quoted. But this entailed exile, and no one better understood than Mr. Odin, how much that costs the heart.

CHAPTER VII.
The heart of a Son conflicting with duty. Abbe Odin consoles his Mother and relatives. Letter to Rev. Father Cholleton giving details of a Mission among the Savages of Arkansas.

A holy Priest in America.

The will of God had been clearly manifested; it was a duty to follow it, and duty does not yield. In the case of Abbé Odin it was formulated in these words of the Gospel:

"Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall possess life everlasting (St. Matth., xix, 29.)"

He obeyed, for he wished not to hear these other words: "He who loves father or mother more than me, is not worthy of me!"

This law has in all ages appeared rigorous to unre-
fleeting minds, to selfish hearts; and yet, is it not this
great law that prompts those sacrifices which tend to
promote the welfare of families and of nations? It is
put in execution when our country calls for the blood
of her children; and we commend the poet who so ad-
mirably expressed it in song:

"Mother, cherish for thy son,
Purest, noblest aspiration;
Never deem thy duty done
Till, from trivial fascination,
He shall faithful guard his heart—
Then, hast thou done a Mother's part."

Humanity has also need of soldiers of peace, of Apos-
tles, to point out the way to God and to eternal life;
could we withhold our admiration of these men who
sacrifice all they hold dearest on earth? And should
we plead in favor of the tenderest affections of the
heart, it would be easy to prove that Christianity knows
how to preserve, and strengthen the chords of legiti-
mate affection, and make them vibrate all the more
forcibly, by sheltering them under the law of duty, and
the accomplishment of the will of God. The recital we
have given of the life of Abbé Odin, shows us already
how beautifully the divine vocation and filial affection
harmonized in his soul. Far from withering the heart,
this generous obedience purifies it, and we recognize
nothing more noble in this world than a heart broken
by sacrifice, and tears shed in the accomplishment of
the duty it imposes.

We have a proof of this in Father Odin when, in the
decline of life, his head, whitened by age, bending
under the burden of Missions, and the responsibility
of the Archdiocese of New Orleans, he recounts the
sorrows of his own departure, to seminarians whom he
invited to follow him. It was a scene never to be for-
gotten, and a forcible argument in favor of a life of
devotedness and suffering.
We have already quoted several passages of his letters, in which he endeavors to make those whom he loves, understand the will of God, to enable them to unite with him in making the sacrifice demanded.

We now give an extract from a letter written one year after his arrival in America. In the midst of thoughts relative to his ordination, in the ardor of his zeal to evangelize heretics and savages, he thinks of his parents, compassionates the grief they experience on account of the separation.

"The fear and apprehension that I have given you pain by my departure, cause me much anxiety and sadness. Frequently the thought of you moves me to tears. The Lord is not offended by this, he never condemns the lawful regrets of nature. The sufferings to be endured in a foreign land are nothing to me. All that causes me any affliction is the reflection that my departure has grieved you; but the will of God called me to follow this new career, could I resist it? How many circumstances convince me beyond all doubt, that God has really chosen me for this life! Oh! my beloved father and mother, could I only be sure that you are satisfied!" He is more explicit in a letter to his sister; he writes to her confidingly in 1823:

"Oh! how deep was my distress, considering all the grief I have caused you! I have shed many tears in thinking of that good mother whom I love so much; that father so dear to me, these brothers and sisters whom I cherish so tenderly: can it be possible that I have disturbed the peace of their days! Oh! how crushing is this thought! I feel all the weight of your grief! Alas! but one thing consoles me, which is, that the God of goodness who demanded of me all the sacrifices I have made, is rich in mercy. Doubtless, he will not fail to indemnify you for all the sorrows I have caused you, through love for Him who so loved us as to give Himself entirely for the salvation of our souls; alas!
could we complain when he requires of us some slight return? How often I conjure Him in my prayers to bring back joy into your hearts! I expect all this from His divine mercy. Rest assured, my dear sister, that He afflicts us at present only to fill us hereafter with His sweetest consolation. I shall enclose a few words of comfort for my mother which you will impart to her.

"My dear mother, the attachment, the love, which I have always entertained for you, and which I have always endeavored to show you, as far as in my power, is a proof that I decided to leave you only to follow the call of Heaven. Had I consulted my heart alone, ah! never should I have had the courage to take that step; but God required it, and he gave me the strength to obey. When I reflect on the various circumstances of my departure, I see in all the hand of divine Providence. Do not doubt for a moment, my beloved mother, that it was God who demanded one of your children. You would not refuse his request, I am sure. If I consider only with the eyes of flesh and blood the afflictions which have weighed upon you for so many years, my heart is plunged in sadness, and my tears flow abundantly; but when I look upon them with the eyes of faith, oh! then, I cease to weep and sigh, for I know that all the sorrows of this miserable life will be changed into unalterable joy.

"O my dear mother, if you could but know the spiritual needs of so many souls perishing in these unfortunate lands, you would bless the Lord for having deigned to select one of your children to convey to them a little succor. How many heretics, how many bad Catholics, how many poor savages, fall at every moment into the abyss without perceiving it! How afflicting, and how worthy of pity is the unhappy fate of so many souls redeemed by the blood of Jesus Christ! Alas! they are our brethren, and they are lost not for a time, but for all eternity, and there is no one to aid them. Had I
remained in France, doubtless, I should have been almost useless; we should probably have seen each other rarely and for a short time: here, notwithstanding my misery and my inability, I am confident that I shall be of some assistance; and then, I have the sweet assurance that all the sacrifices that we shall have made in this land of exile, will procure for us the happiness of seeing each other during all eternity. Assure me, my tender mother, that you are comforted, and then I shall begin to appreciate, as I ought, the happiness of being called to the Missionary life.” We felt the importance of dwelling at length on this two-fold law of the Gospel; otherwise, we could not sufficiently appreciate the inner nature of our Missionary in whom the most tender affection was united with a most resolute character. Let us now follow him in his apostolic career.

A letter to Rev. Father Cholleton (1824), recounts his mission among the savages.

