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OF THE
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or
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FRANCE.

A TRIDUUM OF THANKSGIVING

For the introduction to Cause of Beatification of the Venerable Louise de Marillac, Widow le Gras; celebrated at Paris, St. Lawrence's, in the Parish Church of the Venerable Foundress,

November 25, 26, 27, 1895.

The introduction to Cause of Beatification of the Venerable Louise de Marillac, has filled her numerous family with joy; and awakened among the faithful of every station, a real enthusiasm. But little known, up to the present time, the Venerable Servant of God is beginning to enjoy the veneration and popularity due to her eminent virtues and admirable works.

Paris, which contains her cradle and her grave, proudly renders homage to her memory. St. Lawrence's parish in which the greater part of her life was spent, where she established her innumerable charities, and where she gave back her soul to God, was destined to pay her special honor. Its estimable Pastor, the Abbé Olmer, has not been slow to recognize this fact; and, through his intelligent and devoted efforts, a solemn act of thanksgiving: under form of a Triduum, has been celebrated in the Parish church where Louise de Marillac’s funeral rites were performed in the year, 1660.

His love for Mary Immaculate, and his devotedness to our Company, led him to have this Triduum coincide with the Feast of the Manifestation of the Miraculous Medal. Notices, posted on the gates of all the parishes throughout the city of Paris, furnished programs of the Solemnity; and announced, as the Orators of the evening exercises,
Monseigneur Jourdan de la Passardièrè, Bishop of Rosèa, and Monseigneur d’Hulst, Rector of the Catholic Institute, Paris. These distinguished Orators attracted immense crowds of devout Catholics to St. Lawrence’s Parish church.

The chapel, in which it is believed that the remains of Our Venerable Mother reposed for ninety-five years, was adorned with exquisite taste, and splendidly illuminated.

According to an eye-witness, for three days this chapel was thronged with pious pilgrims, kneeling at the feet of the Venerable Mother and sending up their prayers and vows to her, in her heavenly Home. Many graces have been obtained and many sorrows consoled.

First day of Triduum: Monday, November 25th. At 8:30 in the morning, solemn High Mass, celebrated by Very Reverend A. Fiat, Superior General. After the Gospel, in a few well-chosen words, Our Most Honored Father, detailing the life of our Mother and Foundress, laid particular stress on her profound humility, her inexhaustible charity, and constant docility to the advice given her by our Holy Founder. This earnest exhortation was a faithful exposition of the sentiments of piety and admiration which Our Most Honored Father professes for Mademoiselle Le Gras.

The Mother-House was represented, at the first Mass, by our worthy Sister Assistant, accompanied by several Sisters of the different offices. A great number of Daughters of Charity, from the several parishes throughout Paris, had hastened thither; as well as many Religious and Sisters from divers Communities, who considered themselves honored by participating in our joy. Pious ladies, who cooperate in our holy works, also assisted at the August Sacrifice, and knelt beside us, at the Holy Table. The crowd manifested profound recollection. Louise de Marillac attracted all hearts by the odor of her virtues.
The evening exercises took place at 8 p.m. — the multitude continued to increase. It was scarce possible to move around the church. These words of Holy Writ were strictly applicable: *Zion, stretch out thy tents.*

After first Vespers, Mgr. Jourdan de la Passardière, Bishop of Roséa, ascended the pulpit. The modesty of the Orator does not permit us to quote his magnificent sermon in full; we hastily cite a few passages.

In this first discourse, Monseigneur took for his text the words of the 131st. Psalm: *Hæc requies mea in sæculum sæculi; hic habitabo quoniam elegi eam. Viduam ejus benedicens benedicam, pauperes ejus saturabo panibus.*

"Who is the widow referred to?" exclaimed the Orator. Then applying his text to Louise de Marillac, he added: "My Brethren, I shall examine the first portion of the life of God’s Venerable Servant; I shall endeavor to manifest to you the blessings lavished upon her by the Lord, by submitting to you her exterior life, her hidden life, her life as a woman of the world. The day after to-morrow, together, we shall study the crowning of that life, in the sublime, touching, divine work which she founded: The Community of the Daughters of Charity!"

The Orator here drew a striking picture of the close of the sixteenth century when the Venerable Servant of God was born. He described the grandeur of the succeeding century, so prolific of illustrious men and remarkable events. He followed his heroine, step by step, from her infancy to her widowhood; dwelling on the sorrowful events that, so often, cast a shadow over her precious life.

The Orator terminated this first discourse by touching lightly upon the last moments of Our Venerable Mother. He cited her last words, and her desire that her grave should be designated by a simple cross, bearing this inscription: "Spes Unica." Then, he exclaimed: "May
that last cry, escaping from the lips of Louise de Marillac, be also ours. Like her, let us attach ourselves to the Cross! Let us rest all our hopes on the Cross!—and, in sincerity of heart, thus address the symbol of our Redemption: "O Cross of Jesus, I hail thee as my only Hope: O Crux ave, Spes unica, Spes unica. Amen!"

Not being yet authorized to introduce the praises of Our Venerable Mother into the sacred liturgy, the leader of St. Lawrence's choir entoned, after the sermon, the beautiful hymn of St. Vincent! "He passed through the world doing good," which was admirably rendered, especially, by the voice of the child who took the part of soloist. A most solemn Benediction closed this beautiful day.

Second Day: Tuesday, November 26th.—Mass, as on the preceding day, at 8:30. Our Rev. Father Director, who had willingly consented to offer the Divine Sacrifice on this day, being quite ill, begged Father Forestier, Assistant of the Congregation of the Mission, to officiate in his place.

The singing of the hymns, executed the day previous, by our orphans, devolved, now, on the children from the establishment des Jeunes Economcs. Their clear, well-sustained voices greatly contributed to the devotion of the crowd of pious worshippers.

After the Gospel, Father Forestier addressed to the ladies and Sisters in attendance, a touching allocution on the virtues of the Venerable Louise de Marillac. The Holy Table, around which gathered a respectful and recollected crowd, presented a most edifying spectacle. Each of our several establishments at Paris, sent, alternately, a deputation of Sisters. It was, for all, a great consolation to visit that blessed sanctuary where their Venerable Mother had prayed and wept; and which, for years, had guarded her precious remains. A deputation of Sisters of
office assisted at this Mass, under the guidance of the worthy Sister Procuratrix.

As on the preceding evening,—the program of services began at 8 p. m., and comprised: First Vespers, a sermon by Mgr. d' Hulst, Domestic Prelate to his Holiness, and Rector of the Catholic Institute at Paris.

The eminent Orator had just arrived from the Chamber of Deputies, over which he so worthily presides. Despite his overwhelming fatigue, he kept his audience enthralled for an hour, by the magnetism of his eloquence.

The crowd, attracted by his fame, was still more numerous than on the evening previous. The Superioress at the Mother-House, notwithstanding the lateness of the hour, felt that, under existing circumstance, she did not deviate from the spirit of St. Vincent by sending to the church, a deputation of Sisters, under the direction of the worthy Sister Treasurer.

We regret our inability to furnish in extenso the sermon of Mgr. d' Hulst. In this case, also, the modesty of the Orator defeated our purpose. The eminent prelate took for his text these words from the first Epistle of St. John: *In hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus.*

After an eloquent exhortation the Orator divided his discourse into two parts: 1. The work of Louise de Marillac, during her life.

2. In what it consists at the present day. Referring to the high destiny to which Louise might have aspired, the Orator developed this thought: that the Word of God descended from the glories of Heaven for the benefit of mankind, and then he added: “But why descend?” Would it not have sufficed Him to breathe His pardon from above? Ah! too well did He understand the human heart. He knew that disdainful pity would never touch it. And,
since fallen man was powerless to ascend to God, God descends to him!” Then, the Orator showed that Louise de Marillac renounced all the advantages of her high social position, and descended from the elevated rank she occupied in the world, to become the Servant of the Poor. In this manner, said he, did she become the Foundress of the Daughters of Charity, under the prudent direction of that man of God, the great friend of the poor, the wise counsellor of the rich, known as St. Vincent de Paul."

The Orator then gave the origin of the Company; its condition during the life-time of St. Vincent de Paul and of Mademoiselle Le Gras.

In the second part, Mgr. d’Hulst, referring to the actual condition of the Daughters of Charity, remarked: that Ladies in society have now become their auxiliaries; which led him to address his words, directly to the Sisters who were among the audience, as follows: “If anything is changed in the exterior of your vocation, let no change occur in the spirit that presided over the origin of your Institute. Humility protected its cradle; may humility and charity preserve you. Be humble: and remember that the power and happiness of doing good, shall be given you, according to the measure in which you shall imitate the humility of Mary Immaculate, responding to the gratulations of St. Elizabeth, by the Canticle of the Magnificat. Thus only, O Daughters of St. Vincent de Paul and of Louise Le Gras, shall you maintain the tradition of your predecessors.

“But, I must cease to single you out from amid this audience. Yes! we are all most happy and proud, according to our positions, to venerate, in this temple, the sepulchre of her who has left a posterity so glorious.

“How shall we glorify her, save by imbibing, according to our station, the spirit that animated Our Venerable Mother! By acting thus, my Brethren and Sisters, we shall honor her whom we love. We will do more, still; by
the virtues, whose secret we have borrowed of her, we shall obtain, I trust, another grace; which is, that God, by His infinite power, may hasten the sentence of the Church and show forth miracles, that will soon cause Our Venerable Mother to take her place amid the ranks of the Blessed, and later, among the Saints. How beautiful will be that day! And, may we not foresee in it, the signal, as it were, of paternal reconciliation with all the members of the human race? Oh! if we would but understand where the source of true charity is to be found! If men would only unite in searching for it, to supply themselves and enrich their brethren with its precious treasures, what enmities would be appeased! what dissensions would disappear amid the transports of love!"

"God grant us this grace, through the intercession of the Venerable Louise de Marillac." The exercises terminated, as on the previous day, with St. Vincent's hymn, and solemn Benediction of the most Blessed Sacrament.

Third Day; November 27th. Feast of the Manifestation of the Miraculous Medal.

At 8:30 Mass, during which our Orphans sang. Our Most Honored Mother, accompanied by the first Directress of the Seminary, and several Sisters of the various offices, assisted at this first reunion. As on the preceding days, the middle aisle was filled with Daughters of Charity and pious ladies, all of whom participated in the Sacred Banquet.

The Curate having reserved to himself this last day of the Triduum, pronounced an eloquent discourse upon the festival of the day. Having founded a parish, adjoining that in which our dear Sister Labouré lived and died, he was familiar with all the details of the life of that humble Daughter of Charity; and, he entertained us with an account of the marvellous favors which she had received from the Blessed and Immaculate Virgin.
His Excellency, Mgr. Ferrata, Nuncio Apostolic, who had promised to preside over the evening reunion, being ill, was replaced by Mgr. the Auditor of the Nunciature. Sister Assistant, accompanied by the second Directress of the Seminary, and some Sisters of office, assisted at the ceremony which was to close the Triduum.

At this last exercise, the crowd was greater than on any previous day. Many, unable to find seats, climbed up on the confessionals; others remained standing. Had it been feasible, gladly would we have extended the space within the sacred edifice.

After First Vespers, Mgr. Jourdan de la Passardièrè, the Orator of the first day, again ascended the pulpit. Seeing the dense crowd that pressed around him, eager to catch his words, his voice swelled in volume and energy to meet the emergency.

He had promised to portray the crowning glory of the life of Louise de Marillac in her Foundation,—the Daughters of Charity. Nobly and faithfully did he keep his word.

The following are a few extracts from his discourse:

"The last day of the Triduum coincides with the Apparition of Mary Immaculate to a Daughter of Charity, of that glorious lineage, which, from an humble beginning, spread throughout the Church by the wonderful works of charity that love inspires, and, which is prodigal of self. This evening, the Church at Paris, celebrates the Apparition of Mary Immaculate to a Daughter of St. Vincent de Paul and Louise de Marillac. The glory of the Daughter is reflected on the Mother. The Mother's sanctity has originated this signal favor, and thereby shall we study the consummation of sanctity in the Venerable Servant of God.

"I would wish to picture to you, this admirable woman with so great a devotion to Mary Immaculate, that this devotion finds, in the miracle whose anniversary we this
We regretfully omit many other beautiful passages, which the narrow limits of our Report do not permit us to cite. We must, nevertheless, quote the following lines:

"O Paris, rejoice; for thou shalt witness the realization of those words addressed to the Daughters of Charity by the Trappist, Abbé Septfonds, at the moment the holy widow breathed her last: "Your Mother has just expired, he wrote to them, "and soon all Paris shall be with you and will rise up, as one man, when you shall ask for her "Beatification. For she is a Parisian in sentiment, a Pa-

"risian by education."

"Ah! Surge! Arise, O Servant of God, may thy sanc-
tified remains arise! Thou didst depart from this church in 1755, borne on the shoulders of thy Daughters; but as they bore away thy precious remains, they promised the Pastor of this Parish, that, if ever, Holy Church placed thee upon its Altars, St. Lawrence's should be chosen for the celebration of the Festival.

"Rev. Pastor, they have proved true to their promise, and I am deeply touched at the conclusion of this dis-
course, in offering you my congratulations, because you are the Scion of the Ancient and of the New Covenant; combining in your person, the generation of Abraham and that of Jesus Christ."

Mgr. concluded his sermon by apostrophizing his audi-
ence in the following thrilling appeal:

"O Holy family of St. Vincent de Paul, rejoice! God has fulfilled the words of the Psalmist. Have we not re-
cently, beheld, Blessed John Gabriel Perboyre raised upon our Altars! God is constantly preparing these luminous Stars that shine through the night of egotism and human passion; and, whatsoever may be attempted against our Holy Mother, the Church, we shall repeat the words of Holy Writ—so applicable to the emotions that now stir our souls: Benedictus Deus, etc. We hope that the crown
day celebrate, its recompense and its crown. It is an abridgment of this day’s festival and of the life of the Venerable Servant of God: Sanctity, through Charity.” Referring to the frail health of Our Venerable Mother, of the weak instruments which she used for the creation of her admirable work, Mgr. thus expressed himself:

“Had any one, addressing certain powerful noblemen and distinguished ladies of the seventeenth century, said, pointing to the humble Louise de Marillac: Behold the cornerstone of a work which shall prove a glory to France! A smile of pity would have met his assertion. In my turn, I could have said to them: Have you scanned the pages of history? If you have but lightly glanced over them, have you not perceived that they are full of contempt for the God who seeks, for the accomplishment of His works, the humblest instruments? Did not Jesus choose as His Apostles, twelve poor fishermen?”

He then dwelt upon charity; calling attention to the seal which Our Venerable Mother gave her Community.

“What did the Foundress of the Daughters of Charity? Identifying herself, so to speak, with God’s love for abandoned little ones, she gathers them together and brings them up. This was, you are aware, the first work of the Daughters of Charity, and you are all familiar with that fact that has rendered popular, even among impious writers, the admirable figure of St. Vincent de Paul. Even Voltaire,— by a blasphemy which I repeat only to denounce it—Voltaire, after having insulted Holy Church, Jesus Christ, His Immaculate Mother, and the heroic Joan of Arc, dared to write: ‘There is, however, one of these saints, or pretended saints, whom I willingly, except; for he in reality, so truly loved men, that we can forgive him for loving God!’

“Surely, had we but human love to sustain our good works, we never would witness these marvels of charity.”
of sanctity may soon shine upon the brow of the Servant of God. Amen."

After the sermon St. Vincent’s hymn was sung, followed by solemn Benediction and the Te Deum.

Time glided by imperceptibly, during the interesting exercises—and, too soon, all had ended:

Egress from the church was impeded by the immense crowd. But every heart bore away a deep sense of piety with sweet memories of the solemnity. All hoped, at a later date, but, in the near future, to celebrate a new and more brilliant festival in honor of Our Venerable Mother,—that of her Beatification.

BLESSING OF A STATUE OF SAINT ANTHONY OF PADUA,
IN THE CHAPEL OF THE MOTHER-HOUSE.

Previous to the solemn Benediction which closes the year, Our Very Rev. Superior General blessed, December 31, 1895, a statue of Saint Anthony of Padua, the gift of a devout and charitable benefactress.

In presence of the whole Community who sang Saint Anthony’s hymn, the Very Rev. Superior General, vested in cope and accompanied by the deacon, subdeacon, and other officers, advanced to the Communion rail. There, facing the faithful, he addressed all present in the following words, which were listened to with the closest attention.

“My dear Brethren; we are about to bless a statue of St. Anthony. A pious lady, a lover of the poor, was desirous of placing a statue of St. Anthony in one of the churches of this quarter of the city. She addressed herself to three several pastors, but found no one disposed to undertake this new work. She then thought of our little chapel, and of Saint Vincent’s children. We were requested to give hospitality to Saint Anthony. The Successor of Saint Vincent could not refuse his approval to this new means of providing for the necessitous.
"After his example, let us love the poor, my dear Brethren, and love them well. Let us love to relieve their miseries. You understand in what consists the charitable work, known as *Saint Anthony's Bread*. They who have some favor to ask of God—and who has not?—promise St. Anthony bread for his poor. Many receive favorable answers to their prayers. I cannot doubt that you will have recourse to this great Saint with confidence."

The statue was then blessed. That evening more than sixty francs were found in St. Anthony’s safe.

**TOULOUSE.**

**Blessing of the Missionaries’ Chapel, Dedicated to the Virgin of the Miraculous Medal.**

We receive interesting details of the *Triduum* celebrated on that occasion. The following are the chief:

"The new chapel of the Missionaries at Toulouse, has just been the scene of most impressive ceremonies during the *Triduum*, celebrated to commemorate our family Festival: the Manifestation of the Immaculate Virgin of the Miraculous Medal, to whom the sanctuary was dedicated July 2, 1895. We might fancy ourselves transported to the Mother-House, during those blessed days; St. Vincent's double family formed but one heart and one soul while chanting the praises of Mary Immaculate. She who was the *Cause of our Joy* must have smiled upon our prayers and vows.

"The chapel was decorated with exquisite taste and simplicity. A garland of golden Marguerites was gracefully festooned around the sanctuary; the ends of the garland met at the base of the statues of our Sainted Father and our Blessed Brother. Numerous oriflammes hung from the vaulted roof, each referring, by its inscription, to the glories and mercies of Jesus and Mary. At early dawn, our delighted eyes rested on the principal window of the
sanctuary, on which was portrayed the vision of November 27th, with our angelic Sister, wrapt in ecstasy.

"The pious exercises were inaugurated, Sunday evening, November 24th, by the blessing of the "Way of the Cross", presented by a Daughter of Charity, in commemoration of a favor obtained through the merciful agency of the Miraculous Medal. Through the delicate consideration of Rev. Father Bourzeix, Superior of the establishment at Toulouse, a Missionary from Albi had been the first invited to celebrate the glories and favors of Mary. On that occasion, he manifested to us in the Apparition of Mary to her favored child.—I. A reward for the past. II. A mission for the present. III. A safeguard for the future. Developing these three ideas, with charming appropriateness, he applied to us their instructive lessons.

"The Orphans, from la rue des Recollets, contributed by their beautifully rendered hymns, to this first ceremony. Each establishment, under the control of the Sisters, throughout Paris, made, successively, a pilgrimage to the church. In this respect, the observance of the Triduum was uniform; for the children, of the several parishes, vied with one another in singing the praises of our tender Mother, and consecrating themselves to her service. We can say, nevertheless, that each reunion had its own peculiar and touching characteristic. For example, Monday, at 6:30, the good old men of Olivier Asylum, took their place beside the Sisters, and participated in the exercises.

"At 2 p.m., and at 4:30 another pilgrimage and consecration of the Children of Mary took place. The principal attraction of these ceremonies was, undoubtedly, the pious instruction that elevated all hearts to our Mother, and communicated to them an ever-growing desire to express the fervor of our love and gratitude. The devoted Missionaries of the establishment generously disregarded their own fatigue. Monday evening, the Rev. Superior
have already given, in our *Annals* several concise studies; at once, historical and edifying. The *Annals* with this purpose in view, have already published, for the Feast of St. Vincent, the pages consecrated to that Saint in Dom Guéranger's *Liturgical Year. Annals*, Eng. Edition, Vol. I. No. 3. page 263.


We may decide upon publishing, in the *Annals*, issued immediately before the Feast of St. Vincent, some one of the beautiful panegyrics upon our Holy Founder. In the course of a few years, we shall, by this means, secure a large collection of these discourses, precious as models, and most edifying with regard to subject matter.

If our Readers desire it, this design shall be carried out.

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**TRANSLATION OF THE RELICS OF SAINT VINCENT DE PAUL.**

*Death of Saint Vincent de Paul.—His Holy Relics.*

Towards the close of his long career, Saint Vincent de Paul said, one day, to his Missionaries: "Soon the body of this old sinner will be cast into the earth: it will be reduced to ashes, and you will tread it under foot."

But, behold how God who exalts the humble, has raised up from the dust, the precious remains of His Servant; the body of Vincent de Paul has been placed upon the Altars. And now it is exposed to the veneration of
the faithful in the church of the Congregation of Priests, of whom he is the Founder; day and night, twenty lamps are kept burning around his sacred remains; Paris regarding them as one of her most precious treasures.

It was on April 25, 1830, that these Holy Relics were borne, with extraordinary pomp, through the streets of the Capital, from Notre Dame de Paris, to the church of the Missionaries of Saint Vincent de Paul, or Lazarists, (1), where they still repose. The Feast, appointed to commemorate this solemn Translation, is celebrated every year on the second Sunday after Easter.

After the death of St. Vincent de Paul, September 27, 1660, his remains were interred in the church of Saint Lazare, at Paris. This was done in the hope that soon, these bones might be brought forth from their obscurity to be glorified. His heart, closely resembling that of Jesus, which had so loved men, had been reverently preserved. It was placed in a small silver reliquary presented by the Duchess of Aiguillon, having been made by her order.

Eagerly did the immense crowds of the faithful hasten to render the last tribute of respect to this Priest so benevolent, so venerated. The Papal Nuncio, Bishops, among others, Bossuet, princes, magistrates, the double religious family of Vincent de Paul, with countless multitudes of poor, all were desirous to contemplate, once more, the beloved features of the departed. The Archbishop of Vienne arrived just as the coffin had been closed. He besought them not to refuse him the consolation of looking, for the last time, upon the Saint; his request being granted, he kissed the hands.

To satisfy the piety of the faithful, the garments of the Servant of God had been distributed among them. Already had miracles been wrought through their instrumen-

(1) Rue de Sevres, 95.
tality. One of the youthful disciples of St. Vincent, still engaged in his studies, was attacked by a malady which forbade all mental application, thus threatening to close the doors of the sanctuary against him, notwithstanding his desire to consecrate himself to the Missions. He recalled to mind the faith of the humble woman of the Gospel, healed by touching the robe of our Divine Saviour; and, kneeling upon the way over which the man of God was to pass, he touched his garments; instantaneous was his cure.

OPENING OF THE TOMB IN 1712, AND IN 1729—THE BODY OF ST. VINCENT DE PAUL.

Not France alone, but distant lands also record multiplied miracles, obtained through the intercession of Saint Vincent de Paul, as well as through the application of his Relics. The Superior of the Seminary of Chartres, John Bonnet, Priest of the Congregation of the Mission, after a prayer to Vincent de Paul, was instantly and perfectly cured of a rupture from which he had been suffering.

It was now thought desirable to verify the mortal remains of the Servant of God, and, on Feb. 19, 1712, the opening of the Tomb took place. Doubtless, only to the Saint of saints, had it been promised that His body should not see corruption: Non dabis Sanctum tuum videre corruptionem: hence, there might, naturally, have been some misgiving as to the appearance of the body of the Servant of God. The lid of the coffin is raised. A joyful cry breaks forth from the lips and hearts of all the witnesses; once more, “death has been swallowed up in victory”, and decay has respected Vincent de Paul. When the pious curiosity of all present had been satisfied, the special jury drew up a process verbal, terminating with these words: “That they had found the body entire, and without the slightest unpleasant odor.”

After the visit to the remains of Vincent de Paul, every-
thing was replaced in the same order, trusting that God would hasten the day of His Servant's glorification, and therefore, multiply miracles in his favor. This humble confidence was not deceived; Vincent de Paul was beatified, Aug. 29, 1729.

On September 25th, of the following year, they proceeded to a second opening of the Tomb. Unfortunately, the air, and especially, the effect of two inundations which twelve years previous, had deluged the court-yard and the chapel of St. Lazare, had reached the holy Relics; the soutane still bore traces of the slime deposited by the waters. The body, however, exhaled no unpleasant odor.

The left hand of the Beatified was appropriated by the Archbishop of Paris, who distributed some of the joints to the most illustrious personages of the assembly, the Duke of Noailles, the Marshal of Grammont, and others. The Superior General drew forth a bone, destined for the Pope. Already, on March 21, 1727, a heart, painted with the blood of the Beatified, had been presented to Benedict XIII, who received the gift with respect, and placed it in his breviary. After the beatification, a piece of linen, steeped in the same blood and encased in a handsome reliquary, was also sent him. The Sovereign Pontiff received the gift with still greater joy, and presented it to the Cathedral of Benevento, where he had been Archbishop, to be exposed to public veneration. A like pious souvenir was given to the Queen of England, in 1730; and another, with a bone, was sent in 1731, to Clement XII.

**EFFICACY OF THE RELICS OF ST. VINCENT DE PAUL.**

As in the case of so many other saints of the Old Testament, as well as of the New Law, Almighty God was pleased to attach a heavenly efficacy to these sacred remains, and not only the Relics of Vincent de Paul, but the simple
The very elements respected the power of the faithful Servant of Him who had commanded the winds and the waves. On the eve of Easter, April 3, 1706, the forests of Vallière and Vaujour, in Anjou, took fire, and, fanned by an impetuous wind, the flames had, in a short time, consumed forty acres. Situated on the borders of the wood, was a small house belonging to the hospital of Luble, and occupied by a widow and her five little children. A Daughter of Charity, employed at this hospital, ran immediately, in the hope of being able to save this humble abode for the poor, and above all, to rescue the unfortunate inmates. Menaced by the flames which furiously advance, and destitute of all human succor, the Sister has recourse to prayer, and, addressing her supplication to Vincent, conjures him, by the tenderness with which God had endowed him for the miserable, to hasten to her aid. In doing this, she places at a certain distance, a piece of the holy Priest's chasuble and commands the flames to go no further. Like the seething billows, heedless of the grain of sand that would obstruct their passage, the fire rushes onward, then, respecting the feeble barrier which faith had erected, the destroying element recoils, and, retracing its pathway, leaves the lowly dwelling uninjured.

Participating in the power of His Divine Master, the Servant of Jesus Christ also controls the demons. In the parish of Sonac, diocese of Cahors, a young girl of noble family, named Margaret Darcimoles, was declared by the holy and learned Bishop, Nicholas Sevin, to be really possessed.

In May, 1663, the Bishop had deputed the Canon regular, Étienne Guinguy, to perform the exorcisms of the Church. Guinguy repaired to Sonac, with Peter Rivièrè,
whom Nicholas Talec, Superior of the Seminary, had appointed for his companion. The Father wishes the possessed person to make her confession: the demon torments her more than ever. “Go out from her,” said the exorcist.—“Yes, go out,” replied the evil spirit, “that fire may descend from Heaven to consume me!” The priest then urges him, by the merits of several Saints; all being of no avail, it occurs to him to conjure Satan by the merits of Vincent de Paul, of whom Alain de Solminihac had often spoken. At the name of Vincent: “Silence, silence!” cries the demon throwing himself upon his neck. The exorcist disengages himself from the clutch, and multiplies his entreaties. Then, the demon cried out: “While on earth, Vincent chose for his nourishment a food which is the bane of hell: self-annihilation. Vincent derived his sustenance from this self-annihilation, and now he lives upon the plenitude of grace. This sense of one’s nothingness produces death and life; dying to the world, one lives to grace.”—“Father of lies, though thou be,” said the priest, “thou hast just spoken the truth.”—“Ah! because I dared not lie!” answered the demon.

Meanwhile, to follow up his advantage, and to fulfil his duty, the exorcist wishes to conduct the girl to the church: she refuses to stir from the entrance to the cemetery. Again he has recourse to the man of God. “Vincent, Vincent,” finally cries out the vanquished demon, “how exalted is thy place in Heaven, and how low is mine in hell!” and he relinquishes his prey.

Scarcely is Vincent laid in the Tomb when his sepulchre becomes glorious for the miracles accomplished there.

In 1661, at Tréguier, Marie André, given over by the physicians, swallows a few drops of water, in which a piece of linen, saturated with the blood of the humble Priest has been steeped; she is cured. At the Tomb of Vincent
sight is restored to the blind, and hearing to the deaf, as in the case of Claude Joseph Compoin, and Anthony Greffier, both of Paris. Paralytics are healed: witness a poor boy, Alexander Philip Legrand, also Louise Elizabeth of Sackville, who came of a noble house in England, John Descroisilles, Priest of the Mission, at Toul.

Marie Thérèse Pean de Saint-Gilles, in Religion Sister St. Basil, having been from her infancy, of a frail constitution, was with difficulty admitted to her profession among the Benedictines at Montmirail. Two years later, an attack of apoplexy left her a paralytic, causing also internal disorders, and painful ulcers, with a universal swelling, absolute loathing of food, an insatiable thirst, perpetual insomnia, sweats, nephritic colic, all which, breaking up her entire system, reduced her to extreme debility. She remained in this condition for ten years, when her tortures seemed to be augmented, just at the time of the arrival of the celebrated John Joseph Languet, then Bishop of Soissons, afterwards Archbishop of Sens, at Montmirail; he had come to inaugurate the Feast of the Beatification of Vincent de Paul. Aware of the sad state of Sister St. Basil, he caused a Relic of the Beatified to be brought to her. The sufferer kisses it with respect, begging that a linen cloth might touch it; this she applies to the affected parts. Resigned, even happy, to suffer until death, she asks not the cure of the paralysis, but only of her ulcers, and therewith, of a humiliating retention which daily forces her to seek relief from the surgeon. Her prayer is heard. All instantly disappears; ulcers, retention, thirst, swelling; but the paralysis remains. After a few days, hearing the life of the Servant of God read, she conceives a desire for the cure of her palsied limbs; in the firm conviction that she will never use them but for the glory of God, she begins a novena. On the third day, she feels inspired to rise from her bed. In vain does her
companion dissuade her from the attempt, as mere folly: the paralytic rises and walks. The inmates of the convent, the whole city, were witnesses of the prodigy.

Sister Marie Antoinette Robbe’s cure is attested in the mandate of the Archbishop of Sens, in 1742. This Religious of the Orphan Girl’s Home, in the faubourg of Yonne, was attacked by scirrhus. Several eminent physicians having despaired of her case, she discarded all remedies. With holy persistency she solicited her cure, of Vincent de Paul, by two novenas made in the chapel of the Seminary, confided to the disciples of the Saint. She was there suddenly restored to perfect health.

Authentic Reports testify that, several other maladies, miraculously disappeared through the intercession of Vincent de Paul, as in the case of Marie Anne Lhuillier, also, of Genevieve Catherine Marquette, stricken with paralysis.

Marie Lhuillier and Catherine Marquette were children; Catherine Jane, who was likewise an object of the powerful intervention of Vincent, was seventy years of age; an attack of apoplexy had left her a universal tremor and an almost complete paralysis. All remedies having failed, patience only, was now prescribed by physicians. Providence had in store for her, a remedy more efficacious. On Aug. 14, 1729, the Sunday within the octave of St. Lawrence, she determined to pay a visit to her parish church, under the patronage of the holy deacon. From her dwelling to Saint Lawrence, required scarcely a quarter of an hour’s walk. At the expiration of two hours, she had only reached St. Lazare. Exhausted by fatigue, she enters. A Daughter of Charity steps forward to meet her, and having inquired about her condition, assures the sufferer that Providence has brought her hither. “The body of Blessed Vincent de Paul” said she, “reposes in the centre of the choir: begin a novena in his honor, and if it be God’s
holy will, you may confidently expect your cure.” Catherine had never heard of the holy Priest. However, she allows herself to be conducted to the Tomb where she prays thus: “My God, heal me of my paralysis, both spiritual and corporal! Nevertheless, may Thy holy will be done! Blessed Vincent pray for me!” She then recites the Pater and Ave, nine times. Before her prayer is ended, she rises without support, wending her homeward way with a firm step, “straight as an I,” said she in her deposition, with her staff raised in sign of victory.

Francis Richer, a merchant of Paris, and church-warden of St. Lawrence’s parish, attempting to lift a heavy bale, broke the peritoneum: thence resulted an irruption which rendered his condition most critical; at times, so excruciating were his sufferings that he lost consciousness. He had one of these severe spells on the very morning, on which the Archbishop of Paris was to preside at the opening of the Tomb. A friend, to whom the merchant related the tortures which he had undergone, urged him to accompany him to St. Lazare. Richer, consenting, made a short but fervent prayer at the Tomb. Instantaneously he felt a revolution, within him, and without hesitation exclaimed: “I am cured!” Having arranged for some Masses, to be offered in thanksgiving, he returned home, and more and more convinced of his entire restoration, threw the bandage, formerly indispensable, into the fire: indeed the cure effected was radical and permanent. The physicians having visited the merchant, and verified the cure, declared it miraculous. Richer aided them in the test, by performing without injurious results, the most violent exercises; and, as a conclusive argument, God Himself, as if to seal the verification, permitted a heavy fall, which might, naturally, have shattered the frame of a man in perfect health, yet the accident did not renew the wound, nor cause any of the preceding disorders to reappear.
The spiritual children of Blessed Vincent de Paul became the special objects, as well as the channels of his miraculous favors. Mathurine Guérin, Superioress of the Daughters of Charity, was cured of a cancerous ulcer which had eaten away part of the leg. A young Missionary, John Polly, and some of the Daughters of Charity obtained by the same means, the healing of the sick, in whom their charity was interested (See Maynard, St. Vincent de Paul, Vol. iv.).

**The Relics of St. Vincent During the Revolution.**

On July 13, 1789, the house of St. Lazare was the object of a first pillage. On April 30, 1792, Devitry, Commissary of national property, presented himself, demanding that the sacred vessels and silver belonging to the church, be delivered to him; in this claim, was also comprised the shrine of St. Vincent. The Missionaries protested against the removal of the body of their Father, and Devitry restored it to them without profanation, as he testifies in his process verbal. The holy Relics, with the alb and stole, were then enclosed by the Missionaries in an oaken chest. The Heart was taken to Turin, then brought back to France: it was kept in the Cathedral of Lyons. The body, taken to Rue des Mathurins-Sorbonne, then Rue des Bourdonnais, was thence transferred, in 1795, to Rue Neuve-Saint Etienne, where it lay concealed during the last years of the Revolution, within a casement in the wall. On July 18, 1806, the sacred Relic was finally entrusted to the Daughters of St. Vincent de Paul, the Sisters of Charity, whose Mother-House was then in Rue du Vieux-Colombier. When they were installed in their new dwelling, 140 Rue du Bac, they transported thither, the precious treasure, which, placed under an altar, awaited the solemn Translation of 1830.
How admirable is God in the recompense which He prepares for His saints! He wills that even here below, they be accorded honors such as kings have never known. Therefore it is, that the munificence of princes and the piety of the faithful have erected to St. Vincent de Paul, a monument worthy of the grandeur of his works.

The body of the Saint was temporarily deposited at the palace of the Archbishop of Paris, verified and authenticated by order of Mgr. de Quélen. Richly decorated, the Relics were laid in the magnificent shrine wherein they now repose. After the solemn ceremonies at the metropolis, the Translation to the new Mother-House of the Congregation of the Mission, rue de Sèvres, 95, took place, April 25, 1830.

"On the occasion of this triumphal march" writes an eloquent witness, Mgr. Gerbet, "there is an immense population all astir in the streets of Paris; the name of Vincent de Paul on every lip; it might be thought there was question of some distinguished, popular contemporary. Houses, past which, two centuries ago, a poor unknown priest hurried on errands of mercy, are now wearing festive decorations in his honor; the very streets his weary feet then trod, seem to awake to memories of the man of God.

"Meanwhile, the august ceremonies were inaugurated in the Basilica of the metropolis, that ancestral temple in which had stood the living Vincent, and which, in gorgeous array, was to hold, once more, for a brief interval, his precious mortal frame.

"At a given signal, the pious throng is in movement, and priests, virgins, prelates, forming in cortège, surround the Relics of the holy Priest.

"Amid his own disciples, the Priests of the Mission, and his faithful auxiliaries, the Daughters of Charity, guiding troops of children, indebted to him for the existence and
happiness of their faith, St. Vincent de Paul himself, advances, fixing universal attention; reposing, as it were, amidst the peaceful trophies of his countless victories.

"After the Metropolitan Chapter, walked seventeen Prelates in pontifical robes, enhancing by their brilliant presence the triumph of the humble Priest. Arrayed in full pontificals, Mgr. de Quelen, Archbishop of Paris, presided at this festivity whose glories shed brightest reflections upon his episcopate.

"Finally, the procession reaches the threshold of the new edifice which shelters his dear Sons, driven from the abode wherein their Father dwelt. The Saint now comes to take possession of a scarce completed temple, to make of it one of the most venerated sanctuaries of France.

"Above the altar, had been prepared the resting-place assigned to the Relics of the holy Priest." There, two richly gilded iron doors form the beautiful inclosure, within which rests the shrine containing the sacred remains of Vincent de Paul. The shrine is opened every year, during the octave of the feast of Saint Vincent, (July 19), and during the novena which follows the anniversary of the Translation (second Sunday after Easter).

This shrine, of silver, is a masterpiece, wherein the value of the material is surpassed by the exquisitely elaborate workmanship. Admired at the French Industrial Exposition of Paris, in 1827, it was offered by the diocese of Paris, to Vincent de Paul and his children. The amount paid, was raised by means of collections and subscriptions. Heading the list, Charles X., King of France, the prince and princesses of the royal family had inscribed their names. The shrine is seven feet in length; two and a half in breadth; it measures, also, two and a half feet in depth, to the summit of the arch in the centre. The three outer sides are of rich plate-glass. The framework of the shrine is elegantly wrought. In front, at either extremity of the
mounting; two socles bear silver figures of a little boy and a girl; these represent orphans; with hands joined as in prayer, their gaze, full of reverence and gratitude, is directed towards their Benefactor and Father. A statue of St. Vincent de Paul, three and a half feet in height, in sacerdotal robes, kneeling upon clouds, his hands and eyes raised to Heaven, crowns the outer ornamentation, above the arch. Grouped about him, are four angels also of silver, bearing the attributes of Religion, Faith, Hope and Charity. The shrine is lined with white silk, embroidered with gold.

How favored are they who, having their hearts burning with Christian charity, enjoy the privilege of rekindling the flames of this sacred fire, at the Tomb of so great a Saint! We have made mention of some of the miraculous favors obtained through these holy Relics.

"It is ever thus," writes a recent historian, the Abbé Maynard, "notably, at the Mother-House of the Mission, where the sacred body repose. No Feast of St. Vincent passes unmarked by some miracles wrought, especially for the relief of the poor and lowly, by this Father and Patron of the miserable. Every year, even many times each year, this faithful Disciple of the meek Saviour seems to repeat the divine words: "Go and relate everywhere: the blind see, the deaf hear, the lame walk, the sick are healed and the poor have the Gospel preached to them."

Such are the benefits which have inspired the Church with the prayer which she places upon the lips of the faithful on the Feast of the Translation of the Relics of St. Vincent:

"O God, who didst in a wonderful manner, enrich the heart of Blessed Vincent, Thy Confessor, with the treasure of mercy, that he might relieve the many miseries of his fellow-men, grant that, on this solemnity of his Translation, we may happily emulate the charity which still emanates from his sacred Relics, and more abundantly
participate in its fruits, through Jesus Christ Our Lord. Amen."

A. M.

MISSIONARIES AND SAVANTS.

REV. ARMAND DAVID, PRIEST OF THE MISSION.

With the Missionaries, the paramount interest must be Religion; but they may also lend themselves to the advancement of science. On occasion of the Centenary of the foundation of the Institute of France, comprising, as is well known, five academies, prizes and decorations were decreed to men who had specially honored the sciences and literature of our own epoch. One of the decorations of the Legion of Honor was destined for Rev. Armand David, Priest of the Mission. The celebrated Milne-Edwards, an undisputed authority, in a solemn assembly, held formerly, proclaimed Father David, as the typical learned and intrepid explorer.

This distinction greatly surprised him who was the object of it; he had not been notified, and he would have considered it a duty to evade the intention had it been possible to foresee it. Having already declined promotion to the Legion of Honor, twenty-eight years before, and repeated that refusal twice since his return from China, he did not dream that any thought would ever again be given to the subject; he felt the more secure on this point, as death had gradually removed the majority of influential persons, with whom science had, of necessity, brought him into relations, and who appreciated his successful labors.

These labors he had been commanded to engage in; and, in executing them with that perfection resulting from the earnestness which a naturally gifted mind inspires, beyond a doubt, he entertained no thought of ambition, no desire for honors! God be praised! his sole aim was to contribute, according to the aptitude with which God had endowed...
him, to the glorification of the Creator, by the study of His works, and to promote the interests of Religion, by the services rendered to science.

1. As regards these services, they were not of a nature to be hidden under a bushel. It is not without legal authorization that the learned of civilized countries launch into these matters; that they explore vast regions relatively unknown; that they outline geological and geographical maps and charts; that, in the Reports which they are required to furnish, they state and classify the mineralogical constituents of the soil, as well as the botanical and zoological productions; charged by the government with a scientific mission (at the expense of the state), and by the will of the Superior General, not covertly, nor in complete *incognito*, could men run over thousands of kilometres, even thousands of leagues, traversing China, Mongolia, Tartary and Thibet, mingling with inhabitants for the most part hostile; taking notes in every section over which they journey, and from each country sending proportionately minute details: forwarding, at the same time, immense collections of mammalia, birds, reptiles, fish, land mollusca, aquatic mollusca, every description of insects, plants, and minerals, in which the varieties of species afford to science acquisitions that are reckoned *more than by hundreds*; whence as a natural result, our museums are enriched in an unprecedented degree. By the very nature of the case, these facts publish themselves, despite the unwillingness of him who would rather shun than seek notoriety.

2. Moreover, the force of circumstances, his numerous memoirs and notices, written upon his voyages and their results, published in France and even in foreign lands, gradually attracted the attention of the learned of all nations, engaged in the investigation of science, to the history of the man, inseparable from that of his discoveries. Persons of experience appreciate the fact that, in order to achieve such
results, it does not suffice to possess vigor, boldness, and persistency. Not only were Father David’s powers of endurance tested, in supporting privations and fatigues of no ordinary nature and duration, often perilling life and limb, but his success depended largely, with competent, general information, upon a natural, or to say better, a providential facility to take in the whole at a glance, to exert a remarkable energy in availing himself of favorable circumstances, afforded him in his quality of Missionary, acclimation, and familiar acquaintance with the language and manners of divers countries; besides being efficiently aided by the coöperation of the Missionaries and Christians of the regions which he visited. The obstacles to his designs were, moreover, multiplied by the ill-will of the mandarins who regarded him as an emissary of the Europeans, deputed to acquaint them with the roads, metalliciferous strata of the soil, etc. Geographers and naturalists of the West are not ignorant of these facts, printed in numerous scientific treatises.

3. What should not be lost sight of is, that he likewise, during many years, discharged the arduous duties of the sacred ministry, until his shattered health peremptorily demanded his return to France. He had repaired to the Extreme East with the view to devote his life to the duties involved in the evangelization of the infidels of that quarter of the globe. Divine Providence disposed otherwise of events; doubtless, for the general and special good, for which Almighty God often makes choice of the most unobtrusive individuals. The same Providence decreed also that his explorations obtain a most encouraging appreciation, sounded forth oftentimes by the savants of the West, whose instructions he had carried out.

4. It was but natural that the professors of our famous establishment of the Jardin des Plantes, who were his ordi-
nary correspondents, and the majority of whom were members of the Institute, felt it their duty to manifest their satisfaction in his regard, by soliciting for him well-merited honors, as they would have deemed it just to do in the case of any other Frenchman; this they did, although it might be said that they had scarcely any personal acquaintance with Father David. Hence, his nomination in 1873, to the Académie des Sciences as correspondent member; hence, the two first class Gold Medals, decreed (always without his knowledge), one by the Congrès des Savants de la Sorbonne; the other by the Société Géographique; hence, also, several other nominations and honorary distinctions less publicly known; all these circumstances are esteemed only as trifles by us, but, indirectly, they may become useful to the Religious cause.