“We have been able to visit only the Kappars or Arkansas, who live on the banks of the river of the same name, near a French village. I cannot tell you how affecting was the friendship they manifested for us. One of the chiefs, a venerable old man, named Sarrasin, being informed of our arrival in the village, came at once, to visit us, accompanied by all his family. “Ah! said he in pressing my hand, now I shall die content, since I have seen my Father, the “Black-Gown of France.” We had the pleasure of supping with him; he related to us, by means of an interpreter, the history of their religion and of their nation. The next day, which was Sunday, the savages in great numbers, assisted at the holy sacrifice of the Mass. On approaching me, this great chief of the nation said: “My Father, the French Black-Gown, my heart is quite content, since I behold you.” I then promised to celebrate the holy Mysteries in their village.
"On Monday, at the appointed hour, the good chief Sarrasin sent his son to assist us in crossing the river; he himself came in full dress to receive us a little distance from his wigwam, and requested us to be seated on his mat. Couriers were immediately despatched to announce our arrival to the other great chiefs, and to those of the tribe not too far distant. Sarrasin had already been careful to make preparations for the celebration of the Holy Sacrifice. We erected a little rustic altar which seemed to give pleasure; the chiefs arranged themselves in order, and we gave a brief explanation of this great mystery; above all, I promised to recommend them to the Great Spirit. Oh! what alternate sweet and afflicting emotions passed over my soul during the celebration of the Holy Sacrifice! I could not behold unmoved, all these good savages gathered around me, assisting with the greatest attention at the divine mysteries; the adorable Victim there offered, was immolated on Calvary for their salvation; but when I reflected that in all probability these souls would never have the happiness of knowing the true Religion, this thought deeply wrung my heart. As soon as the acolyte knelt, all the Indians did the same, doubtless, for the first time in their life. Their bare knees found the hard earth rather uncomfortable; they would sometimes rest on one knee, sometimes on the other, and then seat themselves. After Mass, I distributed among them some pictures which they gratefully accepted.

"They introduced us into their wigwams, even into the sacred abode of the dead, which very few are allowed to enter. They showed us even the scalps they had taken from their enemies.

"Their religion is a code of very ancient traditions. Three or four of the most respectable old men are entrusted with this deposit. They believe there was a period in which the whole earth was under water. A
god clothed in white, and carrying a little bag of tobacco on his shoulder, drew them from the abyss, and placed himself at their head to search for the land. They were shrouded in darkness. A beaver brought them a little earth, to show them that they would soon find a place of rest; sometime after, they perceived a white eagle with a green branch in its beak. The white god then left them, after giving them various counsels. The country which they discovered was at the north and extremely cold: They say, they were constantly advancing from the south, having to contend with many adverse nations before being able to settle on the banks of the Arkansas. Besides the Master of life, that is, the Great Spirit, whom they adore as the First and Greatest of the gods, they worship many inferior divinities; so great is their veneration for the white eagle, that, if on the point of setting out for war, or for the chase, they perceive it flying around them, all their plans are changed, they stop at once. They appear also to have an idea of a period in which men began to speak in divers tongues. As soon as the maize and melons ripen, they offer the first fruits to the Master of life. Even children would die of hunger, rather than touch the new fruits before this offering is made. The ceremony is performed in so singular a manner, that it induces the opinion that they hold communication with devils. The maize and melons, etc., are divided into small pieces on a mat in presence of the old men of the tribe, who are able to attend the ceremony. A dog is then brought and cut into small slices; the skin is not taken off, nor the bones removed: everything is mixed together. The ancients perform certain evolutions, and begin to dance: presently some young girls, urged on by a spirit of folly, or rather by a diabolical spirit, rush into the apartment and seize the offering which disappears in a moment. After this,
the old men plunge the girls into the river where they regain their former tranquillity. They admit another life: according to their doctrine, the flesh dies, but the spirit does not perish: the soul of a good savage is transferred to a land in which stags and bears abound, fat, and easily entrapped; the soul of the bad savage is banished to a land in which the game is of inferior quality, and difficult of capture. They fancy that the soul always follows the sun; for this reason, they bury their dead with the head turned towards this luminary. For the space of a year, they carry food to the deceased, and for four nights after their death, a fire is kindled at their head.

"It would take too long to relate all that we learned from these poor Indians; they are very anxious to have a "Black-Gown" to teach them prayer, agriculture, and civilization; they requested me to tell this to the father of the Black-Gowns; they promise to take care of him, and not let him die of hunger in his cabin. The good Chief Sarrasin, who understands and speaks a little French came to tell me his troubles: "Although you are very young, you are my father, said he: my brother Frenchman, added he, can come here, and we, Arkansas, will give him land. Frenchman has been good to Arkansas; he raised him, nourished him, and never injured him: Frenchman and Arkansas have always dealt fairly with each other. Brother Spaniard came; Arkansas received him; Spaniard was very good to Arkansas; helped him, and they have always dealt fairly with each other. American came; Arkansas received him and gave him all he asked for; but American keeps pushing and driving on Arkansas." In truth, these Indians have been forced to enter into a treaty with the United States which deprives them of all their possessions. At first, it was agreed that they should remain on the banks of the Arkansas, fifteen miles in length, sixty in width; but this ar-
Arrangement was not sanctioned by Congress. The Governor of Arkansas territory, on whom we called, told us that the President did not wish to adopt this measure, and that he would make them abandon their possessions and send them to the banks of the Red river, among the Cadoux. We have not yet heard the final decision. The savages will not readily submit to this measure; they have frequently declared that it would be better for the Whites, to whom they had always been friendly, to cut their throats, than to send them among national enemies where certain death awaited them. They were grieved at our departure; they love the French very much; they are gentle and patient; polygamy is not practised among them; doubtless, they would be easily converted.

"We had planned to visit a great number of Catholics on the banks of the Red river, on the coast of the Wichita, at the Bayou St. Peter, and in other stations, en route to the Attacapas; intending then to visit the Cherokees; thence to direct our steps to the Osage tribes, and finally, return by the Missouri and visit St. Louis; but the bad condition of our horses, the want of money; and a raging fever which attacked me, thwarted all our projects. I was so ill, that my companion, who was somewhat of a physician, feared I would die without the assistance of a priest. It would take twelve days to reach the station of the nearest Missionary. However, divine Providence came to my aid, and after a few days I was in a condition to resume my homeward journey; but the fever accompanied me.

"Oh! dear sir, how admirable was the protection of God over us! The dangers to which we were exposed in these long journeys were very great; sometimes in difficult routes, our horses sank under us, throwing us on the ground, or into the water, but nothing serious resulted. Again, in frightful deserts which we were
obliged to cross, we lost our way in the midst of reed-grass, dense woods or marshes, and yet, we always came out at a favorable point. When overtaken by the night, far removed from any habitation, the horror of darkness inspired no dread. Ah! I tremble when I consider on the one hand, these sensible marks of God’s protection, and on my part, so little zeal and ardor to make him known."