5. Before concluding, it may be interesting to note here, the principal fruits of his labors in Natural History: 1. The entire foundation of three museums: one, in our noble College of Savona; another at Pekin, and a third, in our Mother-House, where it is utilized in the course pursued by our dear students. The Emperor coveted that of Pekin, and we yielded our claim to him; the gift contributed to render him more favorable towards our mission. That of Savona was advantageously exchanged with the city authorities, by our Confrères, in giving up the College, of which we had held possession for more than a century.

2. Publications by himself, and also by other writers, relative to his three famous explorations of the Chinese Empire, wherein is found subject-matter for perhaps twelve large volumes. 3. He enriched the National Museum with thousands of objects previously unknown there; among them, not a few species and genera, both new and rare, which he had brought to light from the Extreme East (and later even from Syria) of all of which, descriptions have
been furnished from his own pen, as well as from those of divers authors.

"6. On the score of description, it may not be superfluous to remark, that it is customary among naturalists, to dedicate some of the new species exhibited, to those who lay science under tribute; this explains why Father David's name has the honor to appear already under the claw of a large number of animals, gigantic and diminutive.—More than two hundred collections of plants, insects, shells and different vertebrates, specifically, bear his name! The task of estimating his collections, belonging to the State, has not yet been completed....

Behold, in its true light, the rôle which Providence dispensed to Father David; let this be a new motive for our thanksgiving to Almighty God; for the labors of our Confrère, go far to refute certain accusations directed against the clergy, and, oftentimes, against the Missionaries.

GERMANY.

The Missionaries whom we designate as forming the German Province, are still under the ban of the laws of expulsion, dating from the contest of Kulturcampf. God grant that, for the welfare of Germany, herself threatened with socialism, the laws enacted against Religious may be, ere long, abolished.

Owing to the admirable examples of devotedness given by the Daughters of Charity in that land, the name of St. Vincent is always honored in Germany. The following letter testifies to the veneration in which he is held by these people.
Letter from Mr. Joseph Hofman to Very Rev. P. Kreutzer, Visitor.

Bonn, Jan. 17, 1896.

"Rev. Very Honored Provincial,

"Your kind influence procured me last spring, the favor of viewing the Relics, that is to say, the body of Saint Vincent de Paul, your Holy Founder, entire. So great was my happiness that I have been very desirous of possessing an engraving of the Saint, representing him as he reposes above the altar; and I first address myself to you, that you may inform me whether such pictures can be procured.

"I have employed a young artist to execute a statue of St. Vincent de Paul, of Carara marble; as the subjoined notice intimates, it will be erected in a public square of the liberal city of Bonn. Is not this an inducement for you to come also?

"Your devoted, Jos. A. Hofman."

Notice from the Journal aforementioned:

"Monument Destined for St. Remigius' Square.—Some time ago, our compatriot, Mr. J. A. Hofman, obtained, it will be remembered, from the Municipal Administration of this city, authorization to erect a monument within St. Remigius' Square. This monument represents St. Vincent; the work will be executed in true artistic style by a young statuary, Mr. Godfrey Welter. This artist spent one year at Rome, with a view of completing his studies. While there, having sketched his design, he selected for the monument, a block of marble weighing five thousand two hundred pounds; later, this block was brought hither. After a labor of fifteen months, the beautiful statue is finished. St. Vincent bears an infant upon the left arm, and, with the right hand, leads another little child. There is not the
slightest doubt that the magnificent statue will be an ornament every way worthy of the St. Remigius Square. The workmen are now laying the stone for the base. All honor to Mr. J. A. Hofman, for having, by means of a monument destined for Bonn, his native city, furnished this young artist with an occasion of displaying his talent. May this example of true patriotism find many imitators among his fellow-citizens.—L.”

**AUSTRIA.**


Algersdorf, near Gratz, June 11, 1895.

**Most Honored Father,**

*Your blessing, if you please!*

I rejoice at this occasion of giving you a few details of our Mission of Algersdorf, recently founded (1894), that you may form an idea of what we have undertaken for the spiritual welfare of the souls confided to us.

With God’s help we are determined to spare no pains to advance these interests of our flock. For this end, on Sundays and Festivals, we deliver a pious allocution to the faithful. In the schools, the children are carefully instructed in our holy Religion. On Quinquagesima Sunday, and the two succeeding days, we inaugurated the *Forty Hours;* this devotion was hailed with joy by the people. It is customary here to have adoration also, during the last days of Holy Week; a solemn procession at four p.m., on Holy Saturday, closed these edifying exercises. On this occasion, the people gave striking proofs of their faith and piety. We have consecrated the month of May to the Blessed Virgin;
each day her Litany was sung, followed by a fifteen minutes’ exhortation.

I was sent, at the beginning of March, to Buda-Pesth with Fathers Joseph Erthal and Lollok to preach a Mission. God, in His infinite mercy, was pleased to bless, in a marvelous degree our humble labors; for, having sown in tears, we reaped in joy. To God, alone, be all the glory! For several years, the inhabitants of Buda-Pesth have ardently desired to have in their midst, not far from that of the Sisters of Charity, a house of our Congregation, that we might minister to their spiritual wants. The Rev. Director of the Ecclesiastical Seminary purchased, during the Mission, the property destined for the future residence of the Missionaries.

Our church of Algersdorf, dedicated to St. Vincent, was solemnly consecrated April 24th, by the Prince-Bishop of Segovia, Mgr. Leopold Schuster; that same evening the Mission, preached there by Fathers Joseph Binner and Erthal with the Director, Very Rev. Isidore Pertl, was begun. Abundant fruits resulted therefrom; and we trust that even a richer harvest is reserved for the future.

I remain, with profound respect, Most Honored Father,

Your very obedient Son,

C. Galambos, U. P. C. M.

Report.— Favor attributed to the Miraculous Medal.
Figueras, Dec. 5, 1895.

Most Honored Father,

Your blessing, if you please!

For several months, I have entertained the desire to send you tidings of our house; but I postponed my letter, in order that when the classes were resumed, I might inform you, at the same time, of the progress they are making. Whilst fulfilling this duty, allow me to beg pardon for the delay.

Our efforts, thank God, seem to prosper. The evening classes, held for the benefit of poor apprentices, are free; about seventy students attend; these are earnest and docile, striving to profit by the opportunity for which they are indebted to the charitable Founder. We have also incorporated to the Seminary of Gerona, Latin classes for young men; during the past Scholastic year, their diligent application merited praise from the examiners. The development of these youthful minds, and the more extended experience of the professors, lead us to expect still more satisfactory results, during the year which has just opened.

Among these students, please God, there may be some for our own Congregation; many of them evince a piety very remarkable, and six or eight have pleaded earnestly for permission to enter the intern Seminary. If they persevere in these holy desires, they will be ready for admission at the required age; and I doubt not that our Lord will be much glorified in them.
Our religious ceremonies are well attended; and we have noted with joy, that the faithful manifest a decided tendency to frequent the Sacraments. The last Feast, that of the Blessed Virgin of the Miraculous Medal, seemed to awaken in all hearts, a true devotion towards this heavenly symbol. All glory to God, and honor to His Immaculate Mother.

The miracles wrought here, through the intercession of Mary, could hardly be enumerated. Permit me to relate one which took place, a few days ago, in the house opposite to ours.

On the 11th, of last November, the Sisters of St. Joseph, who keep the night-watch for the sick, notified the Daughters of Charity at the asylum, that a woman in our neighborhood lay dangerously ill. The Sisters of St. Joseph had spoken to her of the Sacraments, but, greatly irritated, the husband had threatened to hold them responsible, should his wife not recover; and, moreover, forbade them to refer again to the subject in his house. In their zeal, these Sisters begged the Daughters of Charity to send some trustworthy person who, without being observed by the family, might speak to the sick woman. Meanwhile, as they knew not upon whom they might safely rely, hesitating also in the fear that the person might be repulsed, or exposed to the contagion of the malady, typhoid fever, two of the Daughters of Charity obtained from their Superioress, permission to fulfil this errand of mercy.

On their way thither, they said to each other: "What shall we do?" Then immediately remembering the miraculous Medal: "Let us see," they added, "if we can find means to offer a Medal to the poor sufferer; this pretext may secure us admittance. If thou wilt obtain for her the grace to make her confession, O Immaculate Virgin, we will publish thy power in the Annals."

Occupied with these thoughts, the two Sisters repaired
promptly to the house, where they were most kindly re­ceived. The husband, who was then absent, soon returned, and seeming greatly amazed, said nothing to the Sisters. This restored their courage. As to the poor woman, she was so strong in her delirium, that four men were required to restrain her. The good Sisters then attempted to induce her to swallow some broth, but she threw it into their face. They said to her: “Mary (this was her name), would you not like us to give you a Medal which has effected many miracles?”—“Yes, yes,” she replied, kissing it fervently. Placing it around her neck, they turned to her husband: “Your wife,” said they, “is very ill; we have given her a Medal through which numberless prodigies and miracles have been wrought. If the Blessed Virgin restores her to consciousness, you should not fail to have the last Sacra­ments administered.”—“No,” he made answer “that would excite her to fear”.—“How,” replied the Sisters, “do you not know that oftentimes the Sacraments, whilst securing health to the soul, restore also when salutary, that of the body! Really, this is not idle talk. When she grows tran­quil, give notice to the Fathers of the asylum; they will gladly come.”—“Well, we shall see.”

Our Sisters returned home. This was Nov. 11th. On the 13th, at half past four in the morning, the husband came to beg us to send a priest to hear his wife’s confession, that she had herself made the request. Two Confrères hastened thither; the dying woman received the last Sacra­ments with edifying piety. On the same day, she yielded up her soul to God.

See, Most Honored Father, how readily our Blessed Mother obtains graces for poor sinners, when her devout servants plead with confidence and fervor in their behalf. Two other instances still more remarkable have fallen under my observation; but, as I am unable to give you these details to-day, I will do so another time. Until then,
have the goodness to ask our Lord to bless us all, especially the one, signing himself, Most Honored Father, very humbly,

Your obedient servant,

MICHEL PEDROS U. P. C. R.

ITALY.

PROVINCE OF NAPLES.

Letter from the worthy Mother Havard, Visitatrix of the Province of Naples, to Very Rev. A. Fiat, Superior General.


MOST HONORED FATHER,

Your blessing, if you please!

I am very happy to-day in the thought that I may console your heart, by the narration of facts which add another triumph to the power of our Immaculate Mother, manifested through the medium of our dear treasure, the Medal, so justly styled miraculous! It is from Sister Albis, Sister Servant of the asylum of Casamiceiola, that I have the following particulars:

On the 9th of last January, sailing from Trani, in the direction of the Island of Ischia, a fishing-smack was surprised by a fearful squall—rain, snow, a violent tempest; now, driven by the fierce gale towards Procida, a moment later, it was suddenly tossed, like a toy, off the coast of Casamicciola, distant about a quarter of an hour's sail. Driven hither, almost opposite the port, this vessel was in the direst peril, for it had become the sport of the wind and waves. On board were six sailors, and a lad of ten years. In the strength of desperation, all strove in vain
against the fury of the sea; already they had broken two anchors, and not a shadow of hope remained to them; to no purpose had they uttered piercing cries of despair; to no purpose had they hoisted the flag of distress; no man was found willing to hazard his life against the violence of the tempest, still raging; no one would attempt their rescue. Perceiving this, Sister Albis hastened to the beach to urge the seamen thereabouts, to venture some effort to save these poor people, who, if left thus to their fate, must perish; fruitless alas! were all her entreaties; she was told that if she could advance two hundred francs, a tug might be sent out to bring in the doomed vessel. Unable to furnish this amount, she was forced to abandon her project; and sadly resigning herself, she turned her unwilling steps homeward. It was six o'clock in the evening. She engaged her companions and the little orphan girls under their care, to unite their supplications with her own, that our Immaculate Mother might come to the assistance of the unfortunate sailors! Doubtless, this prayer, made with great fervor, touched the Heart of our Divine Saviour; for, although not rescued, the vessel remained all night in the same situation—at the mercy of the angry sea. At break of day, Sister Albis inquired about the fate of the vessel, and learning that no one had the courage to proffer assistance, she thought of throwing some Medals into the waves, saying: "My dear Mother, as human aid cannot reach them, I rely, entirely, upon thee to save all." Having exhorted those who were witnesses of the sad spectacle, to pray earnestly to Mary Immaculate, she returned home.

Going up to the dormitory she takes, from the side of her bed, the little statue of the Powerful Virgin, places it in the window in sight of the imperilled vessel, repeating with a lively faith and irresistible simplicity, these words: "My sweet Mother, it pains me to expose thine image thus
the storm; it must be drenched with rain, and I fear disfigured; but I insist, that these poor fellows are to be saved by thy power alone!” A few moments afterwards, scanning the horizon and perceiving that the vessel had disappeared, she said: “It is all over, they have perished!” Her heart wrung with anguish, she goes to seek some tidings of the lost ones. Imagine her joyful surprise, at seeing the vessel glide safely into port, no one knows how. But I mistake, she knows how the marvel was effected: Mary Immaculate had commenced the miracle by her Medal, and her maternal eye had guided the frail barque into port. Rendering grateful homage to this Heavenly Queen, all the people exclaimed: “Praised be Mary Immaculate!”

The poor, saturated, shivering sailors, all benumbed with cold and terror, were invited by Sister Albis to her little mission. She provided dry garments and warm covering for them. Then making them seat themselves near the fire, she served a savory dish of macaroni, to which she added the delicious dinner prepared for her orphans; the latter had begged to be permitted to make the sacrifice in favor of the vessel’s crew, and to present their offering, as they say here, for a fioreto alla Madonna Immacolata (bouquet to the Immaculate Virgin).

As you may well believe, Most honored Father, these good sailors poured forth the expression of their gratitude, first to our Immaculate Mother, then to Sister Albis, who had indeed entertained them with the heart of a child of St. Vincent; refreshed and renewed in strength, they took their leave, each one wearing around his neck a Medal she had given him. The following morning, the pastor of the parish offered the Holy Sacrifice in thanksgiving, in the Sisters’ chapel; the sailors also assisting thereat; with liveliest emotion they praised this well-beloved Mother, who had watched over them, and had herself brought them...
safely into port. On their return route, as their vessel passed the Sisters’ house, once more, they all exclaimed: “Live Mary Immaculate! Praised be Mary Immaculate!”

The second instance which I am about to relate, manifests the powerful protection of Mary Immaculate, over the heart of a young girl, who without her maternal aid, Most Honored Father, must have perished.

I refer to an orphan who, like many others, had been received here at the time of the memorable earthquake of 1883. On leaving the Central-House, about two years ago, Sister Albis gave her employment at the asylum. This dear child was hardly capable of appreciating the care and charity of which she was the object; having her head filled with worldly ideas, of a light, frivolous disposition, she exerted an evil influence upon the other orphans of Casamicciola. Sister Albis was on the point of dismissing her, when a wonderful change was effected by the retreat, given in preparation for the Feast of Nov. 27th; the chaplain assured Sister that the child was greatly improved. On the Feast itself, at the feet of Mary Immaculate, she took firm resolutions, and seemed determined thenceforth to walk in the right path. But the demon, knowing the weakness of this heart, renewed his assaults, and the unhappy girl relapsed into her old failings. This time, Sister Albis thinking it best to send her to her aunt, appointed a Sister to accompany her. The said aunt, who had had some experience of her niece declared that, upon no consideration could she keep her; the Sister withdrew leaving the child in desolation, weeping and sobbing; seeing herself thus abandoned, almost on the verge of despair, she said: “To end my misery, I have only to cast myself into the sea; but, I shall be lost for all eternity!” After this dreadful thought, came a gleam of hope—the remembrance of her Medal; taking it, she clasped it tightly between her hands saying: “My good Mother, save me!”
An interior voice seemed to answer: “God, who watches over the smallest flower of the field cannot abandon thee!”

Hereupon she fell into a strange, mysterious slumber, during which she felt a hand laid lightly upon her shoulder, while a voice said: “My child do not despair, take courage”. And at another time: “God is great, He cannot abandon thee. Go to Naples, without delay, to the Religious of Our Lady of Good Help, I will accompany thee.”

At these words, the young girl awoke, but sought in vain for the person who had thus spoken to her. She now returned to her aunt whom she had hastily left, on finding that the latter, instead of extending her a welcome, had testified her displeasure at meeting her again. When informed that her niece intended to leave the next day for Naples, the aunt at first, opposed this design; but finally, yielded her consent. The poor girl wept the whole night, and at a very early hour of the morning, hastened to take passage for her journey; as she was about to embark, one of her uncles wished to detain her saying: “Come with me, as your aunt refuses you a home, I will arrange a desirable marriage for you”. She, however, declined this offer, and set out for Naples. On her way hither, the demon again sought to torment her, causing her to ask herself: “After all, what am I going to seek these Religious for? Will they even receive me among them?” Meanwhile, the powerful voice of grace also pressed its suit; she was reminded of the promises she had made to Jesus, in the holy Communion, and to Mary Immaculate, on November 27th; struggling with these conflicting thoughts, she arrived at Naples. Not knowing even the address of the Religious to whom she had been directed, she came here to inquire of one of the Sisters, and at once hastened to present herself. She was introduced into a small apartment in which she perceived a beautiful statue of the Blessed Virgin; the sight of this hallowed image sent a thrill of
joy through her soul, and falling upon her knees, she prayed thus: "Holy Virgin, as I cannot doubt that thou hast brought me to this house, place upon my lips the words I should say, or rather, do thou speak for me". She then arose and taking heart, entered the parlor; the Superioress received her with much kindness and charity, listening attentively to the expression of her desires, the sentiments which prompted the step she had taken, and promised to admit her if she could obtain satisfactory information concerning her. Her admission being already decided upon, she will enter among these good Sisters, in a few days.

It would be impossible, Most Honored Father, to describe the happiness of this young girl. She ceases not to bless Mary Immaculate, for having delivered her from the snares which Satan had laid for her; and for having herself, conducted her by the hand to the house of the good God, to a sacred place of refuge, in the midst of a Religious family where she may find every means of sanctification! With stronger reason than ever, may we cry out: "How great is the mercy of God!"

The third circumstance which I here present, Most Honored Father, occurred quite recently, at Casamicciola. A woman fifty years of age, was suddenly attacked by a complication of serious maladies; her large, now desolate family, were in dismay, when the physician on his morning visit, after careful examination, declared: "Remedies could not avail, in this case; there is no hope of her recovery." The confessor of the sick woman had also called, and seeing the consternation of her household, said to a member of the family: "Go quickly, and try to procure the Medaglia delle Sorelle" (the dear miraculous Medal is thus named here). Sister Albis gave one immediately, and the bearer having presented it to the assembled family to kiss, placed it around the patient's neck. It was then noon; half
an hour later, she fell into a profound but quiet slumber, from which she awoke towards midnight. Assuring her family that she felt very well, she asked for something to eat, and is now rapidly convalescing. With her whole family, she also blesses our sweet and Immaculate Mother! Were we not already penetrated by your touching words and exhortations, with a boundless confidence in Mary Immaculate, these facts, Most Honored Father, with many others, reaching us daily, from divers localities, could not fail to augment these sentiments in our hearts.

How consoling is the thought that we have a Mother, as powerful as she is loving, ever tenderly watching over the interests of the Community. Deign, Most Honored Father, to assist us to praise and to adequately thank her!

Soliciting anew, your paternal blessing for the little family of the Central-House, which unites with me in assuring you of our profound and filial respect, I delight to inscribe myself in Jesus and Mary Immaculate, Most Honored Father,

Your very humble and obedient child,

Sister L. Havard,
U.d.o.e.s.o.t.p.s.

POLAND.

PROVINCE OF CRACOW.

Letter from Very Rev. P. Soubieille, Visitor, to Very Rev. A. Milon, Secretary General.

Cracow, Jan. 1, 1896.

Very Rev. and Very Dear Confrere,

The grace of Our Lord be with us forever!

In December, we ended our Missions for 1895, and immediately commenced the retreats in our house at Cracow.
Twelve Missions were given last year between the diocese of Cracow, and that of Tarnow. Each of our Missions is exclusively for the parish in which we are engaged at the time. To preserve order, tickets are distributed to the parishioners only, and each one, in presenting himself for confession, hands his ticket to the Missionary who retains it. Without this precaution, we would be overwhelmed by the crowds, and the people of the parish often excluded.

These latter sigh for the Mission, there is no need, therefore, to resort to any expedient to secure an audience.

We have found it most conducive to the maintenance of family-order to pursue in the Missions the same method as we had adopted for retreats; hence, we have recourse to categories. Wherever we find five thousand persons, we make four divisions: men, women, young men, young girls. In smaller parishes, all are comprised within two categories.

Four days are devoted exclusively to each division. Having in their pocket a crust of bread, or a few centimes to provide this frugal meal, at daybreak our people leave their humble homes for the church, where they remain until evening. Under the direction of the Missionaries, they recite morning prayers, make a sort of meditation, assist at instructions, or examens of conscience, chant hymns; confession being also a very important item of the program.

This method, usually pursued and accepted here, secures many advantages.

First of all, the exercises can be made in the church; the latter, being generally too small for the population, would not suffice were all to claim admittance at once.

In the second place, respite from family cares, and freedom from occupations, facilitate good and lasting impressions, rendering it more easy for these souls to be penetrated by the truths of our holy Religion.
A third advantage is that each person may appropriate the entire course of instructions; including a summary of the Christian virtues.

What is, moreover, very desirable is that no embarrassment results to the faithful from the Mission. Whilst the mother is at church, the daughters and other household members see that at home, every duty is fulfilled.

No plan could really be more advantageous, than one by which it might be said that, the entire family takes part, through its divers members, the whole time the Missionaries labor in each parish. We begin with the women; in the evening, they relate at home all they have heard. In their turn, we find the men even better disposed than the women were at the outset; and so from first to last, earnest, edifying souls increase in fervor.

In every Mission, we have a twofold object in view: general confession, and the suppression of drunkenness; to combat the free use of liquor, we induce the faithful to inscribe their names in the Temperance Society.

Every one feels the need of general confession and all desire to make it. The difficulty is not to gather penitents, but how to provide Missionaries to hear so many.

Fifty-five thousand, nine hundred eighty tickets, representing as many general confessions, were accumulated by the confessors, as fruit of the twelve Missions given during the year.

Twenty-eight thousand, six hundred persons inscribed their names for the Temperance Society.

Very great importance is attached to this inscription. The taverns are carried on by Jews, who ruin and demoralize the population, by enticing to intoxication. To eradicate the vice would be to transform the inhabitants into a holy nation.

Blessed be God, once registered in the Temperance Society, these people generally remain faithful to their en-
gagements, if they receive even a slight encouragement from the pastor.

It is easy to understand, therefore, that the advent of Missionaries to a parish, is regarded with uneasiness and disapproval by the Jews. And their misgivings are not groundless.

In several sections, after the Mission, the wine-sellers have been obliged to close their taverns, and some of them have gone to retrieve their fortunes in America. Of course, they sometimes succeed in perverting our converts to Temperance; but there are, nevertheless, admirable instances of fidelity. Occasionally, the Jews receive hard lessons. Allow me to cite a single circumstance. In a certain locality, during the Mission, a professional drunkard had inscribed his name on the Temperance list; as they here express it: he had taken the pledge. Shortly after, he happened to pass hurriedly by the tavern, without even glancing towards it; the Jewish proprietor calls after him: "Anthony, why do you forget your old friends? Come in, and take a small glass.— No; I have taken the pledge.— That is all very well, but you do not understand the matter; the Missionaries are sensible men; they forbid you to drink whiskey, when you have to pay for it, but when it costs you nothing the case is different, and there is no prohibition; take this small glass, you will owe me nothing."

Peasant: "To drink without something to eat is not very tempting;" thereupon drawing from his pocket a sausage, he offers it to the Jew: "Take a bite of this." Jew: "No; I cannot that is forbidden." Peasant: "What! you scoundrel, you do not wish to eat sausage because it is forbidden, and you press me to drink when you know that by the pledge I have promised to drink no more!" Then dealing the Jew several vigorous blows, he sends him rolling over the ground.

The new Bishop of Cracow is intensely interested in the
propagation of the Temperance Society; whence the happiest results may be expected.

Besides the Missions for the laity, the Missionaries have this year, preached two ecclesiastical retreats; one at Cracow, the other at Leopol.

I remain, in the love of Our Lord, and that of His Immaculate Mother, Rev. and dear Confrère,

Your very devoted,

P. SOUBIEILLE, I. S. C. M.

In a letter, Feb. 20, 1896, Father Soubieille gives to the Superior General, the following new and consoling details:

"Socialism is gaining ground. Being at Leopol, I could not do otherwise than accede to the request of Mgr., the Coadjutor-Bishop, that one of our Confrères devote himself to the Patrons and the Apprentices. Father Cichy will take charge of the good work: may Our Lord's blessing be upon it!

"Having assisted with the retreats at Cracow, our Missionaries will commence their country Missions, on Sunday next: the work already offered, will carry us beyond the year.

"The Mission of Tarnow, which you were pleased to authorize, although in an episcopal city, because given for the poorer class including laborers, was a grand success. We observed the same order and method as we had organized in the country; from dawn until evening, for three weeks, crowds filled the Cathedral. To our great edification, the R.R. Canons, the members of the Consistory (church administrators), spent the entire day in the confessional, and His Lordship presided at the most important ceremonies."

St. Georges, Constantinople, Dec. 26, 1895.

Most Honored Father,

Your blessing, if you please!

We endeavor, at St. Georges, to labor according to our limited strength; applying ourselves, above all, to train our children, the majority of whom are poor and abandoned; our design leads us to strive especially to implant in their youthful hearts, the seeds of Religion.

With God’s help, our school for boys, as well as that for girls, is very prosperous. We have over three hundred pupils, boarders and day-scholars included. Want of space confines us to this number. Acting upon advice of persons whose opinions we respect, we founded last September, a College; opening with one class, we intend to add a new class each year, until the College be complete.

In a preceding letter I have already made mention of a clinic for Ophthalmmy, which has been opened in our new house, and has attained a very satisfactory development, through the efficiency of the celebrated oculist who has assumed its direction. Many operations, both difficult and delicate, are made during the course of the week; most of them being successful. Some hundreds of patients have been entirely restored; many others greatly improved. A Brother from our house at Smyrna, threatened with blindness, is at the clinic; an operation to remove the cataract has been very successful, and his sight will doubtless be fully restored.

The hospital for children, which we had commenced, is not yet fully equipped, because we could not, at the time,
defray the necessary expenses, by no means moderate. We can accommodate, already, the children of our own school; this is a great advantage, as we were obliged, formerly, to send them when sick, to the hospitals. We have even been able to care for other children here, who are not our pupils. Furthermore, the doctor who directs and daily visits the hospital, gives consultations to the sick who require his prescriptions; thereby, accomplishing a vast amount of good. His charitable efforts and contributions have enabled us to add several new apartments to our house, much too small. We hope to open the hospital with at least fifty beds, about January next.

The pharmacy and dispensary realize all our expectations; so also does the kitchen, where a simple repast is prepared for the poor, who come hither in great numbers. We are immensely indebted to the generosity of a lady of the Austrian Embassy, who has established in our house, a depot of clothing, linen, etc., for the poor.

In announcing to you, however, the consolations we experience in the discharge of our duties, I must not dissemble its difficulties. Considerable debts weighing upon the mission, are a source of great anxiety. May our good God continue to provide us with liberal benefactors, as in His mercy He has hitherto done. The regulating of rights and title-deeds for our property annexed to the mission, is very tedious and difficult. The laws relative to this point in Turkey are most singular. The principal of these laws is that of Bakshich (drink-money), which requires exorbitant expenses for the settlement of juridical affairs. Thus, our business matters hang on. May God protect and sustain us!

We most humbly entreat you to grant your blessing, Most Honored Father, to

Your humble and very devoted Son,

JOSEPH JAROSCH, I. S. C. M.

Kiou-Kiang, Dec. 2, 1895.

Most Honored Father,

Your blessing, if you please!

As I had announced to you, I celebrated my Episcopal Jubilee, and blessed the corner-stone of our future church, November 20th. On this occasion, an English Journal of Shanghai, published an article from the pen of a Protestant of Kiou-Kiang. I thought the translation might afford you a moment’s pleasure:

Kiou-Kiang, Nov. 21, 1895.

The New Cathedral.

The ceremony of laying the corner-stone of the new Roman Catholic Cathedral, took place yesterday. The public had been invited by the following Circular: On occasion of the Silver Jubilee of His Lordship, Mgr. Bray, the blessing of the first stone for the foundation of the new Cathedral will take place tomorrow, 20th inst., at 10:30 a. m. His Lordship cordially invites the European Colony, and nothing could afford him greater pleasure than the presence of all its members at the ceremony.—Signed: Fatiguet, Procurator.

“High Mass was sung in the Sisters’ chapel, by His Lordship Mgr. Bray, assisted by a certain number of Catholic priests from his diocese. At 7:30 a. m., Rev. Father
Fatiguet presided at the harmonium; the choir being composed of divers priests, assisted by the children of the school. The interior of the chapel had been very tastefully decorated; gold embroidery and garlands of artificial flowers produced a fine effect; for this, all praise to the Sisters. Native Christians thronged the chapel; there were also many foreigners.

“After Mass, all the native Christians knelt at the Bishop’s feet to kiss his ring and receive his blessing.

“At 10:15, Commander Granier, of the French advice-boat, Inconstant, was accompanied by five officers and fifty sailors; having landed, they proceeded towards the spot where the corner-stone lay, beneath a shed; this latter was beautifully decorated; waving above it, were the flags of all nations; garlands handsomely embroidered on silk, set off the whole. At 10:30, the English consular agent, Mr. Brady, in official costume; Mr. Morgan, commissary of the custom-house; Dr. Underwood, and almost the entire community had arrived.

“Nearly all the priests of the diocese, with sixteen acolytes, then formed in line of procession, from the episcopal residence to the shed, where the ceremony was to be performed; the Bishop in cope, the mitre on his head, the crosier in his hand, brought up the rear. First came the blessing of the salt and the water to be used in the blessing of the stone; the latter, blessed by the Bishop, as the foundation of the tower, was removed to its place, to the right of the entrance to the future church. Finally, the Bishop made the tour of the edifice, blessing the foundation; and at the conclusion of the ceremony, gave solemn benediction to the assistants. This ended, Rev. Father Fatiguet, architect of the Cathedral, presented to His Lordship a large parchment, covered with Latin MS., which the Bishop read aloud, mentioning the names of all the priests present; that of Commander Granier, and others, the day and date of the
laying of the corner-stone, etc. The paper was signed by the Bishop, his secretary, Commander Granier, and several laymen.

"The document was then deposited in a small box, sealed and enclosed within the cavity of the stone. The artillery fired a salute, and petards were discharged; the procession re-forming in line, returned to the Bishop's residence where His Lordship received the congratulations of the invited guests. (1).

The new Cathedral will be built in the Ogival (Gothic) style. In the form of a cross, with chapels radiating from the sanctuary. The length will be one hundred, seventy-seven ft.; centre square, forty-nine ft., opening into three naves, and seventy-four ft. in the arms of the cross. Thirty-five ft. will be allotted to the sanctuary. There will be eight altars. At the entrance, they propose to construct two towers, each seventy-five ft. in height, by fifteen ft. sq. When finished, the interior of the tower will measure eleven ft. sq. The finest granite, taken from the Kiang-Si quarries, to be transported by Chinese boat to Kiou-kiang, has been selected for the edifice. The columns for the principal nave are of a single piece, ten ft. high, by two in width, without reckoning the base and the capital. The transept-pillars alone, measure four ft. in thickness.

"If I have been correctly informed, this structure, when completed, will compare both in beauty and style, with the Catholic Cathedral of Canton. It is entirely under the supervision of Father Fatignuet, architect and Procurator of the Mission."

I should not forget to say that, in the translation, I have not revised the preceding article which, as has already been said, is from the pen of a Protestant.

(1). We were nineteen at table, nine Priests, as many laymen, and myself.—G. B.
Be pleased to believe me always, Most Honored Father,
Your very respectful and obedient Son, in Jesus Christ.
† G. Bray, I. S. C. M.

SOUTH KIANG-SI.


Ki-ngan-fou, Nov. 27, 1895.

Most Honored Father,

Your blessing, if you please!

I wrote you, quite recently, that our right of propriety had just been recognized anew by the Chinese government, and published throughout the Empire. In this country, however, to acknowledge a claim at Pekin, and to apply the act of recognition in the provinces, are two things very distinct, and often widely different, one from the other.

A few days ago, we secured the registration of two sections of real-estate both very advantageous to the Vicariate; the one situate in the prefecture of Nan-ngan-fou, the other, in the sub-prefecture of Ouan-ngan. It affords me great pleasure, Most Honored Father, to announce to you this twofold success. Blessed be God, for having deigned to console and encourage us, after our long and wearisome efforts. We have just advanced two steps, although at the cost of many trials; but we shall cease to recall these annoyances, if our mission derive profit from them.

At Ouan-ngan, principal town of a sub-prefecture, situate in the centre of this Vicariate, Mgr. Rouger bought, fifteen years ago, the ruins of an ancient shrine, destroyed by the Rebels. Having a position nearly central, the site
is very fine, spacious, and most desirable. This was assigned for our principal residence, by the first Vicar Apostolic; if his design was not carried through, it was owing to insurmountable difficulties. It is all but impossible to secure deeds for property belonging to the mission in the interior of a city; consequently, Mgr. Rouger, after years of struggle, had just established himself in the faubourg, south of the city of Ki-ngan.

It was to be regretted, however, that we were unable to utilize our property of Ouan-ngan; the more so, as a station for Missionaries in this city, half way between Ki-ngan and Kan-tcheou, would greatly facilitate the organization and administration of our districts. What was to be done? It only remained for us to await a more propitious time.

This year, our French Minister at Pekin, having succeeded in forcing anew the recognition of the right of the Catholic Missions to acquire and hold, such lands as they may have need of, throughout the Chinese Empire, we thought the time had come, for us to assert our claims in Ouan-ngan.

I deputed two Chinese priests to request the sub-prefect of this city to have the goodness to set his seal upon our title-deed; the act already so long pending. At first they could get no satisfaction; then insisting, they were informed that it would be necessary to lay the case before the higher authorities, to consult the literati, and the people; subsequent events proved that they strove to gain time to excite a disturbance. Placards, hostile to our holy Religion, were posted about, a few sapecs distributed, and a mob made its first appearance, on the night of Oct. 10th, raising a clamor to terrify our two priests who had taken up their temporary lodging in a small house, among the ruins of our newly acquired mont-de-piété. This nocturnal uproar not sufficing, a more serious tumult entered into
their scheme in broad daylight, Oct. 14th; in the face of the threatening danger, our priests fled to the tribunal of the sub-prefect who willingly harbored them for two days; then, under pretext of necessary precaution, had them conducted by a military escort as far as Ki-ngan. Meanwhile, the Missionaries' dwelling was sacked, and the Christians of the vicinity menaced with pillage.

The stratagems, resorted to by the mandarins and the lettered-men of Ouan-ngan were, at former epochs, a success, but, thank God, that day has gone by. Promptly notified of the turn matters had taken, our general Consul of Shanghai apprized the Governor of Nankin; the latter telegraphed to the Governor of Kiang Si, who, at once, delegated a special commissary, charged with the examination of the affair, to be then rectified by him. On his side, the prefect of Ki-ngan, in a sudden impulse of zeal, also sent two or three of his subordinate officers with some of the soldiers to arrange with me, if I so desired, to send the priests back to Ouan-ngan, assuring me that their dwelling had been repaired, and that a Chinese gun-boat had been ordered to protect them during the voyage. I begged Father Boscat, with a native priest, to repair to Ouan-ngan; they were received with honor and re-conducted with pomp to our old mont-de-piété. These men shifted the matter for a fortnight longer, before consenting to affix their legal approbation to our title-deed; but, at length, on Nov. 18, 1894, the recording was concluded with much solemnity, before seven mandarins, and a multitude attracted hither by the novelty of the circumstance. Never had the peaceable city of Ouan-ngan (millies-pax), beheld within its limits so many mandarins, assembled for so simple an affair. Besides all this, a proclamation presented for our sanction, was made public; the people being therein warned, for the future, to respect our liberty.

As to the estate which we had acquired at Nan-ngan-fou,
the affair was more expeditiously wound up; it was scarcely two months pending; the act of sale, drawn up on Sept. 11th, was recorded Nov. 7th. These dates leave us no doubt that our Blessed Martyr, was interested in our success; therefore, we attribute all to his influence.

To begin with, the mandarins of Nan-ngan arrested the Pagans who had been guilty of making over their property to us by act of sale; they threatened to keep them in prison, until the signed deed, then in our possession, was returned to them; they sought to break the contract under the ostensible pretext that the ceded property was pasture ground; but Father Canduglia, who has charge of the district of Nan-ngan, was not to be intimidated; he maintained our right to the purchase, and by his firmness, upheld by our Consul at Shanghai, the cause was gained. A change passed over the mandarins, the prisoners were released, other land was offered us, and finally, it was agreed to sanction the first writ of sale, and to confirm the same by the official seal.

Nan-ngan-fou, headquarters of the Department, on account of its situation on the southern frontiers of Kiang-Si, is a very populous and commercial city; the channel of the trade between Canton and central China. The Mei-ling, below which this city lies, is the entrance to the harbor between Canton and the interior provinces. I was very anxious to visit this city, formerly much more enterprising than at present, but still very important; in realizing my desire, last June, I conceived the ambition to possess within its limits, at least a resting-place for our mission. I foresaw that later, the railroad might probably pass through, and this would become, for us, the point nearest Europe. Well! since Nov. 7th, we thank God that this transient home is ours.

Behold what Father Canduglia wrote me from this Department, Oct. 30th: "We have seen, within a few days
past, two *ouey-yuen* (mandarins charged with an official commission) accompanied by forty soldiers; they are preparing the roads for the railway engineers who are expected; on their arrival in each place they assemble the influential citizens, explaining what is in contemplation, and recommending them not to allow their peace of mind to be disturbed. The line of railway will extend over the old imperial route; we were not too previous in establishing ourselves at Nan-ngan". These delegates referred to by our dear Confrère, followed the Valley of Kan-kiang, and passed on to Ki-ngan two weeks ago; everywhere they examine the line of direction of the future railroad; above all, they prepare the minds of the people, whom it is difficult to reconcile to any new idea. Surely, in this old Empire never will there be an innovation like unto the railroad movement. Our overruling desire is that the Propagation of the faith may derive benefit from the changes which, certainly, must be effected in a future, more or less near. Our duty is to take measures to ensure this end; and to strengthen the advantages already within our reach, by establishing in the good positions we occupy, schools and hospitals. Otherwise, the Protestants coming hither will be in advance of us. Arriving later, they will doubtless surpass us, in turning to their own profit the favorable features of this region.

The great route from Canton to Pekin along the River Kan has been, to some extent, abandoned since the steamboats have monopolized commerce on the coasts of China; but the railroad will force the current back in this direction, bringing hither travellers, merchandise, and all business activity. Our principal cities of Nan-ngan-fou, Nan-kang, Kan-tcheou, Ouan-ngan, Taiho, Ki-anggan, Ki-chouy, will gain by the changes that must result from the introduction of the iron railway. Their line of direction is that which will, most probably, be decided upon as best suited to all
the exigencies of enterprise. Then what a blessed day for us! How great will be the facilities for intercourse with our divers stations! Our mission will be only twenty hours' travel from Canton, or even from Hong-kong; and the distance which separates us from Europe, will be diminished by one month. The time is approaching when it will be permitted us to ask for the concurrence of the Daughters of Charity in this mission. What immense good will be effected by their labors!

The harvest is abundant, it begins to whiten. Our Lord seems to say to us: Levate oculis et vide regiones... Behold, Most Honored Father, this land so extensive, still almost entirely Pagan, these millions of souls perishing; for them the hour of salvation draws near.

I entreat the Master of the harvest to send us the laborers, of whom we have so great need; I trust that Divine Providence will supply us with the resources necessary to solidly establish the new positions we have acquired; and I have confidence, Most Honored Father, that being acquainted with our actual situation, you will not fail to render us all the assistance in your power.

To-day, for the first time, we celebrate the Feast of the Miraculous Medal.

Believe me, Most Honored Father, with profound respect, in the love of Our Lord and of Mary Immaculate,

Your very humble and obedient Son,

Most Honored Father,

Your blessing, if you please!

It is with great joy that I avail myself of this occasion at the approach of the New Year, to trace these few lines, which I address to Your Paternity, whilst offering my humble wishes for a Happy New Year. May it please Almighty God to permit that this year be for you a happy one in all respects, regarding both spiritual and temporal favors.

As to me, who am a useless member of the household, Most Honored Father, if I may have a remembrance in your prayers, deign to ask Our Lord that in me may be verified these words: Recendant vetera, nova sint omnia.

On the day following the Feast of the Manifestation of the Immaculate Virgin, of the Miraculous Medal, under the auspices of Mary, I repaired to my new post, recently opened by the Propagation of the Faith; this place is called Tsse-lang, and is situated upon the frontier of three sub-prefectures: Fouyen, Teu-ky, and Pou-kang, amid the mountains. A primitive simplicity characterizes these good people. But, as God does not withhold His graces from simple souls, with the divine help, I have been able to preach the Gospel of the kingdom of God, to which all eagerly listened, relishing the truths of Religion, believing without hesitation in God, and grieving that they had known Him too late! Fifty-two persons took part
in the ceremony of Adoration, and were admitted among the catechumens; some are here at our residence, preparing to receive Baptism on the feast of the Circumcision of Our Lord. On that day, God assisting, twenty-five catechumens, some of whom are from other localities, will be received into the Church.

This new centre of Tsse-lang is now opened, Most Honored Father, but we have as yet, no place suitable for an oratory. Our good God must Himself procure for us the means, either to purchase or construct a house, for the inhabitants are very poor.

After the Feast of the Circumcision of Our Lord, I shall repair to the Tsie-ly-lon mountains around Nieng-tchou to give a mission and to prepare materials for the construction of a chapel. This section contains seventy Christians and as many catechumens.

Father Faveau went, two days ago, to Shang-lin not far from Ou-tchou, to visit the Christians and the catechumens, who number about the same as at Tsie-ly-lon. Father Mustel passed through to-day, on his way to Kia-schin to assist Father Urge.

There is no item of news, except that the Japanese are opening the port of Hang-tcheou; through the mercy of God, peace reigns here.—I beg Your Paternity to be pleased to transmit my good wishes to all the Confrères now residing at the Mother-House.

With great respect and profound veneration, in the love of our Lord Jesus Christ, of the Blessed and Immaculate Virgin, and of St. Vincent, I style myself, as I am in reality, Most Honored Father,

Your very humble and obedient Son,

ANDREW CHU, I. S. C. M.


Most Honored Father,

Your blessing, if you please!

I must preface my letter, by telling you that my Confrères and myself are daily hoping to receive news of the arrival of the two Missionaries whom we begged you to send us, for I assure you, the need is most urgent. Notwithstanding their zeal and their ardor for labor, the Missionaries feel that, left alone, their strength must soon be exhausted. Unde veniet auxilium mihi? From you, Most Honored Father; therefore we expect with confidence the help so indispensable, knowing that you will not abandon us.

Aware that your heart lovingly cherishes our dear departed, I take the liberty of entertaining you briefly on our regretted Father Maineri and Brother Coudart.

Father Maineri, a native of Piedmont, before consecrating his labors to China, had during four years, exercised the holy Ministry, in his own diocese of Mondovi. In 1888, he made arrangements to spend one year at the Brignole-Sale College of Genoa, directed by our Confrères, with a view to prepare himself for the Foreign Missions. While there, he had the good fortune to meet Mgr. Scarella, Vicar Apostolic of North Honan.

Hearing of the arrival of a Bishop from China, Father Maineri hastened to offer himself to accompany His Lordship to his distant mission. Mgr. Scarella had already collected among the priests of his own Congregation, a sufficient force; but, won over by the excellent testimonials
of the Superior and the Directors of the College, in favor of Father Maineri, he responded to the appeal in words that overwhelmed the zealous priest with joy: “My friend, I cannot accept your services for my own Vicariate, as my number of Missionaries is already filled; but, if you desire to come to China, I know that the Vicar Apostolic of the adjoining mission will gladly welcome you.” Most eagerly was the proposition acceded to; your authorization was besought, Most Honored Father, that of the Cardinal of the Propaganda was also solicited; with the approbation of both, Father Maineri came to China, and to Tcheng-ting-fou, where he arrived Nov. 26, 1889.

A few days sufficed to convince us that he was worthy of our appreciation, esteem, and affection.

The praises lavished upon the new missionary by Mgr. Scarella were not in the least exaggerated; every one felt and declared that he was a valuable acquisition.