The thought of his responsibilities kept the soul of the pious Missionary on the alert to profit by all that was calculated to edify him in others. In proof of this, we transcribe the following letter: "Our good God, he writes, has taken from us a very holy priest, a fervent Missionary, Father Nérinkx, from Flanders; he was the second Missionary who came to Kentucky nearly twenty-two years ago. The labors he had to sustain for the propagation of the faith, are incredible. He built at least twelve churches, founded five monasteries, and at the time of his death, he was engaged with the foundation of an establishment for men. The fruits of his zeal will subsist for a long time: he was rigidly faithful to duty, so exact in all his exercises of piety, that nothing could induce him to omit them. He has crossed the ocean five times; visited almost all religious institutions; and notwithstanding all these voyages, he was ever closely united with his God. How many nights he spent in the forests! He generally provided himself with a little bread, and with feed for his horse; he would travel thirty leagues without resting. Then, if he saw a house, he would ask for a lodging: if he was in the heart of the forest, it made no difference to him: Catholics, Protestants, Freemasons, all esteemed and loved him. In the middle of July he came to visit our Religious. Oh! how happy I was to be with him! He taught me all kinds of pious practices for the good of souls; he imparted to me the experience he had acquired for facilitating the conversion
of heretics, and, above all, he spoke very often of the Blessed Virgin. He left us to go to St. Louis in search of some young Indians, who to the number of twelve, are to be placed with the Religious at the Barrens. These good Religious will study the language of these savages, and, as soon as the Missionaries open the way, they will found establishments among them. On the return of this good Father from St. Louis, he tarried among the Catholics who had been much neglected owing to a dearth of priests. He opened a subscription to found a church at this post, and promised to induce Bishop Rosati to send them a priest, from time to time. This was his last good work; he was taken sick in this locality, and was conveyed to St. Genevieve to have the consolation of dying with a priest. His holy life was crowned by a precious death. We have the happiness of possessing his body at the Barrens. He was interred in our cemetery; we regret him deeply. Bishop Flaget will be much grieved at this loss.”

We perceive in this letter the deep piety of Father Odin: It expands in depicting this holy Missionary! Their souls were united by the same desires, and burned with the same divine love. This letter gives some curious details of the Religious founded by Father Nérinkx...

“These Religious are called: “Lovers of Mary at the foot of the Cross.” “Their rules are austere, but they are fervently observed. I go every day to say Mass in their chapel. I sometimes hear their confessions; they observe almost continual silence. In summer, they always go bare-footed; in winter they can wear shoes, and approach the fire. Their bed is a single straw mattress; they manufacture the material for their habits; this is very thick for winter, a little lighter for summer, but still, it is very heavy in a climate so excessively hot at that season. They observe few fasts besides those prescribed by the Church;
their table, however, is very frugal. It will, perhaps, be well to inform the young girls you think of sending here, that the ordinary fare consists of bacon; in time, they will become accustomed to this regimen. The Superioress is a very holy woman; she has been in ill health for five years. During the absence of the Bishop, we often thought her at the point of death. I have had the privilege of seeing and assisting her in these moments so awful to the worldling. Oh! what a touching spectacle! A smile was on her lips; she lovingly kissed the cross of her Saviour, and her soul was in profound peace. They asked her if she needed anything: "Only prayers, she answered, and a happy death; this is all I desire."

Few understand the value of this secret immolation, this intimate union with God, in laboring for the conversion of sinners: Father Odin was of this number; for he, better than many others, knew how to appreciate it, and he beheld in the lives thus sacrificed, an abundant source of graces and of conversions for his dear Missions. Hence, he solicits the concurrence of Father Cholleton in finding souls animated with the spirit of sacrifice in the exercise of the Apostolate; and he terminates his letter by these practical reflections: "The greatest difficulty for these French girls, will be to accustom themselves to the heat, the cold, and the food; but these difficulties are not insurmountable. Be kind enough, to take an interest in this good work; as soon as you find some young girls who have a true vocation, send them on. It is advisable for them to make a little provision of books of piety and instruction, and let them induce some friends to procure them ornaments for a chapel."
Rev. Father Odin continued to follow the regular life of St. Mary's Seminary. His classes, his duties as a member of the Congregation of St. Vincent de Paul, and occasional Missions among the Indians, filled up his time. He, himself, will describe his manner of life, in a letter to his sister, dated July 24, 1825. "Since my arrival in America, the Seminary has been my chief place of residence. I am here in charge of the Seminary and College, of the parish and the Monastery. (The Religious who had recently been established at the Barrens.) Occasionally, I undertake little journeys during the vacation. I will soon give a Mission at New Madrid; two Seminarians will accompany me; it is at least twenty-five years since a priest visited this place. Every day, at four o'clock in the morning, I have the happiness of offering the holy and tremendous Sacrifice of the Mass. We then make an hour of meditation; the other exercises are much the same as in the Seminaries of France.

"We must be ready at any moment to set out on horseback to assist the sick. As soon as we are called, we leave every thing, and hasten to their succor; but, despite all possible diligence, we sometimes have the sorrow to find them dying, or dead!" Then, repeating the sentiments of piety expressed in a letter aforementioned, on the happiness of carrying the Holy Eucharist with him in his journeys, he adds: Oh! if I could only realize how precious this time is, and if I could entertain myself with our Lord as I desire, what resources should I not find in him! . . . What graces he would bestow on me! Sometimes I have spent whole nights with the Holy Sacrament on my breast! Not a week passes that I do not visit the sick, and often, daily. Thursdays are consecrated to
the Missions which I give among Protestants; one of our Seminarians, full of talent, zeal and virtue, always accompanies me; as a general thing, he preaches. We celebrate Mass on these occasions sometimes in one place, sometimes in another: our farthest post is twenty miles distant.

Some good Catholic gives us the use of his house. We have another station at the distance of fourteen miles. In this locality, a man and his wife who are not yet baptized, allow us the use of a room in their house: I hope ere long these good people will enter the fold of the holy Church; they promised to let their children be baptized. Fifteen persons have there received baptism, and as many others are preparing for this grace.

"Saturdays and Sundays are entirely consecrated to hearing the confessions of the Catholics at the Barrens. They come, generally, once a month. In order to visit these different stations, we are obliged to travel on horseback; sometimes I ride fifty miles without much fatigue. It is difficult to make our way through the forests. Occasionally we lose it, and then the best thing to do, is to allow the horse perfect liberty. During the night we are guided, like the savages, by the stars which shine with great lustre in our America. The case, however, is not so very agreeable in seasons of storm and rain, or during very dark nights. We have then to go on foot, groping our way among the trees. God watches over us with such paternal care and goodness, that no accident has yet occurred; frequently, my horse has fallen; the branches of trees could many times have endangered my life; serpents which abound almost everywhere, are often between the legs of my horse; bears have fled before me, and amidst all these perils, nothing serious has ever befallen me. Oh! how strongly should these marks of the divine protection, attach me to the Lord, and encourage me to extend his kingdom!
“For nearly a year, I have been engaged with Bishop Rosati, in the direction of the Seminary. How happy I am to live with so good and holy a Bishop! He is always at the head of the Community. His food is the same as ours; we have but the one table. The Seminary has no revenue, consequently, poverty reigns supreme. However, so far, Providence has supplied all that was necessary; God will not abandon us. Since my arrival in America, I have received but ten crowns in the exercise of the ministry; we do everything without compensation. The Seminary furnishes us with food, clothing, lodging, etc.

“The portion of Louisiana in which I am stationed, gives promise of abundant fruits in the future. Most of the inhabitants are Americans; they naturally, love religion, and as soon as they are brought to the knowledge of it, being people of reflecting minds, they embrace it. Last Sunday we baptized a young man twenty years of age, son of a Methodist minister. At times we have the happiness of conferring this Sacrament on adults of every age. Whenever we give a Mission, a large number of heretics, and even ministers attend our instructions. We are obliged to engage in lengthy conferences with them, in which it is easy to convince, or rather confound them; but it is difficult to gain them. The good savages are all around us, but we know not when we shall be able to preach the faith to them. They sometimes encamp near the Seminary, and bring us their best game. In return, we give them bread and some objects of devotion. I love these poor savages very much, they are so good, so grateful, when treated kindly. We must pray earnestly for their conversion.” In the same letter there is mention of a miracle wrought in New York through the prayers of Prince Hohenlohe; this miracle made a great stir in the journals of the United States at this time. Father Odin refers to it frequently. It is impossible to esti-
mate the happy results which Catholicity obtained on this occasion, in a land wherein it was held in contempt. The supernatural element springs from its bosom, and all these Protestants whose Christianity is lifeless and unsupported by tradition, see and acknowledge a miraculous fact similar to what they read in the Acts of the Apostles. (1.)

Father Odin speaks also of another curious fact of which he was witness: "Lately," he wrote, "I was called to assist a sick person very strangely affected. The patient was a young man given to drink; every day he gorged himself with a strong, intoxicating liquor made in this country; his excesses were well known, and his disorderly conduct inspired our pious Catholics with horror.

"Travelling one day with a friend, he suddenly found himself surrounded by demons who appeared to him under various forms. At first he was much amused; but as they tried to overthrow his horse, to pierce him with darts, and to torture him cruelly, he was seized

(1.) Lacordaire, in a letter to Foisset, dated, Issy, June 28, 1824, relates the history of this cure, an account of which was given to the Seminarians by an American physician, Dr. Viller:

"Mrs. Martin, at the hour designated by Prince Hohenlohe, heard Mass in her chamber, extended on her bed, with scarcely a breath of life in her body; several persons were present; the Holy Sacrifice was offered by Father Dubuisson, a French priest. At the moment of Communion, the dying woman received the Sacred Host which she had scarcely strength to swallow. Suddenly these words were heard, pronounced in a low voice, behind her bed curtains: "O my God, who am I, that thou shouldst grant me such a favor?" The sick lady arose instantly, dressed, and presented herself to all who wished to see her. The rumor of this miraculous cure reached Washington with wonderful rapidity, and immediately thirty Protestants were converted. The time is not far remote in which these facts would have made no impression on my mind; who knows, but I would have doubted them?" And in another letter: "I had forgotten to say, that among the letters addressed to Dr. Viller, was one from the President of the United States."
with terror, and began to pray. He then resolved to repair to the Seminary with the intention of making a good confession; but his strength failed him and he fell at the door of a good Catholic who took him in. He called immediately for holy water, and grasped eagerly the crucifix and chaplet. Being summoned, I hastened to him and found the young man trembling violently; he composed himself, however, and told me all that had happened, and made his confession with sentiments of true repentance. Confidence was awakened in his soul, he became calm and tranquil, and expressed a desire to spend a few days in the Seminary for the profit of his soul. The Seminarians aided him by their advice and spiritual readings. He at first enjoyed deep peace; but in the evening, no sooner had he retired, than he beheld anew these wicked spirits. He arose, and rushed from side to side: I was called for, and succeeded in quieting him. The next day he left the house and ran about in the woods, pursued, as he said, by the same spirits. But, on returning to us, he became peaceful, fully resolved to correct his faults, and, above all, his love for strong drink. I do not know what to think of this case. Is it madness, or a nervous disease? One thing certain, I never heard him utter an improper word. He acknowledged to me that he could not banish these evil spirits but by the invocation of the holy names of Jesus, Mary and Joseph."

Despite the good priest's excessive prudence in refraining from pronouncing this a case of diabolical obsession, he evidently admits it. This testimony, given by our missionary, who is so reserved, corroborates many similar facts mentioned in the *Annals of the Propagation of the Faith*, by the first Apostles of Catholicity in the United States.

*(To be continued,)*
Province of Mexico.

LETTER FROM FATHER BRUNO ALVAREZ, SUPERIOR OF THE SEMINARY OF MONTEREY (MEXICO), TO VERY REV. A. FIAT, SUPERIOR GENERAL.

Condition of the Establishment and Its Works.

MONTEREY, December 10, 1894.

Most Honored Father,

Your blessing, if you please!

For the needs of the Seminary and the works dependent on the same, we have but five priests and three brothers. This a very small force, considering the various duties assigned us.

Everything in connection with the Ecclesiastical Seminary, even the division of the course, is modelled on our Directory for the Great Seminary. The case is similar in regard to the preparatory Seminary, with the exception of certain modifications necessitated by the union of a college with the same. But it appears to me that the essentials, such as exercises of piety, division of the classes, etc., have been preserved.