Although only a co-laborer, Father Maineri adapted himself to Community life, with a facility and exactitude which soon caused us to forget that he was not a Lazarist. He well deserved to be reckoned as a member of the family, so closely did he identify himself with us, adopting and conforming to our customs on every point. For three years he labored in the missions. Gifted with a rare intelligence and remarkable aptitude for the languages, he acquired, in a very short time, sufficient Chinese for the exercise of his ministry. All were most favorably impressed by his edifying conduct; Missionaries, Christians, even the Pagans, with whom he was sometimes obliged to have intercourse, all held him in the highest esteem.

At the commencement of the year 1893, he decided to manifest his desire so long secretly entertained, of entering the Congregation. His humility, and perhaps also a natural timidity, had hitherto induced him to remain silent. His petition was favorably received by the Visitor. I re-
called him to the principal house to begin his Seminary.

The need of a Director for the Preparatory Seminary, becoming evident during the vacation, he was placed there, in order to utilize his services even during the time of his probation. What perfect order he established! How entirely he devoted himself to our dear seminarians! How admirably he formed them to piety, to study, to regularity, to order! He alone believed himself unfit, he was not the man, he thought, for so important an office. The interests of the Ecclesiastical Seminary, those of the future priests, were confided to him! What a responsibility! Unable to overcome his self-diffidence, he manifested a desire to be relieved from this duty. In order to tranquillize his conscience, he was transferred to the office of Procurator. To his new functions, he added that of chaplain for the hospitals of our Sisters; also for the children of the Holy Infancy, and the catechumens; at home he had charge, besides, of the schools and of the employees of the house. He won the confidence and esteem of every one; and when, in May last, the cruel malady known as typhus, snatched him, as it were, from our Works and our common affection, the cry of anguish, wrung from our hearts by this great loss, was universal.

This excellent Confrère was to make his holy Vows on the Feast of the Translation of the Relics of our Holy Founder; but my absence from the principal house, seemed a motive for the postponement of the favor, until the Patronage of St. Joseph. We knew not, alas! that on this beautiful day, he would be on the point of falling into his agony. Providentially, the Assistant had the thought to have him pronounce the holy Vows a few moments previous to the administration of the last Sacraments, whilst the dying Missionary was yet in the full possession of his faculties. This dear Confrère died in the family of St. Vincent, truly worthy to be his Son, May 8, 1895. This consola-
tion, the last, will not be the least calculated to soothe the
grief of his two good sisters, both of whom are Daughters
of Charity.

On June 5th, scarcely a month later, the good God called
to Himself another chosen soul, our dear Brother Coudart.
As you are acquainted with this good Brother I shall not
enter into lengthy details concerning him. Angelic in his
candor and piety, he was ready, at the least sign, to obey;
he was, moreover, laborious and most careful in all that re­
lates to poverty. From his arrival in China, 1887, until
his death, he devoted himself unreservedly to the interests
of the mission.

His simplicity and candor were most striking. Before
entering the Congregation, he had, through necessity, been
engaged in occupations which might have proved fatal to
his innocence, but God preserved him. Simple as a child,
he sometimes put us questions which, while amusing us,
excited our admiration.

Possessing but an ordinary degree of education, he used
to say that he did not fancy large books; however, for
spiritual reading, he managed to get through the seventeen
vols. of the *Little Bollandists*, two or three times. These his­
tories of the saints charmed him; he cherished and strove
to retain them. Thus he was often heard to say: “Such
a saint did this, such another said that;” but what was
most advantageous for him and most edifying to us, he
strove with all his heart to imitate these holy lives. How
consoling for us during his delirium, to hear him speak to
the Blessed Virgin, to St. Vincent, invoke them in turn
with the Sacred Heart of Jesus. “Blessed Virgin Mary!”
he would cry out, “come to my help! St. Vincent! St.
Vincent! protect me!” The habit he had contracted of mak­
to his lips, even while unconscious of what he said; the desolation we experienced at losing him, was tempered by the consolation of witnessing in him to the last, such beautiful sentiments.

These dear Missionaries have attained to the reward of their merits and their virtues. We who survive them, cease not to implore the Master of the Vineyard, to send us new laborers and to say to them: *Ite et vos in vineam meam et quod justum fuerit dabo vobis.*

A few words more, and I conclude this letter, already too long. The year which is drawing to a close has occasioned us much uneasiness. First, with its sad results, came the war; then, we were severely tried by the typhus; finally, the cholera added greatly to the labors of our Missionaries, overpowering them with sick-calls. The good God watches over us, in a visible manner.

Accept, Most Honored Father, the assurance of my filial devotedness. In the love of Jesus and Mary Immaculate, it is my delight to be, in St. Vincent,

Your very affectionate Son.

† J. M. BRUGUIERE, U. P. C. M.


Tching-ting-fou, Oct. 15, 1895.

Our Vicariate Apostolic, separated from that of Pekin about forty years ago, comprised at that epoch from twelve thousand, to thirteen thousand Christians.

Our late census gives us the number of thirty thousand, four hundred and forty-six.

Our Missionaries have to visit annually, four hundred and twenty-four Christian settlements, to give the faithful an opportunity of receiving the Sacraments.
So far as our means allow, we establish schools, either for the religious instruction of catechumens, or for children already Christians.

These last, generally, are not expensive, for we try to find some good Christian man or woman in the village to take charge of the school for a small salary. But, the case is different in Pagan villages in which certain families are disposed to study our holy Religion: in such cases we are obliged to procure a catechist, often to provide a locality, to furnish fuel and light; these are trifling expenses in themselves, but their multiplicity renders them heavy.

One of our great difficulties is to find reliable, conscientious, zealous and competent catechists.

Thus, after having tried every means to obtain a favorable result, we founded, two years since, a Society of laymen, bearing the title of Brothers of St. Paul. Eight members are making their novitiate. They will devote their entire life to the instruction of the newly converted. They will go to Pagan centres to announce the Gospel, and they will be the auxiliaries and precursors of the Missionaries. Shall we find a sufficient number for this work? Will the members respond to the hopes we repose in them? We are happy to believe this will be the case. So far from being disheartened by hitherto fruitless attempts, we are, on the contrary, full of confidence; for times and circumstances are changed. Christians of the present day have a more practical knowledge of our holy Religion, than the neophytes of thirty years ago. They are more familiar with Christian ideas; they have more frequent intercourse with the Missionaries; they are better disposed, better prepared to appreciate the utility of an Association which permits them, in imitation of the Missionaries, to undertake the good work of diffusing the principles of our faith.

Similar societies of Christian women and young girls
furnish admirable results; why, then, should we despair of those formed of men?

This has been a year of trials: cholera followed in the train of war, and has made many victims. Thanks be to God, the scourge is disappearing.

SYRIA.

Massacres, which remind us of those of 1860, have taken place in Turkey. We thank God that the Children of St. Vincent have been providentially protected. The trouble is at an end, but multiplied miseries demand succor.

Leaving aside the political explanation of this movement which, doubtless, is worthy of credit, we present some of the causes of this disturbance, as laid down by Catholic writers:

** *

What the Turkish official world calls the “Armenian Rebellion,” commenced on the 4th, and 5th, of October 1895. But the origin of the movement dates back to August, 1894, at which period occurred the events in the valley of Sassoun (vilayet of Bitlis).

The Kurds change pasturage for their flocks every year. Passing through an Armenian village, in the district of Sassoun (which is not to be confounded, as has been the case, with Samsoum, a port of the Black Sea), they pillaged it. In 1895, the Armenians resolved to stand upon the defensive, perhaps to avenge themselves for the attack in 1894. Thus, armed, they awaited the Kurds and dealt a heavy blow.

The local authorities having taken no measures against the Kurds, the valis of Bitlis and of Van, immediately after the retaliation, sent troops to punish the Armenians.
This is the origin of the massacres which, since October, have deluged Asia Minor with blood.

In the meantime, the annual riot of the Druses broke out. This time, being centred principally, in the tribe of Hauran (S. W. of Damascus), it was more disastrous than ordinary. In the early part of November, twelve villages of the district were fired, and a Mutessaref (administrator of Saudjack), was wounded.

Constantinople decided to send an expedition against the Druses. It took three weeks to find eight battalions of Albanians to send to Salonica, whence they embarked for Beyroot, then for Damascus.

In proof of the disturbance reigning throughout Syria, it is sufficient to state that the quota of one hundred and twenty-eight battalions demanded from Turkey in Asia, was filled under very peculiar conditions.

Many paid no attention to the appeal of the Sultan; others repaired to the barracks, surrounded by a fanatical mob, brandishing sabres and discharging fire-arms; the Sheiks chanted prayers, and the multitude hurled menaces against the giaours (Christians).

For two days the Christians remained shut up in their dwellings, and the Porte admitted that the local authorities were seriously apprehensive in regard to the safety of the Europeans.

At Beyroot and Damascus a siege was proclaimed.


Most Honored Father,

Your blessing, if you please!

Our position is very sad in Syria, particularly, in Damascus. After the fatigue attending our return, the cholera
broke out. However, as no official orders were given, we kept our pupils. Meanwhile, the government cut off all communication between Damascus and Beyroot. The panic was at its height; debarred from all information, we heard only the conflicting reports circulated through the city. Happily, this state of things was not of long duration: the cholera attracted very little attention.

We were commencing to enjoy a little freedom from anxiety, when we learned that the Druses of Haouran were committing acts of brigandage—incredible atrocities, impossible to describe. The government, which is inclined to screen these miscreants, could not, however, remain passive, some Mussulmans had been massacred. War was resolved upon; then were called out the reserves, or as they are styled, the rédifs, and for several days, ten thousand men traversed the city, to the great terror of the Christians, who, with or without reason, are always dreading a renewal of the events of 1860.

Sister Visitatrix arrived at Damascus in the midst of all this uproar.

At present the army is concentrated to attack the Druses who are intrenched upon a mountain called by their name, and which is almost inaccessible to regular troops. All are against the Druses: Bedouins, Circassians, Métouales, and the Turks. All this will come to an end; and then, they say, we shall be in our former condition.

On the other hand, the Armenians are eager to attack the Turks and massacre them. Near Father Clement’s at Jabal-Zeitoun, they have taken a citadel by assault, and so far, we are ignorant of the fate of the four hundred soldiers who constituted the garrison; we are apprehensive that these disturbances will find an echo here. However, I must mention that the Mussulmans of Damascus are quiet.
enough at present. All their attention is directed to the war against the Druses.

It is my privilege to be, Most Honored Father,
Your devoted Son,

F. Roulx, I. S. C. M.

Letter from Rev. P. Clement, Priest of the Mission,
to Very Rev. A. Fiat, Superior General.

Akbes, November 26, 1895.

Most Honored Father,

Your blessing, if you please!

I shall entrust this letter to the care of dear St. Joseph, who has never yet refused me any thing, and beg him, cost what it may, to forward it as soon as possible, thereby relieving your anxiety on our account. But, it will be a miracle if the letter reaches you, for the roads are infested by brigands, the Government is keeping a close watch, and no one is willing to take charge of our mails, even at the price of a Napoleon. Our last post barely escaped confiscation. Happily, I had confided it to an old Kurd brigand; these fellows always find means of extricating themselves from difficulties. We have then, only to look one up; true, they are not scarce, but at present, they are tracked by the Turkish army scattered throughout the vast plain of Antioch.

It will afford you consolation, Most Honored Father, to know that the members of your little family of Akbes, are always fervent; they will commence their annual retreat on Friday, the 29th, of this month, and conclude it Dec. 8th, if nothing unforeseen happen. I can assure you, in advance, that it will be well made, for the events transpiring around us, are calculated to detach us most ef-
fectually from this valley of tears, while directing our thoughts heavenward. The times, in themselves, are a sermon; meditations will be easily made, particularly on the subject of death. For nearly two months we have heard at Akbes and vicinity, only of massacres, pillage, and conflagrations.

At present we are in security; this is owing to the energetic measures adopted by our excellent Mutessaref, Mustapha Refki pachi, for our personal safety and that of our poor Christians, who from one moment to another, were expecting to be put to death, like those of Marache, Zeitoun, Agine, Tchoquemarzeman, Ain-Tab, etc., etc. The Government does all that is possible to repress these disorders, but the evil is universal. Our Mutessaref has just sent a body of soldiers, numbering one hundred and thirty-five, to guard us. These soldiers are quartered in two of our large houses, near our residence. The Caimacan told me in presenting them, that they were under my orders—soldiers and their leader. Quite suddenly, you see, I have been promoted to the dignity of Séraskir, (General of the Division).

It is indeed time for us to breathe a little freely, for we have been in great distress. The Kurds had planned to pillage our two houses,—that of the Trappist Fathers of Cheikhle and ours. You must know that when these bachi-bouzouks once begin their work of destruction, no power is capable of restraining them. Pillage, fire and massacre promptly ensue. God has thus far preserved us, help us to return Him thanks. All their menaces have resulted in some few murders in the vicinity of Akbes, and the capture of our herd of oxen. The Caimacan has sent out his zapties in pursuit of the robbers, but I do not count on the restoration of the animals. The thieves made for the mountain of the Kurds—the rendezvous of brigands. One of our herdsmen having made some re-
distance, received a ball in the knee, but brother Lambert skilfully extracted it; in fact, he has been thus engaged for a month; not a day passes that they do not bring us some such cases. One of our Armenians of Akbes, a very courageous man, and a friend of the Mussulmans, was killed a few days ago, butchered like a sheep. After a diligent search, we found his body in the depths of a vast grotto, situated above Cheikhle, the residence of the Trappist Fathers. Another Armenian, a miller at Kara-son (black water), a short distance from here, had also his throat cut. A travelling merchant of Beylan, having come into these quarters to sell his goods, was cut to pieces. Last Sunday, at sunset, on the bridge which forms the limit of our property, the Kurds carried off a herd of two hundred goats, and with them the shepherd, a lad of thirteen years, a Catholic Armenian. This youth is indebted for his escape to a courage far above his age, and to his swift-footedness; for while the plunderers were deliberating on his fate, some wishing to cut his throat on the spot, others saying it would be wiser to carry him into the forest, in order to conceal his body, the boy fled to Cheikhle, to the Trappist Fathers, where he arrived half dead from fright and fatigue. During this time, all Akbes was on foot exploring the recesses and nooks of the mountain, by the light of their torches; the poor mother of the child, uttering lamentable cries, expected at every moment to find him in some cavern, butchered like the Armenian whom we found in the grotto of Cheikhle. At last, the Trappist Fathers brought back the child at night under a strong guard; our fears were relieved, but our goats were lost. Since this event, no one dares to venture out of the village even to cut wood, and God knows how much we need it, for the cold at present is very severe in our mountains. If this state of things continue for any length of time, our poor Christians will die from cold, misery and
starvation; even should they escape the poniard of the assassin. We daily distribute corn and clothing to the most destitute, but our funds are diminishing, and I know not what God has in reserve for us. As in all cases, even in the midst of the greatest misfortunes, there is always a ridiculous side to the question, I cannot but laugh when, going through the village in my visits to the poor and sick, I meet sometimes a woman wrapped up in one of my soutanes; and again, a man proudly sporting an old frock coat of Brother Lambert's, or a pair of old trowsers belonging to Brother Verry; sometimes a child dressed up in the breeches and waistcoat of Brother Alexis'. Poor creatures! And yet, our revered Consuls graciously offer us an escort to conduct us to a place of safety! As if we could abandon these people who have no support, no hope but in us, while the knife of the assassin is brandished before them! Either we shall die with them or be saved with them. No human consideration could induce us to abandon the post assigned us by Divine Providence.

Judge from this, Most Honored Father, how much we need your good prayers, and those of all our Confrères and Sisters, in the sad condition to which the Armenian troubles have reduced us. For the past six weeks, we have never retired at night without expecting to be warned before morning that the massacres had commenced in the village. Be so kind as to commend us and our Christians in a special manner, to the prayers of the Community.

With profound respect, Most Honored Father, in the love of Jesus and Mary Immaculate,

Your obedient and devoted Son,

P. Clement, I. S. C. M.

P. S.—The massacres have at last ceased. Recent letters from Father Clement furnish new details: he returns thanks to those who have sent him aid. We shall publish these letters in the next number.—Ed.
AFRICA.

TUNIS—CARTHAGE.

We find in the Catholic Missions (Feb. 7, 1895), the account of a solemnity uniting the remembrance of St. Vincent de Paul, and of the heroic Father Jean Le Vacher:

"On May 5, Mgr. Combes, Archbishop of Carthage, Primate of Africa, attended by the Canons, the clergy of the parishes and chaplains of the city, in presence of a large audience, inaugurated the new title of the ancient Church of Holy Cross, and unveiled the following monumental inscription, placed by his order, at the entrance of the Sanctuary:

TITULUM SANCÆ CRUCIS TUNETANÆ
AB INCLYTO R. D. JOANNE LE VACHER
S. VINCENTII A PAULO DISCIPULO DIE
XI NOVEMBRIS ANNO MDCLXII CANONICE
ERECTUM. Etc., etc.

(Translation.)

"The title of Holy Cross of Tunis, canonically erected, November 11, 1662, by the illustrious Jean Le Vacher, disciple of St. Vincent de Paul, and Vicar Apostolic;

"Transferred in 1832 to this edifice of the Trinitarian Fathers, devoted since 1730 to the service of the slaves, has been endowed with new splendor by the munificence of Right Rev. Clement Bartholomew Combes, Archbishop of Carthage, Primate of Africa, who has given to this temple, the Cathedral of the Vicariate Apostolic of Tunis until 1882, the title of Archpresbytery Mother Church; and, in memory thereof, he himself presided at the solemn presentation of this inscription, on the feast of the Patronage of the august Saint Joseph, in the year 1895, in the
"This, in a few lines of the grand style of the Augustan age, is the history of the oldest church of Tunis," say the Catholic Missions. We add that it is also a precious consecration of memories dear to France and especially so, to the family of Saint Vincent de Paul.

VICARIATE APOSTOLIC

OF MADAGASCAR. (SOUTH).

I.

"A great field is open before us," said Saint Vincent de Paul to his Missionaries, when, in 1648, he informed them that the Sacred Congregation of the Propaganda had chosen his Congregation to evangelize the Island of Madagascar.

Perhaps no other of his Apostolic enterprises has portrayed in bolder characters the indomitable courage of St. Vincent, and the zeal of his Sons.

When the influence of France declined in the great African Island, the labors of the ministry were interrupted; but, in this century, they have been resumed by resolute, generous apostles who have secured most consoling results.

By an Apostolic decree of Jan. 16, 1896, the great Island, under the jurisdiction of Mgr. Cazet, and the Missionaries of the Society of Jesus, was divided into two Vicariates. That of the North was entrusted to the Jesuit Fathers, who had already established important works at Tananarivo, the capital, and in several other stations; in the South, a new Vicariate, including Fort Dauphin, is confided to the Children of St. Vincent de Paul.

Once more, "a great field is open before them," in a region evangelized and sanctified by their Confrères, Nacquart, Gondrée, Bourdaisé, and Etienne.
II.

Pontifical Brief:

Erection of the Southern Vicariate Apostolic of the Island of Madagascar.

January 16, 1896.

Leo XIII. Pope.

We hasten, in compliance with the duty of Our Supreme Apostolic charge, to profit by existing circumstances, to provide for the happiness, prosperity, and advantage of the Catholic Religion, and for the eternal salvation of the faithful; particularly those circumstances which tend to facilitate the administration of divine things, above all, in those regions of the Christian world, separated from the continent by a vast extent of sea.

Our venerable Brother, John Baptist Cazet, titular Bishop of Sosuzenus, Vicar Apostolic of the Island of Madagascar, has represented to Us that, as his mission has greatly extended, it seems to him expedient to make a division of the same, and to call upon apostolic men of another Institute to cultivate it. After carefully examining this imp-
portant question, in concert with our venerable Brethren, the Cardinals of the Roman Church, entrusted with the Propagation of Faith, We have judged proper to give Our assent.

Hence, of Our own free will, with perfect knowledge, and after mature deliberation on Our part, in the plenitude of Our Apostolic authority, in virtue of these Presents, We divide the Mission of Madagascar into two Vicariates Apostolic. They will be separated by the twenty-second degree of south latitude, and will bear respectively, the titles of North Vicariate and South Vicariate. It is Our will that the North Vicariate, of Madagascar remain under the charge of the Fathers of the Company of Jesus; and that the South Vicariate of Madagascar be confided to the Priests of the Congregation of the Mission, called Lazarists.

It is Our will that the present Letters fixed, valid, and efficacious, for the present and the future, have their full and entire force in favor of those whom they concern, and whom they shall concern; that all judges, ordinary and extraordinary, judge and decide conformably to the above;
and that whatever shall be done contrary to these decisions, by any authority whatsoever, knowingly, or through ignorance, will be null and void.

Notwithstanding the rule admitted by Us and by Our Government over acquired rights, which may not be disputed: notwithstanding other constitutions and Apostolic ordinances and all other prescriptions to the contrary,

Given at Rome, near St. Peter’s, under the Seal of the Fisherman, January 16, 1896. The Eighteenth year of Our Pontificate.

† Place of the seal.

C., CARD. DE RUGGIERO.

III.

Interesting details of the labors of the Children of Saint Vincent de Paul, the first Missionaries of Madagascar, will be found in the Life of the Saint (Abelly L. II ch. 4.), particularly in the volume of Memoirs of the Congregation of the Mission, consecrated to Madagascar. A very interesting work has recently been issued under the title History of the Mission founded at Madagascar by St. Vincent de Paul, in 4° 96 pages, illustrated. (1).

We feel that the readers of the Annals will be gratified in perusing some contemporaneous statements regarding the great African Isle.
Madagascar, the *Cerne* of Pliny, the *Menuthias* of Ptolemy, was probably visited by the Arabs about the seventh century, and, towards the ninth, by the Chinese, or Malay, and also by the Persians, progenitors of the powerful tribe of *Hovas or Ovas*. It was known to the Europeans in the thirteenth century, at the latest; for the celebrated navigator, Marco Polo, designates it under the name of Madagascar which, under *Louis XIV*, having borne for some time the title of *Dauphin*, resumed its early name which predominates over the appellation *Great Land*, given by the natives, or even that of *Madecasse or Madecashe*.

But, it was only in the sixteenth century that the Europeans made settlements in this Island. In 1506, ten years after the expedition of Vasco de Gama, Lorenzo Almeida, a Portuguese, returning from the Indies, was cast upon this region, then unknown to him; he called it St. Lawrence, either because this was his own name, or he discovered it on this day; he explored the eastern coast of the Island. Some months later, Don Ruy Pereira, being separated from Admiral Tristan d' Achuna in a storm, reconnoitred also some portions of the coast; and, on rejoining his commander at Mozambique, gave so glowing a description of it, that the Admiral resolved to explore the western coast before turning homeward.