In addition to the Seminary, we have a school for boys from the age of six to twelve years. The program of instruction assigned, is that of the State elementary schools; otherwise the government would not allow us to receive pupils. The program is objectionable, only because it does not comprise the study of Religion. However, it is needless to state, that in the six classes of our school, the science of Religion, Catechism, Sa-
cred History, and the ordinary proofs of our holy Faith, hold the first rank in the course.

The number of young men in the Ecclesiastical Seminary is but sixteen; ten of whom are studying dogma, moral philosophy and the Liturgy, for they are all in their third or fourth year of theology; the other six, study dogma, hermeneutic and ecclesiastical history. We are also about to establish a course of sacred Oratory. From the beginning of the year 1895 up to Easter, theological discussions were held; moreover, the students in moral philosophy will preach twice in presence of the other theologians; the other students will preach once. The Archbishop wishes the deacons to preach three times in public to the faithful, before being promoted to the priesthood.

The pupils of the preparatory Seminary, not very numerous, are divided into six classes. They study Latin, Greek, French, and English, very necessary here; also Religion, philosophy, physics, chemistry, mathematics, geography, cosmography, literature, rhetoric, universal and national history. They will have literary exercises, as the elder students have in theology.

In this country, we perceive excellent dispositions among the young people. Their taste inclines them perhaps more to literature and physical sciences than to other branches; however, many among them are well qualified for the pursuit of the abstract sciences.

Our school numbers seventy members. Every Saturday, after the recitation of the chaplet, one of our confrères gives religious instruction to the students of the Seminary and the pupils of the school. Once a week the theologians have repetition of meditation and a spiritual conference. Among the Seminarians and pupils, there is an Association of Children of Mary, and even a sort of Conference of charity of St. Vincent de Paul with special rules. The members of this latter society, contribute a portion of the money allowed
them by their parents for lawful amusements; by this means, they pay the board of a pupil, provide class-
books, clothing, etc., for those in need, and enable others to attend the classes; for, the Seminary being situated some distance from the city, many pupils can come only in public coaches, which is a great expense to them. The monthly collection amounts to nearly sixty francs, one-half of which goes to the Seminary, and the other is given to pious persons for charitable purposes. This good work far from being a burden to these youths, is a source of great pleasure. It is only necessary to propose a good work, and if they have anything to dispose of, they immediately give it. If we had a larger number of pupils, we might undertake other useful works, and develop those already existing.

Be so kind, Most Honored Father, as to obtain some spiritual favors for this Association. (1.)

A public chapel frequented by a large number of the faithful, adjoins our Seminary.

The Feast of the Miraculous Medal was celebrated by a solemn preparatory Triduum, with high Mass, Vespers and sermon. On November 27th, there were many Communions. The high Mass was celebrated by the Rev. Administrator of the diocese, in absence of the Archbishop. At Mass, a panegyric on the Apparition was delivered. At Vespers, so great was the crowd that the chapel, had it been three times as large, would have been insufficient to accommodate such num-

(1.) Associations or Congregations of the Blessed Virgin, composed of youths, and established in the houses of the Missionaries, are entitled to the same spiritual favors as the Associations of Children of Mary, established in the houses of the Daughters of Charity. (Brief of Pius IX, June 20, 1847; Indult of July 19, 1850. Cf. Acta Apostolica in gratiam Congr. Missionis, pp. 195 and 261.) The Conferences of St. Vincent de Paul, established in Colleges and Seminaries, have only to be affiliated to the general Society, the centre of which is at Paris, rue de Furstenberg, 6; these Conferences then participate in all the spiritual favors granted to this Association.—Note of the Annals.
bers. Among those present were three hundred Children of Mary, belonging to the most distinguished families. They were attired in white silk with blue sashes. We remarked also the Ladies of Charity of St. Vincent de Paul, who were specially designated; all carried lighted candles and assisted at the procession which succeeded the chaplet, the panegyric, and the Benediction of the Blessed Sacrament. At the close of the procession, the Te Deum was sung, during which the young girls and other persons presented their candles to the Immaculate Virgin; we counted from six hundred to six hundred and fifty. Others of the faithful deposited money or other offerings. All who had united in the celebration of the Feast returned joyful to their homes, declaring they had never assisted at a festival so beautiful and so well conducted. The image of the Immaculate Mary was in the middle of the altar, under a canopy of blue silk embroidered in silver, the work of pious persons, and the offering of the faithful. The silk scarf was fifteen metres square. The holy image attracted all hearts. Some Children of Mary asked if the Blessed Virgin in heaven was like this. Devotion to Mary is greatly extended; many persons have asked for the miraculous medal, and to satisfy the pious desires of the faithful, we have been obliged to order a large number struck in silver; the demand for these is still very great.

We also celebrate other feasts in our chapel, although with less solemnity, but the attendance is always large. Oh! that we were more numerous! How much more we might do for souls! Our confrères sometimes preach in the city on account of the small number of secular priests. During Lent, spiritual exercises are given in different churches under the form of Missions. In summer, secular priests come to make their retreat; this is also the season for the Children of Mary to make theirs.
These, Rev. and Most Honored Father, are the various works in which we are engaged. Be pleased, to impart your blessing to us, that we may worthily discharge them, and believe me always in the love of our Lord and of Mary Immaculate.

Your most humble and obedient Son,

BRUNO ALVAREZ,
I. S. C. M.
To hasten the completion of the same and to save expense, the Governor of the country, Catholic Bahata, adopted the following resolution: "Every stranger travelling through the city, is required to take a stone to the builder." All—men, women and children—faithfully paid their tribute.

In my turn, I bring you my stone. It is not large, but it comes from afar.

True, I might relate many interesting and edifying facts, but how could I find time to write during my journeys? Then, again, one duty would present itself before the completion of its predecessor. I have been absent one hundred and seventy-two days, and seventy of these have been spent in travel. It is life on the steamer, even should the steamer be but a sorry mule!...

How much our love for the Congregation increases as we enter more minutely into its works! How happy to be a Child of St. Vincent, when we realize the good which God is pleased to operate by means of our two families!

Rev. and dear Confrère,

The grace of our Lord be with us forever!

MARIANA, July 14, 1895.
It would indeed be a crime to yield to discouragement, and to be dejected at the sight of the little miseries inherent in our human nature. Let us be faithful, and walk confidently; if, individually, we are of small account, like the leaves and branches of the great tree, our merciful God will always have regard to our good will.