This Island, one of the largest in the Indian Ocean, and even in the world, is no less than four hundred leagues in length, and a hundred and twenty-five in breadth. A chain of mountains running from north to south, forms towards the centre, the immense plateau of Ankova, and gives rise to a number of rivers and streams, which, unfortunately, are not navigable on account of the alluvium deposited, of the rocks which obstruct the passage, and
immense Marigots, or stagnant lakes formed by the overflow of the rivers, or, of the ocean. The eastern coast is straight, destitute of good harbors, with the exception of the great bay of Antongil; and the coasts of the south have only three natural harbors: St. Augustine, Fort Dauphin, and St. Luce, seat of the first French settlement, but which was afterwards abandoned for Fort Dauphin.

The climate of the Island is exceedingly diversified; as in all countries between the tropics, there are but two seasons, the rainy and the dry, each of about six months' duration. The soil is, in general, of wonderful fertility, and its natural history very rich. "This is the Land of Promise for naturalists," wrote Commerson to Lalande in 1771. In fact, the flora of Madagascar embraces the entire vegetable scale, from trees of gigantic growth, to the most delicate plants. The Island produces rice, potatoes, manioc, wheat, beans, and almost all the vegetables of Europe. Lemons, oranges, limes, mulberries, and peaches are abundant. The vine grows without culture, but the natives do not know how to make wine. The enormous animals of Central Africa are not found here, but there are many species of the wild boar and ox; a great variety of monkeys; and birds of brilliant plumage appear like flowers or diamonds among the branches of trees. Serpents are found here, but few of them are venomous, and the rivers swarm with crocodiles. Whales sport on the coasts, and sharks infest the bays.

Notwithstanding the diversity of origin and habits, the tribes speak the same language, the varied pronunciation of which, is not sufficient to constitute a dialect: the Malgache language resembling the Malay, sweet and expressive, is capable of imparting intellectual ideas.—Maynard, St. Vincent de Paul, L. vi. C. 4.

6*
When the French took possession of Madagascar, they settled in the southern part of the Island, and gave to their first establishment, the name of Fort Dauphin. Mr. de Flacourt has left a sketch of the same, which we here present. The church, surmounted by a cross, stood at the right of the flag planted in the centre of the fort; it can be recognized in the design. At the present day, only the ruins of this first installation remain.

The following details have been gathered from reliable sources:

Fort Dauphin is a good natural harbor, the only one found south-east of Tamatave. The climate is remarkably salubrious.

The Christian population of this city is composed of three different elements: The Blanes, creoles of Reunion, or of Mauritius. These are not numerous at Fort Dauphin, but they are Catholics. The Hovas are the dominant tribe. Some of these compose the garrison, others, the expedition army, some Catholics are in the number.—The Antanosy are natives of the region about Fort Dauphin.

As late as 1873, Father Chenay, Jesuit, had not succeeded in reuniting the Antanosy. The extortions of the Hova army had scattered them. In 1893, a prolonged sojourn brought him in contact with these people so mild, so poor, but well disposed towards France, and favorable to Catholicity.

Mr. Marshall, a generous and influential proprietor in this country, said to a Missionary: “If you were stationed here, I would call an assembly, and invite king Befiala, the queen of St. Luce, and other sovereigns. I would induce them to agree that all their subjects, among whom there are many baptized Catholics, should declare in favor of our faith.” This would have been a favorable move-
ment; for many of the Antanosy, baptized at Reunion, and at Mauritius, have diffused around them the love of our Religion. Catholicity in their estimation is the ideal of freedom. The sect of Independents is the official or imposed religion. Lutheranism is the odious sect. About a thousand baptized Catholics are scattered throughout the region; they delight to speak what little French they remember.

The Antanosy had emigrated in a body to the western coast; in a body also, they returned, to the great detriment of St. Augustine. King Rabefanatraka, in 1893, returned to his hereditary Kingdom of Fanjahira, at the head of twenty thousand Antanosy.

Fort Dauphin at this time seems to promise a religious success; commerce there opens to civilization countries, very rich, though still wild and unexplored.

The india-rubber tree forms, in the south of Madagascar, immense forests. Although injudiciously felled by the natives, the trees are still numerous. Vegetation is marvelously luxuriant at this point. Certain villages resemble the Breton landscapes in the environs of Auray. Verdant hedges border the roads, less beautiful than the Breton hedges, but certainly, charming.—Madagascar, by Fathers Colin and Suan, S. J.; Paris, Sanard, Rue Saint Jacques, 174; one vol. in 8vo, 1895.

IV

The following chronological table of events concerning the Missionaries during their apostleship in this Island, is extracted from the Memoirs of the Congregation of the Mission. The numbers refer to the pages of said Volume.


1648.—First departure of Priests of the Mission. (May 21).—Saint Vincent accepts the proposition made by the nuncio Cardinal Bagni, to send his priests to Madagascar, 10, 36. Departure of Fathers Nacquart and Gondré, 38, 48, 50.
THE ANNALS.

1649.—Labors and death of Father Gondré (June), 117.

1650.—Blessing of the corner-stone of the Church at Fort Dauphin, (Feb. 2nd), 123, 128.—Letters from Father Nacquart to St. Vincent, 49, 77, 94, 100.

1654.—Second departure of Priests of the Mission. (March 8th). At the request of the duke de la Meilleraye, St. Vincent sent to Madagascar two Priests and a Brother: Fathers Mounier and Bourdaise, and Brother Foret, 177.

1655.—Letter from Father Mounier to St. Vincent: the voyage of the Missionaries; their arrival (February 6th), 178.—Letter from Father Bourdaise to St. Vincent, 190.—Death of Father Mounier.—Mr. de Flacourt sets out for France, and Mr. de Pronis, a Protestant, takes his place (February 12.) 170. He brings with him four negroes whose education he entrusted to St. Vincent, 172. St. Vincent recommends them to his Community. (Aug. 24), 172.—Death of Mr. de Pronis (May 23rd) 228.—Captain de La Foret is assassinated by a Malgache (July 4th), 259.—Cruelty of the new Governor, Mr. Des Perriers, towards the Malgaches, 241.

1655.—Third departure of Priests of the Mission. (October 29th). Three Missionaries, Fathers Dufour, Provost, and de Belleville, sail for Madagascar, 244.

1656.—Death of Father de Belleville at sea, (January 18th), 261.—Disasters at Fort Dauphin, two conflagrations, 210.—Letter from Father Dufour to St. Vincent: journey and occupations of the Missionaries.—Death of Father Cuveron, secular priest.—Death of Father Dufour (August 18th), 277.—Death of Father Prevost (September), 279.


The vessel was wrecked near St. Nazarius, but the Missionaries were saved, and returned: Father Boussordee to Lucon, Father Hebron and Brother de Launay to Mans, 362.—St. Vincent announces the event to the Community (November 11th, and 16th), 354, 355.

1657.—Letter from Father Bourdaise to St. Vincent, 279, 282.—Death of Father Bourdaise (June 25th), 338.

1658.—Fifth departure of Priests of the Mission. (March) —Four priests: Fathers Le Blanc, Arnold, Desfontaines, d'Averoult, and Brother Christopher de Launay.

The vessel which conveyed the Missionaries stranded near Lisbon, and Father d'Averoult, who was sick, remained in this city. The ship starts again, carrying Fathers Le Blanc, Arnold, Desfontaines, and Brother de Launay; it is taken by the Spaniards, 367.—Father Le Blanc returns to Paris. (July), Brother de Launay who was sick, went to Saintes — Fathers Arnold and Desfontaines were ill at the hospital of St. James of Compostela (Spain), 368.—St. Vincent wrote to them (August 25th), 369.—They return to Paris by way of St. Sebastian, Bayonne, Bordeaux 369.—Father d'Averoult returns in 1659—369, 370.

1659.—The duke de la Meilleraye and the Company of the East request separately Missionaries from St. Vincent, 379.

1660.—Sixth departure of Priests of the Mission (January 18th). Four priests: Fathers Étienne, d'Averoult, Desfontaines, Feydin, and Brother Patte, coadjutor, are sent to Madagascar by St. Vincent, 379.

The vessel strands at the Cape of Good Hope, 416.

1661.—The Missionaries return to Europe on a Dutch vessel, 446, 451.
They embark at Amsterdam; there they learn the death of St. Vincent, 446. They return to St. Lazare’s, 451.—Father Etienne prepares to return to Madagascar, 452.

1663.—Seventh departure of Priests of the Mission (May 20).—

Fathers Etienne and Manié, and Brothers Patte and Lebrun. Father Frachey, a secular priest, accompanies them, and Nicholas, one of the negroes formerly brought into France and educated at St. Lazare’s; besides these, twenty artisans of various trades, 470, 479.

(June 30th).—Letter from Father Etienne to Very Rev. R. Alméras, Superior General: He asks for Priests, and Brothers of the Mission, also for Daughters of Charity, 462, 464. They reached Madagascar, Sept. 29th.—Fathers Edinne and Manié with Brother Patte go on foot to Fort Dauphin. The Missionaries build a small church, then a larger one, and give a Mission, 471.—Brother René, first Brother of the Mission at Madagascar, and Mr. Maudet, first scholastic of the Seminary planned by Father Etienne, 479.

1664.—Letter from Father Etienne, 458. The Governor, Mr. de Chamar- gou, assists the Missionaries, 482.—The chief, Dian-Manangue, favored by the French, turns traitor, 489; his hypocritical promises of conversion, 490; presents himself for Baptism, Father Etienne, Brother Patte and the negro Nicholas poisoned by him, 492: Brother Patte dies from the poison, and Father Etienne and the negro Nicholas succumb in their turn, 493. The sick son of the Chief is cured, in having the bodies of the martyrs buried, 493.—Open revolt of Dian-Manangue, 494; Blockade of Fort Dauphin, 496.

Death of the duke de la Meilleraye; his son yields his rights over Madagascar to the King who establishes the East India Company, 390, 499, a decree inserted in the statutes, establishes curates, 500, subject to the Missionaries, 502.

1665.—Eighth departure of Priests of the Mission (March 7th).—The East India Company procures four Missionaries, Fathers Cuveron, Boussordée, Montmasson, and Bourrot, with three Brothers: Pomadé, Parisot, and Lohyer. The Missionaries set out on three different ships, 506. Father Boussordée and Pomadé were drowned near Cape Verd, wishing to go on shore (April, Holy Thursday), 511; on April 8th, they were at Cape Verd, and arrived at Madagascar in July and November, 531.—Trials of the Missionaries under the Governor, Mr. de Beauss, who dies December 14th, 1665, 536.

1666.—Ninth departure of Priests of the Mission (May).—Five Priests of the Mission and four Brothers, 508, 543: Fathers Roguet, Brisjone, Jourdié, Leroy, and Grohan, and Brothers Pilliers, Minser, Golet and Bourguin.

The vessels are obliged to put in port at Pernambuco (Brazil), 543, touch at Bourbon (February) 26, 1667, 543, and reach Madagascar (Mar. 14, 1667), 544.—Fathers Roguet and Jourdié arrive at Madagascar finding no Missionaries but Fathers Bourrot and Montmasson; their charity towards the sick, 546.—The Colony prospers under Mr. de Mondevergue, Governor, but soon, disorder reduces it to the last extremity, 548.

1667.—Father Manié dies among the Matatanes, a tribe fifty leagues north of Fort Dauphin (February), 530, 533.—Report addressed to the East India Company by the councillors de Faye and Caron, on the condition of the colony on the arrival of the second envoy (October 14), 549; Eulogy of the Missionaries, 551; complaints against the Governor, Mr. de Mondevergue, 551. Ill-will of Governor towards the Missionaries, 557.

1670.—Letter from Father Alméras to Father Bourrot at Madagascar.
THE ANNALS.

(March 1st), 557.—The new Governor, Mr. de la Haye, appointed by the
King, arrives in November, 562.—The East India Company is forced to
abandon Madagascar to the King, 562, and sends no more vessels to Mad-
agascar, 567.—The Missionaries expose their destitution to the Governor,
who does not listen to them, 567.—Governors : Messrs de Chamargou,
566, 570, and de La Bretesche, 570.

1671.—Letter from Father Alméras to Father Roguet on the expediency
of withdrawing from the Island, he asks the opinion of the priests of this
mission (February 25), 567.—Letter from Father Roguet to Father
Alméras (October 26), ruin of the colony, hostilities of the natives ;
hospitality extended to the Missionaries going to China, twenty Semina-
rians, the first native Daughter of Charity ; Father Roguet urges the
recall of the Missionaries, 571, to 580 —Circular of Father Alméras
(December 16th), by which he informs the Company of the recall of the
Missionaries from Madagascar, 582.

1672.—Father Jolly, third Superior General of the Congregation of the
Mission, transmits to the Missionaries of Madagascar notice of their
recall, 588.—Only Fathers Roguet and Montmasson were left, with
Brothers Pilliers, Galot, Bourguin and Minser, 588.

1674.—Letter of Governor M. de la Bretesche, to the minister Colbert
and to the King : critical condition of the Colony (February), 585.—The
six Missionaries embarked March 6th, but they were cast by a tempest on
the coast, destitute of succor, 589.—The last days of August, the Mal-
gaehes massacred all the French. Brothers Pilliers and Galot perished at
their hands, 590.—Those who escaped (three hundred persons) and among
them Fathers Roguet Montmasson, with Brothers Bourguin and Minser,
embarked Sept. 9th, after having burned their habitations, 590.—They
were seven months sailing from Madagascar to Mozambique, on account of
adverse winds.—Death of Brother Bourguin, (November 20th), 590.

1675.—Death of Brother Minser (May) during the passage from Mada-
gascar to Mozambique, 580.—July 3rd, Mr. de La Bretesche and Father
Montmasson reach Surata, where they are rejoined December 19th, by Father
Roguet who set out on a Portuguese vessel, 591.

1676.—January 1st, a French vessel takes the two Missionaries from
Surata and conveys them to France. They reach Belle-Isle, June 20th,
591; and July 27 th, arrive at St. Lazare’s, 593.—Death of Father Roguet
at St. Lazare’s, October 8th, 593.—Father Montmasson is sent to Barbary.

The year 1679 closes the mission of Madagascar; it had lasted twenty-five
years, had inflicted on the Company the loss of thirty-one priests, and ten
Brothers, without counting the loss of four secular priests, 593.

1712.—Clement XI. offers to the Company the Isle of Bourbon, (Re-
union), the ancient Mascarenha, 594, a kind of sanatorium for the French
Colony of Madagascar, 562, 593. The Company accepts.

1735.—Father Monet, Priest of the Mission, returning from China, stops
at the Isle of France, and studies the Malgache language, with the inten-
tion of going to Madagascar, 595.

1748.—With the permission of Father Couty, Superior General, Father
Monet goes to Madagascar; he returns shortly to Bourbon, 599.

1773.—A Priest of the Mission, Father Caullier, who exercised the holy
ministry among the Malgache slaves of Bourbon, compoes a grammar, a
dictionary, and catechism in the Malgache tongue; also plans a solid and
inexpensive mission at Madagascar, 600.

1775.—The Minister of the Marine, makes a request of the Superior Gen-
ral for two Missionaries for Madagascar, (July 2nd), 609.
1776.—Father Durocher, Missionary, is nominated Prefect Apostolic and Grand Vicar of Paris for Madagascar. He arrives at the Isle of France, Feb. 20, 1777, 610.

Trouble, in regard to Rev. Father Davelu, Prefect Apostolic of the Isle of France and of Bourbon, and Rev. Father Contenot, both Missionaries; Father Durocher favors Father Davelu, and leaves him to go to Madagascar, 611.—The Minister of the Marine, intimates to him this order, 613—The Superior General recalls him to the Isle of France, 614; he is nominated Vice-Prefect Apostolic of Madagascar, 621.

1780.—Letter from Father Durocher to the Minister of the Marine; his ideas on Madagascar; the misconduct of the French is a great obstacle to Religion (April 17), 615.

1781.—New letter from Father Durocher to the Minister of the Marine; his second entrance into Madagascar, (October 8th), 615.

1782.—Letter from Father Durocher to a Missionary; his third entrance into Madagascar, favorable report of the Mission (October 24), 616.

1785 —The S. C. of the Propaganda proposes to the French Government the establishment of a Mission in Madagascar, with French and Italian priests, and confirms Father Durocher in his office as Prefect Apostolic of Madagascar (July 21st), 616.

1787.—Father Darthé, Priest of the Mission, is appointed Prefect Apostolic of the Isles of France, Bourbon, and Madagascar, and Superior of the houses of the Congregation in these three islands, 620,

1788.—Letters from Father Darthé to the Minister of Marine, requesting him to assist in founding an establishment in the Isle of France, to prepare Missionaries for Madagascar (Jan. 6th, and Dec. 10th), 621.—Fathers Lonchier and Abna. Missionaries, sail for Madagascar to assist Father Durocher (March), 622.

1789.—The Mission of Madagascar feels the shock of the French Revolution, 622.

1790.—The administrators of the Isle of France request the Minister of Marine to found a Mission at Madagascar; he replies: It is impossible under existing circumstances (Dec. 24th), 623.

1811.—The English take possession of the French counting-houses established at Madagascar, (February 18th) but soon abandon them, 623.

1814.—The treaty of Paris, (May 30th), restores to France its former claims on Madagascar, 624.

1832.—Father de Solanges, Prefect Apostolic of Bourbon, and after him, Father Dolmond, endeavor to restore the Mission of Madagascar, 624.

1844.—Father Dolmond visits Europe seeking succor: Gregory XVI. nominates him Prefect Apostolic of Madagascar and of the neighboring Isles; separation of Madagascar and of Bourbon, 625.—The Jesuits, Fathers of the Holy Spirit, the Brothers of the Christian Schools, the Sisters of St. Joseph of Cluny go to share his apostolate, 627.—The great obstacle: the English Propaganda, 628.

V.

Mgr. Jacques Crouzet has been nominated by a Brief, Vicar Apostolic of the new Vicariate Apostolic of South Madagascar. He embarked for this Island on February 25th, accompanied by Rev. Joseph Castan and Rev. Peter Gaber, Priests of the Mission, and Brothers Joseph Collard, John Cazeau, and Peter Renaudin.
After visiting the Catholics scattered over this vast region, the eyes of the Apostle were directed towards the savages, for they also formed a portion of the flock which he wished to bring to Christ. Father Odin informs us of the labors of the ancient missionaries who sought to introduce Christian civilization among these races,—labors partially successful, but which, unfortunately interrupted, did not attain a definite result. The most sanguinary instincts prevailed among these tribes, and their moral condition was indeed lamentable. "There is also in Texas," he writes," a large number of savages requiring our attention. When the first Spaniards settled in Texas, a century and a half ago, Franciscan Religious of Patatecas came there to found missions, to convert and civilize the numerous savage tribes dispersed throughout this country. The most celebrated were the missions Alama, San Antonio, Conception, San Jose, San Juan, Espado, Rosario, Espiritu Santo, Refugio, San Sabas and Nacogdoches. These missions were very flourishing; embracing a great number of fervent Christians. Every year, the Religious scoured the forests, seeking out the various tribes, and, by means of little presents and kind manners, gained the confidence

of the savages, and brought them to the missions where they were formed to piety and industry. The Religious, it is said, were suppressed in 1812, by the avidity of certain leading men in the government, who coveted the land of which they had possession.

"At the present day these missions are but a heap of ruins; the churches, especially since the late wars, are almost entirely destroyed. The poor savages are dispersed; some have withdrawn to Mexico, many have perished at the hands of cruel tribes; and others, I am told, have returned to their primitive condition. The fervor I have witnessed in the small number of those who are still in the country, proves that they were trained to piety by skilful hands. Two of the churches belonging to these missions, have withstood the assaults of war and the ravages of time, and by their beauty, do honor to the taste and zeal of the Missionaries!..." Such is the history of the past; now let us turn the page and see what these savages, destitute of the civilizing element of Christianity, have become. The Comanches number twenty thousand; then follow the Tonakanies, the Nacies, the Bidais, the Karankanays and many other tribes. "The majority of these savages are cannibals; they delight in human flesh; feet and hands are their favorite portions. I have already taken some measures to unite the Karankanays in a mission; Father Estany also visited them, and they are very anxious to have a priest. The house, Refugio, was formerly established for this tribe. As these savages have no land, they live by fishing on the borders of the Gulf; hence, it will be necessary to purchase ground, construct houses, and build a chapel; if we could carry out this design, the Indians would at once, establish themselves here. But what can we do without money? It is a difficult matter to gain over the Comanches. From the origin of Texas they have carried on almost constant war against the civilized inhabi-
tants, and the other tribes. They are able horsemen, adroit thieves, and they wield the lance, and use the bow with wonderful dexterity. In bands of twenty, thirty, or fifty, they scour the country, keeping elevated positions; if they desory a group of travellers too weak to resist, darting upon them with the rapidity of lighting, they cruelly slay them. It would be impossible to count the unfortunate victims despatched by their arms, or the number of women and children carried off as prisoners.

"Shortly after my arrival in Texas, a band of five or six hundred of these savages entered Linnville. The inhabitants thus surprised, were forced to seek refuge in the bay of Labaca, to avoid their arrows; seven or eight persons were killed; and a young woman only ten days married, after seeing her husband fall, pierced with arrows, was made prisoner. The store houses were pillaged, and after all the booty was secured, the city was consigned to the flames. I lost many books and church ornaments which I had not taken with me. Even animals were not spared. The plunderers first took possession of all the horses and mules, on which they are accustomed to feed, and then slaughtered all the horned animals. From Linnville, they went to Victoria. The first house they attacked was that in which our Confrère, Father Estany, resided. He was fortunate enough to escape their arrows; but all he possessed was seized: linen, books, ornaments—nothing was saved. Women and children were taken prisoners. The alarm soon spread through the place; men flew to arms, pursued the robbers and attacked them near the river. Here a bloody battle ensued: Eighty Comanches were slain, and, doubtless many died from the wounds they had received. The wretches, at the approach of the Texans, sought to destroy all the prisoners they had taken. A poor mother who had fallen into their hands with her little infant scarcely ten months old, had the grief to behold
this innocent creature crushed under her eyes, before expiring herself, pierced with a lance. Their attacks on San Antonio and vicinity are very frequent; the shrieks of the women and children are heart-rending. I counted, within the space of ten months, almost two hundred persons slain by these savages; and how many other victims whose death has not come to my knowledge!..."

These cruel and bloody deeds retarded the conversion of the savage hordes, without, however, extinguishing in the heart of the apostle, the projects he had formed to bring them to the knowledge of the Christian Religion. While awaiting this favorable moment, he assembled the dispersed Catholics.

This apostolate which lasted seven or eight months, was productive of great fruit. "Heaven has already commenced to bless our feeble efforts," writes Father Odin. "From Aug. 1, 1840, to May 1, 1841, behold the result: Nine hundred and eleven confessions, four hundred and seventy-eight Communions, two hundred and ninety-one baptisms, twenty-four marriages, forty-five burials, thirty-one first Communions, eight Confirmations. Fifteen Protestant children admitted to baptism, and six adults.

"We have built a little chapel at the Ranch, Don Carlos, and repaired that of Victoria, and in part, that of San Antonio. The welfare of Religion would require chapels at Galveston, Houston, Nacogdoches, San Augustine, Labaca and Austin, the Capital of the country, but where shall we find means to build?"

This is a terrible question, above all, for a true priest of Jesus Christ! The impossibility of effecting good, a visible, immediate good, is a cruel pang to the soul of an Apostle. Oh! what fervent prayers are offered! what violence to heaven, to that heaven which seems of brass! This poverty is indeed distressing; and it was particularly so to Father Odin. The people are in want; but, as far as he is
personally concerned, he is content with a little; and he even grudges himself that little, which could have been so usefully employed for the mission.

"Nevertheless", he adds, "the expenses of travelling are considerable. In this country, I spend a portion of my nights in the woods without shelter; I am my own cook, and with all this, the cost is quite heavy. Recently, I was obliged to pay twenty-four dollars to two armed men who accompanied me on my journey, for three days. Schools are needed at Galveston and at San Antonio, but how shall we incur the expense? How afflicting are these trials to a zealous servant of God, willing to make any sacrifice to gain souls to His love! How harassing to be constantly impeded by the question of money! Oh! then, how strongly does the desire of Pascal take possession of him, but with far greater loftiness of soul: To become rich to respond to the needs of his apostolate, and to advance the glory of God. But, personally, he is quite cheerful in spite of his necessities! "We have no lodgings", said he in closing this letter; "we are obliged to seek hospitality with Catholics or Protestants, and frequently, we recite our office in the midst of noisy children, or in the forest or prairie".

We know of nothing more beautiful for the priest, than this mode of life: ardor, and constant zeal, poverty and privation patiently borne, and which would prove a subject of joy, if in his aspirations and projects, Religion could be more effectually propagated, and the people furnished with the means of serving God. The life of the Missionary, therefore, is most desirable. Father Odin would seek no other. He says ingenuously: "In Texas we learn to lead a true Missionary life. I thought I had already made a long apprenticeship of this life, but since my arrival here, I am convinced that I had never yet been initiated." This is the language of the true Religious, forgetting himself
for his God, and generously embracing the most painful sacrifices: those of zeal and of the apostolate.

CHAPTER XIV.

Episcopal Consecration.—A new war and other disasters.—Galveston.—On the Brazos.—Illness.—On the Labaca.—Feast of Our Lady of Guadalupe.

The efforts of Father Odin, the intrepid and prudent zeal which he displayed in the organization and spiritual administration of Texas, were appreciated by the higher Powers. Gregory XVI. wished to raise him to the Episcopacy. We learn from a letter to his mother in 1842, his opposition and his final acceptance.

"I have been in New Orleans," he writes, "since Feb. 19th, and I can assure you that, the business which brought me here is far from being agreeable. Last year, His Holiness nominated me Coadjutor and administrator of Detroit; but, convinced of my unworthiness and incapacity, I returned the Bulls. Our Holy Father, the Pope, did not think proper to yield to my repugnances; He has only changed the locality. Instead of insisting on the appointment for Detroit, he has nominated me for Texas, with the title of Bishop of Claudiopolis. The Bulls arrived on the 11th, of last October. Bishop Blanc wrote immediately, but his letters did not reach me until February 5th. The desire of His Holiness was so formal, the letters of His Eminence, Cardinal Fransoni, so positive, that I felt it would be resisting the will of God to refuse again the burden imposed upon me. I have, therefore, made my sacrifice, notwithstanding the extreme repugnance which I experience; I have been consecrated by Mgr. Blanc, assisted by Mgr. Portier and the Bishop of Natchez. The ceremony of consecration took place March 6th, in the Cathedral-church of this city; Bishops Blanc and Portier..."
presented me with all that was necessary for this new office; I was too poor to provide the different articles. Therefore, my dear Mother, you see how much I need the prayers of all who are interested in me, that I may worthily fulfil the duties of the new mission entrusted to me. Do not imagine, however, that with this title your poor child will be forced to dwell in an episcopal palace, to ride in a carriage, etc. A Bishop of Texas must always lead the life of a missionary."

The episcopal consecration, therefore, took place March 6, 1842. With all the grace that flooded his soul, the new Bishop was permitted merely to taste the pious recollection and peace which he found in New Orleans: rumors of wars, and distressing news of his mission came to sadden his heart.

Mexico had never recognized the situation of Texas; on the contrary, it had always resented it, awaiting the favorable moment to attack and subjugate.

October 18, 1841, president Santa Maria wrote from Mexico to General Woll: "I am preparing an army of twelve thousand men, with ammunition and resources sufficient to attack Texas." And the following January 28, 1842: "From the orders which have been communicated to you, and the plan which I have ordered you to execute in regard to Bexar (of which San Antonio is the capital), you must understand that the time has come for action, and for you to take the initiative against the adventurers of Texas." In the month of September, General Woll took possession of San Antonio by a bold coup de main. He immediately restored the confidence of the inhabitants by a proclamation, dated Sept. 12th. Six days after, he defeated a thousand Texans at Salado; unfortunately, he received orders to desist from the campaign. At other points there were bloody battles, as at Galveston, on the Rio Grande, and in Yucatan; here the Mexican General,
Arista, signed a capitulation which excited universal indignation. Mexico had indeed, been most successful; but, owing to the weakness of the Government, or to a want of unanimity, an armistice was signed Feb. 15, 1844. The treaty with Mexico was concluded, and, contrary to all expectation, the annexation to the United States was signed by the Texan Congress, and approved by the Senate of Washington. Mexico was yet to be weakened by incessant revolutions. Bishop Odin, on returning to his diocese, beheld the sad results of the war: "Women and children," he wrote, "have already taken flight, and withdrawn to the Colorado, to avoid falling into the hands of the Mexicans. The consequences of this war are deplorable and most disastrous under every point of view. Misery was already at its height in this unfortunate region, there was neither money nor provision. In many places, on account of the drought of last year, no wheat could be procured. What is to become of all these poor people, forced to abandon their homes, and flee at the very time they had commenced to sow their fields? The savages will not fail to profit by this general confusion, to make their incursions, and many unhappy families must become sad victims of their cruelty. It is said that they are already much emboldened. I do not know what will become of our Confrères; they are in the very locality which has been invaded. Our fairest beginnings and our most consoling hopes for the future were in that direction. We had organized a great number of stations, which promised to become one day flourishing parishes, and behold! in a moment, all has been destroyed. May the will of God be done! I shall start in a few weeks for Galveston; it was my intention to procure some Religious for San Antonio, and priests for the mission of the Kanrakanays, as well as for Houston and Nacogdoches; but the disturbed condition of the country obliges me to renounce the idea."
Arriving at Galveston, his plans were changed. Bishop Odin had thought of spending the summer there, “but,” said he, “after employing three weeks in preparing for their Paschal duties, those who had not yet fulfilled them, I was informed that the house which served me for a chapel, was to be occupied by a family recently arrived in the place. Not knowing whither to transport the altar, which already had been transferred from garret to garret, I concluded that, whilst waiting for the completion of a small wooden church which I had commenced, my time would be more usefully employed in visiting the Catholics dispersed through the place. I then set out for Houston. I found much sickness in this city; but all who were attacked, hastened to be reconciled to God, and many others presented themselves at the tribunal of Penance, and approached the Holy Table. However, at the end of two weeks, the apartment in which I assembled the faithful, was to be converted into a bar-room, consequently, I was obliged to go elsewhere. On the banks of the Brazos, thirty miles from Houston, resided twenty Catholic families, originally from Kentucky and Missouri; they had been established there for several years, but I had not as yet, been able to visit them. Thither I repaired and was much consoled by the zeal and eagerness with which they welcomed me. All, from the little children to the old people, made their confession. In all these families there were sick members; I therefore, celebrated holy Mass in each house, to give every one the consolation of assisting at the divine Sacrifice. On Sunday, I celebrated the Holy Mysteries in the most central house; a large number of Protestants assisted at the instructions. The people wish to build a little chapel, but means are wanting; I trust, however, that at a later period, I may do something for them. A Protestant who had been ill for a long time, requested me to visit him; I did so; we had long conversations on Re-
ligion, and, finally, he embraced our holy faith. When I considered him sufficiently instructed, I administered the Sacraments; I have since learned that he died in most edifying dispositions.

"I left these good people, to repair to Mill's Creek and Cumming's Creek, between the Brazos and the Colorado; but, on the second day of the journey I had an attack of fever, accompanied by almost incessant vomiting. Finding myself in a thinly inhabited district, and not acquainted with any one, I resolved, notwithstanding the fever, to go to the banks of the Labaca where some colonists resided, formerly belonging to Missouri. I was about sixty-five miles distant from the place, and it would require a journey of three days to reach it. You could not imagine how much I had to suffer from the intense heat of the sun, want of water, and a raging fever. On the second day, especially, I thought my last hour had come; I halted every few minutes to rest upon the grass, but thirst and excessive heat compelled me to remount my horse. I scarcely knew whither I was going; but, after travelling two or three miles, I perceived a forest. The hope of finding a little relief under the shade of the trees, prompted me to enter the thicket. But my expectations were not realized. No sooner had I extended myself under a tree than I was utterly overpowered; my thirst was intolerable. Behold me then, again upon my horse, wandering hap-hazard, when Providence directed my attention to a distant smoke which seemed to indicate a residence. I hastened in this direction, and had the happiness of finding a family, recently arrived from Michigan. The good people afforded me all the succor suggested by the most tender charity. I assuaged my thirst and spent the night under this hospitable roof. The next day, feeling somewhat improved, I continued my journey, and finally, reached
my old friends of Missouri. The fever did not leave me, for twenty-four days; there was no physician, no remedy, in the neighborhood; I abandoned myself into the hands of Providence.

"When I had partially recovered, I engaged anew in the duties of the ministry; however, I soon perceived that preaching and hearing confessions would bring on a relapse. From Victoria, I went to San Antonio where I remained longer than I would have wished. Not to lose time, I undertook the personal direction of repairs on the church, already commenced. We had found this church in a very sad condition. Having been destroyed by fire in 1828, it was but partly under roof, when the war of 1836, so disastrous to San Antonio, almost completed its destruction. It is now entirely under cover; all the interior has been newly plastered. I have made five new doors, a sanctuary, a communion-railing; the belfry has been restored and the façade renewed; all the cavities, made by the cannon balls have been closed. The completion of this work has caused great joy to the inhabitants; they wished to have part in it, and their contributions far surpassed what I expected, considering the extreme misery of the country. Protestants manifested as much eagerness as Catholics; still, the great responsibility of the undertaking has fallen on me, and I have been forced to contract a heavy debt."

To provide suitable and convenient places for the assemblies of the faithful, was most urgent; hence, Bishop Odin contrived everywhere to repair or construct humble sacred edifices. The expenses of the same necessarily devolved upon himself. After all these efforts he can write: "Thanks be to God, since last spring, I have succeeded in repairing the church of San Antonio and that of Victoria; besides this, I have built two new chapels on the banks of the San Antonio, another on the Labaca River, and a fourth, at Gal-
veston.” After this statement, he was happy to be able to render testimony to the traditional piety of the Catholics of San Antonio. We shall leave him to describe this feast of Our Lady of Guadalupe; the narration bears the stamp of touching simplicity, depicting the character of the people at this period.

“December 12th,” he wrote, “is the day on which the feast of Our Lady of Guadalupe, Patroness of Mexico, and of all the Spanish colonies, is celebrated. The inhabitants of San Antonio have great devotion to this solemnity, and in better times, there were great rejoicings on this occasion. This year, seeing their church so beautifully repaired, all their former zeal for the honor of their holy Patroness, was aroused. A good old gentleman with some of his friends, wished to defray the principal cost of the feast; they procured one hundred and fifty pounds of powder, borrowing great quantities of material; the women contributed their precious articles of toilet, and the church was soon decorated with the richest adornments which the country could furnish. On Dec. 11th, at three a.m., also at noon, nine reports of cannon and the ringing of bells ushered in the great solemnity; the statue of Our Lady of Guadalupe, adorned with all the necklaces and jewels of the city, had been placed upon a brancard richly ornamented. First Vespers were celebrated at three p.m. A numerous procession then advanced towards the church. First came the musicians with violin and flute; then a small banner borne by a little girl in white, and surrounded by many young ladies, each bearing a candle and bouquet of flowers: at last, appeared the statue of Mary elevated upon the rich brancard carried by four young ladies. The women walked next the statue, the men, followed. Sixty soldiers under arms, escorted the procession, frequently discharging their pieces. We received the procession at the church door, with cross and thurible; the
statue was deposited on the little altar prepared for it, and Vespers were intoned. At eight p. m., the whole city was illuminated; enormous bonfires lighted the public square in the midst of which the church is situated. We started from the church amid the ringing of bells and the booming of cannon, bearing the cross, the banner and the statue of Our Lady of Guadalupe, carried as before Vespers; we made the tour of the square, reciting the chaplet, and singing canticles in honor of the Queen of Heaven; at each decade of the beads, there was a report of the cannon, and a simultaneous discharge of fire-arms. It was ten o'clock when we returned to the church. Perfect order was maintained throughout, and I must confess that I have witnessed few processions so imposing. Besides the inhabitants of the city, all the Mexicans residing on the banks of the river, were present at the ceremony, as well as many Americans from Austin, and other remote stations."

CHAPTER XV.


The spiritual consolations which attended the laborious ministry of Bishop Odin, were intermingled with family sorrows, as we learn from the following letter (Dec., 1842):

"My good and dear mother!

"Heaven has exacted of us all a very painful sacrifice, and subjected our resignation to a new and severe trial! Oh! how grieved I am to hear of the death of my poor brother! I was very far from expecting this sorrowful event! Let us hope that the Lord has received him in mercy. Our life is a tissue of crosses and afflictions; but, being well-convinced that these lead to true and lasting happiness, let
us ever adore the decrees of heaven; and, responding to
the invitation of our divine Saviour, let us frequently re-
peat: "Thy will be done, O my God!" It had only been
a few days since I received Josephine's letter, when Abbé
Botton's reached me; the first had filled me with joy, but,
all at once, I am plunged into the deepest sorrow by the
second. How rapidly the days of this life are passing!
Let us redouble our efforts, dear mother, to merit the re-
pose and solid joys of heaven."

All family losses were afflicting to the heart of the
apostle; but, in his lively faith, he finds motives of conso-
lration as he views them in the light of eternity. His
apostolic labors were checked by the scourges of war; and
the results so ardently desired, and which he had striven so
painfully to secure, were frustrated by the ruin and misery
so fearfully accumulated.

Bishop Odin judges of the case, as follows: "The Gov-
ernment of Texas has no resources, and all the expense of
the war devolves upon the people who dwell at the seat of
hostilities. All those in the valley of San Antonio, hith-
erto poor and miserable enough, have lost the little they
still possessed. More than two hundred Catholic families,
reduced to beggary, have been compelled to abandon the
country. I had succeeded in organizing in this beautiful
valley, about fourteen stations which we visited from time
to time. Fervor, piety, and Christian virtues began to be
awakened in these localities. But the distressing events
of the year have entirely dispersed this portion of the flock.
"The little wooden church which I had erected in Gal-
veston, was overthrown Sept. 19th, by a terrible hurricane,
causing great destruction throughout the Isle. I was
obliged to rebuild, and this occasioned a heavy outlay. I
have only three priests in my vast diocese. The disasters
of last spring prevent me from inviting others, notwith-
standing the great need I have of them. I am alone at
Galveston, and every month I make a journey of one or two hundred miles to visit the Catholics residing at Houston, and along the rivers, Trinity and Brazos. I had two attacks of illness during the summer; but, thank God, I am perfectly well now.

Despite these numberless trials, the heart of the Missionary did not lose hope, and with a strong will he was ready to adopt every means of continuing the good work, and placing it on a sure and solid basis. It therefore became necessary for him to undertake new journeys, to procure fellow-laborers and needful resources; hence, the Bishop writes:

"It is probable I shall be obliged to go to Europe, as soon as Mexico recognizes the independence of Texas. I need priests and Religious, and I shall find them only in France. Beg our good God to grant peace to this country, and I shall then hope to see you. I have not received the various articles you sent me by Mgr. Rosati; they are doubtless, in Missouri, and I shall get them next spring, on my return from the Provincial Council of Baltimore, which I must attend. I shall visit my dear home at the Barrens, before returning to Texas."

In May, 1845, Bishop Odin was in Paris; he made an appeal to the charity of all Catholics. The religious journals opened their columns to him, and the Univers of June 1st, issued the following article:

The press has recently published an interesting notice on Texas. We are happy in reproducing a passage of the same, written by a learned man, an eye-witness, that we may give publicity to the strenuous and pious efforts of the Bishop of Claudiopolis. This holy prelate makes an appeal to the charity of the faithful for himself and for his diocese created but a few years ago. We understand that he is at present in Paris, and that he will set out for Rome in a
few days. It is his intention to return in October to Texas, there to continue his holy and arduous mission.

"The revolutionary storm of 1836 overthrew the Mexican power; the new Constitution restored liberty of worship, and, ere long, ministers of the numerous sects which are so rapidly formed in America, followed the tide of immigration. The Catholics were destitute of pastors up to 1841, the epoch in which Mgr. Odin, Bishop of Claudiopolis, was entrusted with the mission Apostolic of Texas. At his solicitation, warmly supported by France, the churches were restored to the Catholics; but let not the word church deceive any one: these are only ruins of Spanish edifices.

"Consecrating himself unreservedly to the mission he had received, the Bishop of Claudiopolis, a Frenchman in heart and by birth, was already accustomed to the hard and painful life of a missionary which he had led in Missouri; by his energy, zeal, virtue and piety, especially by his example, he reanimated the faith of the Catholics. As poor as Job, if not poorer than he, regardless of his daily fatigue, he frequently traverses the immense prairies of Texas, alone on horseback, braving the arrows of the savages, the fangs of wild beasts, armed only with his crucifix and breviary; sleeping in the woods under a tree, or in the prairies in the tall grass; eating meat dried in the sun, drinking water from rivers or marshes, often compelled to fast thirty or thirty-six hours, according as the localities in which he was to announce the word of God, were more or less remote. More than once, has he fallen a victim to his zeal: exhausted by fatigue, and a prey to violent fever caused by privations, by the rains and the climate, he has spent weeks hovering between life and death, in some poor cabin.

"Such is the head of the Apostolic mission of Texas; such his painful life, that of a true apostle. But this venerable prelate commands universal respect and admiration;
to what sect soever they belong, all are happy to give him hospitality and to listen to his instructions. The wooden churches at Galveston and Houston are too small to accommodate the congregation, many are compelled to remain at the doors; they press around the windows to see the Bishop officiate. Surely, it is not the pomp nor the magnificence of the ceremonies that attracts them; for so great is the poverty of the prelate, that he has only one sacerdotal ornament: for all the churches of Texas there is but one ostensorium and but one thurible; they have only wooden crosses, and bottles serve for chandeliers. At the present day, the Texan population comprises about twenty-two thousand Catholics; twelve thousand of these are sincerely attached to their Religion; ten thousand received Baptism at their entrance into the country, according to the terms offered by Spain or Mexico. The remainder, representing four-fifths of the total population of freemen, are Presbyterians, Methodists, Unitarians, Baptists, Anabaptists, etc., etc., with a few Jews.”

We have given the notice in full; it proves that Mgr. Odin found generous concurrence among the Catholics. At Lyons, numerous vocations responded to his appeal. One of the seminarians who followed him to Texas, describes the manner in which Bishop Odin excited the fervor of the ecclesiastics and induced them to join him.

“The pious Bishop spoke with heartfelt, fervid eloquence of these distant lands where new people were springing up; of those masses of immigrants dispersed in vast solitudes, living destitute of the succor and comforts of Religion, awaiting zealous and courageous priests to follow them into the plains, the mountains, and forests. He did not conceal from those who volunteered to accompany him, the privations, dangers, labors and sufferings that awaited the missionary in these lands. (Domenech Journal of a Missionary to Texas.) “You will not always,” said he,
“have food and drink. You will have to travel constantly in a country more or less unknown; you will traverse immense distances, vast plains, gigantic forests. You will spend many nights upon the damp ground, and days under a scorching sun: you will encounter perils of all kinds, and you will need strong determination and great courage.” (Ibid.)

This truthful language was the only one that could win seminarians animated with the spirit of God, such as this poor, extensive and perilous country had need of.

We shall see them later at work; but from the present moment, we can augur with one of the witnesses of their devotedness, that their strong faith, their deep piety, their good nature, their frank, loyal, upright character, and their absolute disinterestedness would make them true apostles.

From Lyons, Bishop Odin set out for Italy: he was at Rome in September, as the following letter indicates:

“I have been in Rome since the fifth of this month. Already I have had the happiness of seeing the Holy Father twice. I was confused by the gracious reception His Holiness gave me. With what benevolence he pressed me to his heart, with what tender charity he embraced me! It would be impossible to describe the tenderness, the affability, the simplicity of this most noble Pontiff! Justly does he bear the title of Common Father of the faithful. He is devoted to the missions, and he loves to speak of them. I find him somewhat changed; but he is active, cheerful, and has an excellent memory. Cardinal Fransoni, Prefect of the Propaganda, and Mgr. Bucelli, Secretary, have given me the highest assurances of their good will. I have called on several Cardinals, and have been charmed by their simplicity and affability. The Sacred College is an admirable model for the priesthood; the spirit of the Holy Father seems to animate all in immediate contact with him; I
THE ANNALS.

perceive in all, a noble zeal and devotedness for the interests of the Church and of Religion.

"I have not yet visited any of the shrines in the Capital of the Christian world, except that of the holy Apostles; I desired first to prepare my statements, and settle my business affairs. Next week I shall be more free: I shall commence with the august sanctuaries which recall the most hallowed and glorious memories.