I would desire this letter to be a public homage rendered to these souls of good will—to their devotedness, in presence of which I was confused, while, at the same time, it furnished me the occasion of heartfelt thanks to our divine Master. That venerated confrère was right when he said, that in our two families we find all those consoling and stimulating examples of virtue and generosity which we are accustomed to appreciate among others, rather than with our own. These examples are before us; let us have eyes to consider them, intelligence to understand them, strength to follow them, a heart noble enough to rejoice in them, and to refer all the glory thereof to the giver of every perfect gift. It seems to me, we should have only this in view, that we should be jealous only of this: Glory to God by our works; well understood of course, that we must be free from all egotism.

But I have gone astray; how is it that I find myself again in Paris instead of Brazil, after passing through Portugal, the Argentine Republic, Paraguay and Uruguay! You seek information, and I give you prattle. You are not well served. . . I must try to satisfy you.

It is useless to speak of the voyage from Europe to America. It has been described a thousand times: The tossing of the vessel; waters calm or angry; winds, heat, crossing the Line; and the story is told. Providence watches over us; I think of this. However, I must give you a little detail. We had six French officers on board. They offered to serve my
Mass on Sunday; then came the separation. While I pressed their friendly hands, they said: "We are acquainted with your mission; you are courageous priests, and our hearts vibrate in unison. Adieu, a pleasant journey!"

What struck me most forcibly in Argentine, Paraguay and Uruguay, is the impulse given to works of charity by our Confrères and our Sisters, and particularly the manner in which they follow up this impulse.

In these countries, it is not enough to pray and lament; it is of little avail to heave melancholy sighs over the fate of the miserable; you must act, and act energetically, courageously, perseveringly. True, we may have a well-filled purse, but personal service is requisite. Oh! what miracles does this activity operate!

Ladies meet to found orphan asylums, houses of refuge, schools for the poor; and immediately they begin the work; these charitable institutions are maintained, developed, visited by these ladies. I might say, that when once the impulse is given, and the work commenced, at the return shock, we hear the cry which has so often assailed me: "Send us help; assist us, we have this and that—that and this to do, and the poor Sisters are overburdened; it is impossible to attend to everything; we rely upon you for aid!"

But, Madam!... But Mademoiselle!... "It is no use: When the extraordinary Visitor makes his appearance, he has only to provide subjects to meet the demands!"

What would you have done in my place?—Please arrange this matter, for I am quite bewildered.

At Buenos-Ayres, I found members of the Conferences, Ladies of Charity of St. Vincent de Paul, Children of Mary! Oh! these Children of Mary! more formidable than all the rest; I had all the trouble in the world to keep from making promises! But what promises? Well, never mind!... You may have some...
idea of what our Confrères and our Sisters suffer in presence of all these needs!... Both families declare that it is impossible to make two out of one!

I think of the Rev. Visitor showing me through his vast establishment: an intern Seminary, students, Apostolic school, a college; a school for poor children to the number of four hundred, and the church on which the Mission depends: the fourteen houses of our Sisters with their thousands of pupils, and lamenting in their turn over the small number to attend to the various duties.

I see good Sister Louise pleading in behalf of her establishments: Orphanages, hospitals, maternities, &c., pointing out her overburdened Sisters obliged to fill these divers offices, and crying out: What is to be done?...

A good Daughter of Charity has definitely explained the situation: "O, Monseigneur, you could easily have terminated this visitation in twenty-four hours, had you brought with you a large body of Missionaries and Sisters; this would have arranged everything!"

The same song, the same demands everywhere.

At Assumption, Mgr. Bogarin, who was educated with our Confrères, still young, full of talent and zeal, speaks in eloquent terms of his former preceptors, and particularly of Mr. Montagne, who has furnished the diocese with excellent priests.

I was obliged to accede to the desire of His Lordship, to found a Mission, and thus add a beautiful work to that most useful one already existing,—namely, the two Seminaries.

The Pilgrimage of our Lady of Lujan presents a magnificent spectacle. Our Confrères have assumed the weighty, but consoling responsibility of erecting a temple,—a masterpiece of architecture, to the Queen of Heaven. You are not ignorant of the zeal and assiduity with which they apply to this heavy task.
God will aid them, and their piety towards our Blessed Mother will be rewarded here below, I trust, by a successful completion of their gigantic undertaking.

What shall I say of Montevideo? Many serious motives imposed on me the obligation to repair to the capital of Uruguay. I was anxious to fulfil the commission which our Most Honored Father had been pleased to intrust to me: namely, that of thanking in his name, the signal benefactors of our two families. But how was I to reach the city? I was far distant from it, and I should have been subjected to ten days' quarantine in the isle of Florès. (Let me tell you, that all the poetry of this island is in the name.) It seems we had the cholera! and yet I had not the least suspicion of the fact. So I remained several days longer at Buenos-Ayres, and profited by the time to give a retreat.

At last, good Father George, Superior of our house at Union, braving the danger of pestilence and cholera, came for me. His visit brought good fortune. No sooner had he touched Argentine soil, than a decree, conforming to the dictates of good sense, declared all the ports of the Eastern Republic free.

We embarked on the little steamer, Olympia—another poetical name—and for the space of forty hours, we were at the mercy of contrary winds; forty hours! in accomplishing a journey which is ordinarily made in one night. Everything was in motion, even the piano, which glided alone from one end of the dining room to the other.

Our Confrères are delightfully situated. In the capacity of Curate, Missionary, or Almoner, they have all gained the esteem and confidence of the Bishop, the clergy, and the people. Our Sisters are beloved and respected; in consequence of their works, they exert a beneficial influence.
July 19th a magnificent Parsonage was inaugurated: the gift of a family whose name is inscribed in letters of gold in the hearts of the members of our double family.

These signal benefactors do an amount of good without any display, and yet with a benevolence and simplicity worthy of the primitive ages of the Church. They are immensely wealthy; they distribute fabulous sums, but their left hand knows not what the right hand gives. Their name is synonymous with benevolence, and divine Providence has been pleased that this benevolence should be directed in a great measure in favor of our Confrères and our Sisters. It was a great happiness for me to transmit to these generous friends, the thanks that had been entrusted to me, and with all my heart I recommended them to God at the holy Altar.

I found at Montevideo an assembly of French Ladies of Charity, to the number of one hundred and fifty, truly zealous, having in view the assistance of our compatriots in want. This association but recently established, is, nevertheless, robust, vigorous and energetic.

There also, I found myself face-to-face with those terrible children, called Children of Mary. Judge if I have not reason to call them terrible; they represent a force, an extraordinary power. Nor am I alone in this opinion.

As you are aware, His Highness, Mgr. Solève, Bishop of Uruguay, has erected the parish church of Union into a pilgrim-shrine, under the title of Our Lady of the Miraculous Medal. The Bishop has decided on certain embellishments which will entail a heavy outlay. Would you believe it? he has appointed the Association of the Children of Mary, to gather the necessary funds!

No sooner had Father George made known the Bishop's desire, than the Council of the Association
assembled, discussed and adopted measures which I assure you, will be efficacious. Voluntary contributions, circular letters, lotteries, appeals, etc. Everything was put in motion within twenty-four hours!

This Association has founded and maintains eleven free schools for poor children of both sexes; and these young girls of the first families go to examine personally, how these establishments are conducted. You will certainly admit, that the Blessed Virgin is well-pleased with these generous Blue Ribbons.

If I had a difficulty in reaching this city, I had still greater in leaving it. I was obliged to wait three weeks for a vessel; we again had the cholera, and Brazil would not permit us to touch Republican soil till after a week’s delay, consecrated to the work of disinfection.

Finally, May 23rd, I embarked, accompanied by Father George, whose presence was a source of real happiness to me.

I am now in Brazil. I commend myself to your prayers, and I am in our Lord.

Your devoted confrère,

☆ J. Crouzet, C. M.
PERU.

Letter from Rev. Father Duhamel, Priest of the Mission,
to Very Rev. A. Fiat, Superior General.

AREQUIPA, April 1, 1895.

Most Honored Father,

Your blessing, if you please!

After two months of compulsory silence, political events having rendered it impossible to communicate with you, we can breathe again. The civil war which for nearly a year has made so many victims in Peru, seems about to close. I profit by this to write to you.

Thank God, we have not suffered to any extent during these intestine struggles. As we keep aloof from all political discussions, all parties respect us and manifest great kindness towards us. It is needless to state that the Missionaries and the Daughters of Charity have generously attended the wounded, whether at the hospital or on the field of the bloody battle fought in our city on January 27th. Father Vedy especially, was indefatigable in assisting the wounded in his hospital.

I am happy, Most Honored Father, to inform you that, notwithstanding the excessive labors of your children in Arequipa, they are all in good health, except poor Father Escobar.

Despite the sad and tragic events of which Arequipa has been the theatre, our Apostolic school is in good condition. The classes, however, were interrupted during a fortnight; but instead of losing pupils, their number, is increasing, owing to a new locality which we have rented.
Besides our twelve theologians and our fifty students in the preparatory school, we have ninety-five Latin pupils; we cannot receive any more for want of space. With such a nursery, we may hope to have in a few years a numerous and fervent Ecclesiastical Seminary, which will furnish good priests and zealous Missionaries. But our labors have been very onerous, particularly during this year, owing to unforeseen circumstances.

Last year we intended to make a change in the Latin classes which had been entrusted to the elder students of the college. Fathers Guillen, Ensler, and Nunez, each took charge of a Latin class; we promised ourselves happy results, but alas! we were disappointed, and were again compelled to employ students as professors. Poor Father Nunez fell dangerously ill. To relieve Father Glénisson, we thought Father Escobar could render some assistance in the classes of the Ecclesiastical Seminary. On the other hand our little pupils in the preparatory course requiring the vigilance and active co-operation of one of the priests, Father Glénisson undertook the care of these little boys which of course interfered with his Latin class. So I was left almost alone with the advanced students, to the number of ninety-five. Happily, seeing our embarrassment, two of our former students who had completed their course—one of them a priest—offered to assist us during the rest of the year; one teaches philosophy, and the other, the more advanced sciences.

You may judge from this statement, Most Honored Father, that we impatiently await the return of our two dear Peruvians from the Mother-House. It would indeed have been imprudent and even rash thus to extend our works, had we not relied on these two young Confrères, whose devotedness will contribute to maintain and develop piety and regularity in the establishment, as well as ensure the success of our works.
We cannot but admire the marked protection which Providence extends over our Apostolic school. In proportion as the work advances, and expenses increase, resources are multiplied. We at present expend about eight hundred francs monthly for the support of the college—this includes the table for the theologians. We readily defray this expense with the sum realized from the board of our pupils, and donations of generous benefactors. Hence, we are enabled to meet certain extraordinary demands. In a few weeks we shall send to Paris the amount necessary for the passage of our two dear Peruvians. We have all that is necessary, but we do not live extravagantly. Help us, Most Honored Father, to give due thanks to divine Providence for the loving care he takes of our humble works.

Be so kind, Most Honored Father, as to send your paternal blessing to your children of Arequipa, and especially to him who is, in the Sacred Hearts of Jesus, and of Mary Immaculate,

Your most humble, devoted and obedient Son,

H. Duhamel,
I. S. C. M.

FAVORS

Attributed to the Intercession of Blessed Gabriel Perboyre.

We have received the following communication:

JUNE 8, 1895.

Reverend Father:

About this time last year, I promised an ex voto to Blessed Perboyre, if I obtained the cure of my son, whom the physicians had given over.

I enclose twenty francs, that you may order an ex voto with the inscription: Gratitude to Blessed Perboyre—for a cure—June, 1895.

Accept, Rev. Father, the assurance of my respect.

A. B.

France. Favors obtained: offering for the Mis-
sions. *Letter of June 5, 1895.* From several cities, we have received intelligence of remarkable success in examinations, attributed to the protection of Blessed Gabriel Perboyre, whose aid to this effect, was solicited.

At Maretz (North.)

At Petropolis (Brazil); etc.

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**FAVORS**

Attributed to Blessed Water of St. Vincent.


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**FAVOR**

Attributed to the Miraculous Medal.

At Huiramba, State of Michoacan, (Mexico), a young girl, Delphine Carmona, a few days previous to that appointed for her reception as a Child of Mary, fell dangerously ill, and notwithstanding the efforts of physicians, she seemed rapidly approaching her end. The Director and the Council of the pious Association, then decided to receive her, deferring to a later period, the ceremonies of a solemn reception. How astonishing! Scarcely had the Miraculous Medal of the Congregation been placed around the neck of the young girl, than she was immediately restored to health, to the surprise and admiration of numerous assistants gathered around the patient, besides the physicians who had attended her, and who could not withhold the testimony: "*That human means would have been powerless to effect such a prodigy!*"—*Bulletin of the Children of Mary of the Republic of Mexico, July, 1895.*

This Bulletin appears monthly at Mexico in brochures of twenty-four pages. Calle de San Lorenzo, No. 19.
BOOK NOTICES. (1.)

The first Martyrs of the Work of the Holy Infancy, or notices and documents concerning the Priests of the Mission and the Daughters of Charity of St. Vincent de Paul, massacred at Tien-tsin (China) June 21, 1870. These notices have been written by a Priest of the Mission.—Paris, rue de Sèvres 95, and rue du Bac 140. Press of Pé-tang, Pekin, 1895. One vol. in octavo, 609 pp.

We open this volume with real satisfaction: clearness of impression, good taste in the typographical arrangement, beauty of paper:—everything in connection with it, does honor to the press of our Missionaries in Pekin. It is our conviction, that the work could not have been excelled in France. The perusal of this narration, like all the heroic recitals of the Apostolate and Martyrdom, charms and elevates the soul. This book possesses for the Children of St. Vincent de Paul, a family interest, which enhances its value.

The two priests massacred were both Missionaries: Father Claude Chevrier, a native of France, and Father Vincent Ou, of China; of the ten Daughters of Charity put to death, one was a native of Ireland, one, of Italy, two, of Belgium, and six of France.

An interesting notice is consecrated to each of these glorious victims. The author affirms in the very title of his work, that they were massacred through hatred of the Catholic religion and of its holy works. From this we may estimate the high character of the production.

Life of Blessed John Gabriel Perboyre, Priest of the Congregation of the Mission, martyred in China, Sept. 11, 1840.

Printed in Holland, Watterrens, editor, 1895.—One vol. in octavo, 204 pages.

This biography of the heroic martyr is published by a learned Religious of a renowned Congregation in Holland. The object is to present to the youths of that country, examples of the Apostolic life which render honor to the Catholic Church, and which, with the grace of God, enkindle in generous souls the fire of zeal for the conversion of

(1.) The Life of Mgr. Anouilh, Coadjutor of Pekin, alluded to in the preceding number of the Annals, is for sale by the author, Canon Sentenac, at Pamiers, and by the Rev. Curate of Prat (Ariege). It can also be procured at the Mother-House of the Mission, rue de Sevres, 95, Paris.
unbelievers. The author quotes largely the letters of Blessed Perboyre, which, he says, have a peculiar charm for him; for the words of God’s servants possess a supernatural strength and efficacy.

The reputation of the author guarantees the literary value of the work: we doubt not, that it will extend the kingdom of God, by showing the vitality of the Catholic Church, and perhaps it will be the means of raising up Apostles.

Shall we presume in these Book Notices, to speak of music? Why not? The Scripture says: Let us praise these men who have entered into glory, and who are our Fathers: they in their life time carefully studied harmony. Laudemus viros gloriosus et parentes nostros: In peritia sua requirentes modus musicos, etc. This was doubtless the harmony of their holy life which is, indeed, a canticle to God. To their praise at the present day, the witnesses of their labors, and their children, delight to attune their lyre.

Various Canticles for Congregations and Confraternities: Words and music by Abbe Gravier.—For sale by the author at Cannes (Maritime Alps.)

Abbe Gravier, whose beautiful canticles are duly appreciated in the dioceses of France, has exalted in his recent productions, the Founders of Religious Orders. At the side of St. Francis Assissium, St. Dominic and St. Ignatius, he has placed St. Vincent de Paul, and dedicated to him one of his most beautiful canticles. Our Superior General has expressed his grateful acknowledgment of the favor.


This watch-word is Charity. The canticle embodies briefly and in a touching simplicity, the life of St. Vincent de Paul: the music is happily adapted to the words.

Catholic France is indebted to Mr. Aloysius Kone, for the immortal canticle: Mercy, my God! It is a great happiness for the family of St. Vincent de Paul, that this eminent artist has also sung in melodious accents the praise of the Miraculous Medal. He wrote for November 27, 1894, (the solemn occasion of the first celebration of the Apparition of the Miraculous Virgin) two compositions worthy of his genius:

1. Tota pulchra es, for three voices;
2. A Canticle to the Blessed Virgin: Queen of Heaven, cherished Mother, &c.

A son of St. Vincent de Paul has lovingly portrayed in song the glory of his Blessed Father: Canticles, hymns, invocations, etc., to St. Vincent de Paul. He has also published a collection of twenty-five motets to the Blessed Sacrament: Several airs to Tantum Ergo; a collection of twenty-six motets to the Blessed
Virgin; Memorare, prayer of St. Bernard, for soprano or tenor; Ave Maria, solo, soprano or tenor; the same arranged as solo and chorus. These chants are arranged for one, two, and three voices, with accompaniment. The music is simple, devout, pleasing and in close harmony with the meaning of the words.—To be procured at the Rectory of St. Louis, Vichy (Allier.)

After the praises of St. Vincent, we mention the canticles which celebrate the glory of one of his sons now placed upon our altars, Blessed John Gabriel Perboyre. The Feasts of his Beatification in 1889 and 1890 inspired chants which thrilled the soul, the memory of which still abides with us.

The Cantata of Massanet is unsurpassed. This beautiful production is the noble tribute of a talent which challenges universal homage.

Fraternal love inspired the music of another cantata: O choir of the Blessed! and that of the beautiful canticle: Triumph love, honor, and glory. To Blessed John Gabriel: A bright and elevating song which has won legitimate success.

There is a profusion of hymns and canticles in circulation, which, if better known, many would be pleased to procure; we mention particularly: Hymn to Blessed Perboyre: O venerated Brother, poetry and music by Charles M.; the canticle to the martyr: Hail, hail, great Apostle, by J. B. Maillochaud; finally, a Spanish hymn: Himno al beato Juan Gabriel Perboyre, by Don Juan Dominguez Martinez, presbítero de la Santa Iglesia Catedral de Almeria. Paroles de don Peralta Valdivia. (Pamplona; Rada, editor.)

The poetry and chants which accompany the Liturgy are of singular interest: We shall call attention to them in later notices. We purpose to quote them at some length.

FINIS.