"I shall leave for Vienne during October. The house of Loreto will be en route; I shall celebrate holy Mass there."

Bishop Odin spent the latter part of 1845, and the early months of 1846 in the visits above alluded to,—shrines of true charity and devotedness.

In March, he rejoined at Paris, his first group of missionaries. To save expense, he had placed them in Rue Oudinot, in a Religious house. We shall permit one of them to describe the manner in which their Bishop surprised them, and the admiration he everywhere excited.

"Paris, March 5, 1846.

"We had taken up our quarters with the Brothers of St. John of God, near Les Invalides; we were installed in two large rooms in the upper story, not very comfortable, it is true, but we might have been much worse off. One Sunday morning, having risen about seven o'clock, we were surprised by the Bishop who came to visit us before we were fully dressed, but no matter. He embraced us with every demonstration of joy and friendship. We begged him to excuse us for not being in state dress, but he replied, that we could never understand the happiness that filled his soul on seeing us. "O my dear children, my dear friends, my dear companions," said he to us, "how glad I am to see you; I feel ten years younger! Did you have a good journey? Did you meet with any accident? Did you sleep well, have enough to eat, and rest well? Have you been in want of anything? Oh! how grieved
I am, that I could not provide you with more comfortable lodgings, but it was not possible!" These questions were proposed with such rapidity, that we had no chance to reply to these tender inquiries. Finally, he left us, and we completed our simple toilet.

"At seven p.m. we went in a carriage to Notre Dame des Victoires, for Abbé Desgenettes had announced on the preceding Sunday, that Mgr. Odin, Bishop of Texas, with eight young missionaries of the diocese of Lyons, would assist at the office on the following Sunday. A larger crowd than usual assembled this evening to see us. All wearing surplices, we were placed in front of the altar of Notre Dame des Victoires. After his discourse, Abbé Desgenettes recommended the missions, and principally that of Texas "whose pious Bishop," said he, "you behold, surrounded by his little band of young apostles at the foot of the altar of the Mother of our Saviour! Then he made a little allocution which caused us to blush to the very eyes; I can assure you that we perspired copiously, when we beheld one half the congregation rise to look at us."

March 20th, all things were ready and the signal of departure was given. "The group of missionaries", writes Mr. Chanrion, "was on deck; spontaneously, they fell upon their knees asking the blessing of their holy Bishop to secure a favorable voyage." (Letter to the Rev. Curate of Claveizolles.) Mgr. Odin was to sail a few days later; he wrote from England:

"I left Havre, March 23rd, tarried forty-eight hours in London, thence started directly for Ireland. In this country, I visited many seminaries seeking recruits. Four missionaries will embark after Easter; and others will be sent in a few days.

His efforts in Ireland were successful beyond the most sanguine expectations. "My journey to Belgium," he wrote,
THE ANNALS.

"has procured me five hundred thousand bricks, which are to be shipped to Texas gratuitously. I hope soon to be able to build a fine church in Galveston, the principal city of the diocese." In Belgium also, he found pecuniary resources and many vocations. Germany furnished apostles for the station of Brownswood and vicinity. "The German priests," said he, "who are destined for the Texas mission, will sail from the port of Anvers with the emigrants. The greater number of ecclesiastics who are to accompany me are already here; those from Piedmont and Ireland will sail after Easter."

CHAPTER XVI.

Father Dubuis sick at Castroville.—Death of Abbe Chazelle.—Hanis.—The Catholic Hierarchy established in Texas.—Erection of the See of Galveston.—Two letters from Mgr. Odin, to Father Domenech at Brownsville. The Oblate Fathers accept the Mission of Rio Grande.

On his return to Texas, the first care of Bishop Odin was to assign a locality to each priest; the seminarians who had not completed their course of theology were sent to the Barrens, and to St. Louis, to continue their studies, prepare for Holy Orders, and become acquainted with the language; others were employed in various Catholic stations on the rivers San Antonio, Brazos, and Rio Grande. Father Dubuis (1), one of the most zealous and intrepid of the missionaries, who in 1862 was to become Bishop of Galveston, was appointed to Castroville, to serve the congregation there, and thence to evangelize the Comanches. His first labors among these were very painful; the savages could not be approached; for their well-known cruelty rendered every attempt useless and exceedingly rash. On

(1) Mgr. Dubuis died at Vernaison, May 1895, in the "Retreat for Priests", of the diocese of Lyons.
the other hand, the Catholics of Castroville were in a deplorable state of ignorance and religious indifference. Divine service was provided for, schools were organized, the most indefatigable zeal was brought into action, and yet, after a year of unparalleled devotedness, the most absolute supineness reigned in regard to Religion. A fellow-laborer, Father Chazelle, a compatriot, was sent to assist Father Dubuis. But shortly after his arrival he was attacked by the typhus fever; and Father Dubuis, overcome by fatigue, prostrated by a distemper of which at first, he made no account was, in his turn, obliged to give up. These two sick priests, deprived of succor, were living in a hut made of branches of trees; they soon felt that the end was approaching. "On the tenth day," relates Father Dubuis, "we made our confession to each other, and postponed our Communion to the next day, not knowing which of us might be able to celebrate the Holy Mysteries. The next morning I dragged myself to the altar, and by great exertion said Mass and gave holy Communion to Father Chazelle who seemed already a corpse; he died that same day; so terrible had been the ravages of the malady, that it was impossible to recognize him". This death, caused by privation, sadness and disease, made not the least impression upon the people. Father Dubuis, after his recovery, continued his labors, catechising, teaching school, and visiting the sick. But, finally, he became so disheartened, that he resolved to abandon a place in which he found only wickedness, calumnies, misery and starvation.

He was sent by Bishop Odin to Hanis on the Rio Grande. He speaks as follows of his ministry:

"This is a very difficult mission on account of its proximity to the Comanches who scalp and kill all the white people they encounter; their principal camp is only
twenty-five kilometres from Hanis, on the river Frio, my last station; with these gentlemen there is no argument but grape-shot, for they employ no other means of persuasion than their remorseless arrows. I assure you, that I very soon renounced all my beautiful projects regarding the conversion of savages. God is the Master of minds and hearts, I know; but I am also aware that the missionary who would visit my last colony, without being accompanied by a well-armed caravan, might make his will with perfect security of conscience. My cabin shelters me neither from the burning sun of the tropics, nor from the rain, which has fallen upon your poor letter, and all my provision of paper, linen and books. Imagine a poor missionary with nothing between him and the most frightful storms, but bunches of reed-grass laid over the branches of trees, reposing quietly, until, feeling himself gently sprinkled, he rises hastily in the glare of the lightning, flashing through his cage; for my cabin is indeed a cage composed of stakes driven into the ground, allowing serpents to nestle around the one barrel that serves me for table, pantry, and library.

“All these little inconveniences, however, do not prevent me from being very happy; you understand there is no question of absolute happiness!... we must be satisfied with a relative happiness making us sigh for the heavenly joys to which we all aspire. Behold my mode of life: when I have bacon, I eat it; when I have none, I eat goat, this is neither raw nor cooked, but dried in the sun, it costs very little. Imagine how it tastes! the best is good for nothing. I season this with maize. At first, I experienced great disgust for this sort of food; now I am accustomed to it. When bacon and goat are wanting, I eat corn, like a horse.”

Bishop Odin suffered with his priests; from time to time, he recalled them to Galveston, or sent them co-labor-
ers; he often went himself, traversing these vast regions to comfort his dear children sinking under their labor and trials.

In 1847, by an important decision of the Sovereign Pontiff, Texas had an Episcopal See. From this period, the diocese was constituted, and the Bishop of Claudiopolis in partibus, became Bishop of Galveston. But there was no change in his customs; the same labors, the same solicitude.

He wrote as follows, to Father Domenech who had just reached Brownsville on the Rio Grande: "I regretted, when I was on the banks of the Rio Grande, that you had heard such disheartening reports of your mission. I spent three weeks at Brownsville; I studied the country, noted the difficulties, and was fully convinced that an immense good could be effected in this locality. In every new mission we require great patience, mildness, much prudence, and fervent prayer.

"If you knew the condition of Galveston when I came to it! It was indeed a sad post! And yet, I had the consolation yesterday, of administering holy Communion to sixty-one persons. Almost all our Catholics have fulfilled their Paschal duties. Many who had not approached the Holy Table for five, ten, twenty, and thirty years, yielding to the inspirations of grace, have become reconciled with our good God.

"Do all in your power for the souls entrusted to you; deal gently with them at first; do not let them perceive that you have an unfavorable opinion of their religious dispositions, and by these means you will soon experience spiritual consolations. Father Chambodut, at Nacogdoches, had but eight Paschal Communions the first year; but this year, hundreds of the faithful complied with their duty. The more barren the soil which we are called to cultivate, the more confidently should we rely upon the assistance of Heaven. There has been no abuse of grace at Brownsville,
and God will have pity on souls that have been so long neglected."

Shortly after, Mgr. Odin wrote again to the same Missionary who was suffering from ill health, from the climate, difficulties, and above all, from discouragement:

"I am really ashamed of having so long delayed to write to you. This did not arise from forgetfulness; I think of you every day. At first, the spell of sickness which I had on my return from the West, left me very weak; then, numerous occupations absorbed all my time.

"For a month, I have been expecting letters from the Propagation of Faith, with the assurance of a little help of which we are so much in need, but, so far, I have been disappointed.

"I do not know whether this admirable Work will be able to assist us this year. The troubles in France prevent the Directors from dividing the funds at the usual time, and I know not if they have taken into consideration the necessities of Texas. This is all the more afflicting to me, because I know you are in distress, and without some help from this Society, it will be impossible for me to come to your relief. I am heavily in debt myself, and not a cent in my purse; were I the only one to suffer by this destitution, I should not be so much troubled, but it grieves me to think that my fellow-laborers are suffering, whilst I am powerless to assist them. Patience, my dear friend, let us trust in Providence; be assured that as soon as I receive any money, I shall immediately share it with you."

These letters need no comment; in perusing them, we behold an experienced priest who understands the method of reaching the soul, truly a man of God, knowing no other support than divine grace obtained by patience and prayer. A father indeed, he appears simple and kind, ready to share the succor he hopes for, and to encourage his poor
missionaries, whom he loves as his children. While Mgr. Odin suffered from his inability to relieve the wants of others, he made little account of what he himself endured.

The Council of Baltimore, held in 1849, obliged him to be absent from his See, for some months. He profited by this to visit Canada, seeking missionaries. He met there among the Sulpicians at Quebec, a Religious commissioned by his Superiors to offer himself to a bishop of the United States. Mgr. Odin regarded this circumstance as a providential indication, and was happy to accept the proffered service. Father Telmon, Oblate of Mary Immaculate, accepted, in the name of Mgr. de Mazenod, Bishop of Marseilles and Superior General, the mission of Brownsville on the Rio Grande, with all the portion of the country extending along the river, forty leagues to the north. He was accompanied by Fathers Gaudet, (1) and Soulerin. (2) The journey was made in company with the holy Bishop of Galveston, as the Oblate Father styles him, in the letter giving an account of his mission. They descended the Mississippi on a steamer. "One Saturday evening," he relates, "Bishop Odin was requested by the passengers, who were Protestants, to celebrate the divine office. The proposition was immediately accepted, and, at the extremity of the boat, the saloon was made ready for the ceremony. The Bishop, in his purple cassock and rochet, with his pectoral cross, explained the dogma of the Holy Eucharist. The subject was well chosen and the assistants listened with respectful attention. Singers of both sexes rendered some religious selections in admirable chorus: "And we," relates Father Soulerin, "sang some canticles appropriate to the occasion.

(1) Father Gaudet has just celebrated his Golden Jubilee in his dear Mission (1895).

(2) Father Soulerin is at present one of the assistants of the Congregation of Oblates.

8*
All the rest of the day was spent in profound recollection, for Protestants, in America, refrain from all sports and amusements on Sunday.”

Having reached Brownsville, Bishop Odin, like a simple Missionary, began to instruct the people. His visit, which had been earnestly solicited, brought joy to the hearts of all Catholics. This new mission offered to the Oblate Fathers, judging by the discouragement of several priests heretofore entrusted with it, was extremely difficult; and the city of Brownsville, in particular, presented a sad spectacle. By its situation on the borders of the sea, it was a refuge for the vilest of the Mexican populace. Adventurers from all countries flocked to this locality.

“In the space of four months,” says one of the Fathers, “we have had four different abodes and three churches: the first, in a shed, the second in a house which served as a chapel, the third, at the garrison, the fourth in a kind of annex attached to our present chapel. Our jurisdiction extends forty leagues from Brownsville along the Rio Grande. In this district there are one hundred and twenty-five Ranches.

“A mission of this nature is very onerous. The cabins are very small; for a bed, the missionary must be content to spread his coverlet on the ground, or rest upon an ox-hide; the horse-saddle, and the sack containing the chapel service, answer for a pillow. The nights are generally sleepless, in consequence of the heat and a multitude of insects bent on destruction. During the day, we preach, hear confessions, catechise the people, and visit them in their houses.”

Abbé Domenech who had succumbed under the burden of fatigue and discouragement, saw his successors, the Oblate Fathers, overpowered in their turn by a ministry exceeding their strength, also withdraw, after losing several of their Confrères.
The Bishop could not resign himself to this state of affairs; with apostolic persistence, he implored Superiors, to send laborers for this portion of the Lord's vineyard.

Eighteen months later, six Religious arrived for this station on the Rio Grande, their number increased shortly afterwards, and their courage never flagged. At the present time, they are still there, and one of them, Father Gaudet, who came in the beginning, has just celebrated at his first mission, his Golden Jubilee in the priesthood. Nevertheless, their manner of life for a long period was very painful. This we learn from the details furnished by one of the Religious. "The food is corn-bread mixed with disgusting fat, and meat dried in the sun. In our own country, dogs would not eat it. One of our Fathers came to us sick, from a mission in which his nourishment was putrid meat."

We designedly give the above instance, notwithstanding the offensive term, for it conveys a true idea of the life which Mgr. Odin was obliged, for many years, to lead.

CHAPTER XVII.


The Bishop of Galveston was everywhere, seeking to revive and sustain the courage of his missionaries. All his priests requested a visit from him, and the Oblate Fathers, according to their own testimony, often called for his presence in Brownsville. He seemed to have the faculty of inspiring hope, and his visit to a mission imparted

(1) At the moment of sending these lines to the press, the Congregation of the Oblates, announced his death (1895).
new strength. During the months in which he was detained in Galveston, he was closely occupied with the affairs of the diocese, also superintending the erection of his Cathedral which he built, trusting to Providence. “The cost,” he wrote, “will amount to more than a hundred thousand francs, and I have not a dollar”.

Moreover, he aided his priests in the parishes, in the religious Communities, yet, he was distinguished from the rest, only by greater zeal and weightier responsibilities.

His dwelling was very humble. Three cabins connected by a gallery, constituted the episcopal palace in which Bishop Odin daily received the Catholics of the city, and extended the most generous hospitality to travelling priests. Sending to France one of his missionaries, whose health had become enfeebled by the climate, he addressed to him such letters as the following, in which is depicted his love of souls, and wherein his counsels bear the stamp of practical wisdom:

“A missionary who returns to Europe, must not forget the infidel countries he has abandoned for a time. The needs of the mission to which you have devoted yourself are well known to you. Alas! as you are aware, many souls depart this life without the last succors of Religion! How many children grow to manhood without the first rudiments of the faith! How many fall into indifference, and even into infidelity! Do your best to bring with you, a good number of zealous and fervent missionaries. We have only privations and hard labor to offer them, but we can point out many souls to be saved. I am in debt, and destitute of resources. The expenses of the journey for the priests who may accompany you, would press heavily upon the mission of Texas, and would painfully and perhaps fatally, embarrass it. Please, therefore, solicit benevolent and charitable persons for means to defray the expense of the voyage. You are also aware that we are destitute of
chalices, ostensoriums, sacred vessels, missals, and all other articles necessary for the divine service; refuse nothing that may be offered you: books, chaplets, medals, pictures, etc., all will be of great value in the rising mission.”

(To be continued.)
CENTRAL AMERICA.

GUATEMALA.

Letter from Sister Faucheux, Daughter of Charity, to Sister N., at the Mother-House.

General Hospital of Guatemala, Oct. 29, 1895.

MY VERY DEAR SISTER,

The grace of our Lord be forever with us!

In this letter, I intend to speak only of our dear hospital. For about eighteen months, the poor sick have been coming to us in greater numbers than usual, on account of the ever increasing misery, and the condition of the hospitals in the neighborhood of Guatemala; because in these localities, they cannot procure Sisters to take care of the patients. Hence, the poor often undertake long and perilous journeys seeking admission into our hospital. Sometimes they reach us in a dying state, with scarce time to prepare them for the last Sacraments. This is a new proof of the solicitude of the Father of the family, granting this final grace, in recompense of the simple faith of His poor children.

You would be surprised, my very dear Sister, could I enumerate all who have returned to God: the baptisms, first Communions of adults, marriages rectified, of which our hospital is the scene. Yes, this is indeed, the house of God; here sin finds death, thanks to the zeal of our good Missionaries whom my dear companions are most happy to assist, as far as their pressing duties permit, by teaching catechism to their patients, who often, at the age, of twenty or more years, are ignorant of the essential truths of our
holy Religion. Our two Chaplains, find much consolation in this permanent mission.

Twice a year, on the feast of the two Patrons of the hospital, St. John of God and St. Raphael, a real Mission is held in the Establishment. That of St. Raphael, which has just closed, furnished us with new motives of thanksgiving to God. During the preparatory Novena, three of our good Missionaries preached, and instructed our poor patients in their catechism. These Fathers had the consolation of seeing the Exercises well attended; so numerous were the confessions, that they were obliged to call upon a priest of the city to aid them, their own number alas! being so small.

On this feast of St. Raphael, we had the happiness of seeing three hundred and nine of our patients approach the Holy Table. We have at present in the hospital, five hundred and eight patients. On the day of the feast, we rose earlier than usual, holy Mass being celebrated at four o'clock, so that all would be over before the visit of the physicians. Oh! my dear Sister, how touching to see at this early hour, all those communicants, scarcely able to walk, press around the Holy Table,—some assisted by a neighbor a little stronger than themselves, or by a Sister of the ward; others dragging themselves along on their crutches; others again, in rolling chairs.

After this most consoling Mass, the good Missionary carried the holy Communion to those confined to bed. This semi-nocturnal procession was illuminated only by the candles of those who attended it. The altars of the different wards, as well as the apartments and all the galleries, were adorned with garlands, banners and hangings of all colors, according to the custom of the country; the greater the profusion, the more beautiful they were considered. The procession started from the church at five o'clock, and returned, between half past six and seven, to
the ringing of bells and peals of the organ. Losing sight of the dimensions of the church, this moment recalled the lively and sweet emotions which I formerly experienced at the return of the processions into our beautiful Cathedral of Nantes! But, what a difference in the spectators. At Nantes, as in many other places of our dear France, the witnesses of these beautiful and affecting ceremonies, have been nourished from infancy with instructions and religious succor of all kinds. Here the poor souls are accustomed to such a dearth, that this spiritual feast is considered a remarkable event. Nevertheless, these people will, by their lively faith, one day put us to the blush.

On the occasion of these consoling feasts, charitable benefactors, among whom the family of our holy Director, Father Angulo, occupies the first rank, provide our dear patients with choice and delicate viands, through the day. A large number of distinguished ladies and gentlemen serve at the principal repast. On these days, the wife of the President of the Republic, honors, the poor with a visit. At the late feast she spent the afternoon with us. She is most kind and charitable; please recommend her to our Immaculate Mother; for we are more favored than she.

After these days of increased labor, all our Sisters are much fatigued, but their hearts overflow with gratitude to God, for the marvels of grace of which they have been the happy witnesses and humble mediums.

Present to our venerated Superiors, the most sincere homage of my lively gratitude, and the assurance of my entire devotedness.

I remain in Jesus and Mary Immaculate, my very dear Sister,

Your grateful and most humble,

Sr. Faucheux,

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

ATTRIBUTED TO THE MIRACULOUS MEDAL.


Bunyoro (Africa). A missionary of this country, a member of the Congregation of the White Fathers, gives his family the following account of the conversion of a poor negro:

"On the 13th, of June 1895, a neophyte came for me in great haste, saying: Father, come quickly, a half hour’s distance from here, an old man is dying; he does not wish to hear anything about God; the devil will surely carry him off." I immediately took my lance and started, it was mid-day...I reached the spot. The miserable creature did not wish to believe in God nor to receive Baptism. Suddenly a good thought came to my mind, doubtless suggested by the Guardian Angel of this poor sinner: Taking the "miraculous Medal," I placed it around the neck of the dying man. No sooner had it touched his breast than, instantly converted, he said: "Yes, I believe all you tell me, I wish to be a child of God and of Mary; give me Baptism quick, for I feel that I am going." Imagine my joy and gratitude. This is not the first time I have been witness of the marvels operated by the miraculous Medal." Letter of July 10, 1895.
FAVORS

ATTRIBUTED TO BLESSED JOHN GABRIEL PERBOYRE.


M.—Admission of a young man into the School of St. Cyr. Letter of December 6, 1895.


FAVORS.

ATTRIBUTED TO VENERABLE LOUISE DE MARILLAC.

42. Meditazioni ad uso del clero e dei fedeli per tutt’i giorni e le principali feste dell’anno, per M. Hamon, curato di S.-Sulpizio. 1a Traduzione italiana dalla 23a edizione francese. Napoli, 1895. 3 vols. in 12mo. about 600 pp.—For sale at the house of Vergini, Naples. Price each vol. 2 lires 50 c.

The sole indication that this is a translation of the twenty-third French edition, testifies to the success of the Course of Meditations, written by the very learned and devout curé of St. Sulpice, at Paris, Father Hamon, the celebrated historian of St. Francis de Sales. The Missionaries of the house de Vergini therefore, render eminent service by translating into Italian this excellent work. The mode of exposition is very attractive; each meditation is preceded by a brief summary read the previous evening, comprising, with the subject of the meditation, the fruit to be derived therefrom, and the spiritual bouquet.

True, this book may not afford absolute satisfaction to all tastes, nor satisfy at all times: the stomach wearies of the most delicate viands if too long or too monotonously presented; the case is similar in regard to the soul. But the Meditations of Father Hamon afford the most wholesome spiritual nourishment; and, with the devout meditations of the Crown of the Year by Abelly, and the meditations of Challoner, so eminently practical, together with those of many other distinguished authors, they will be duly appreciated and relished.

The translators have placed at the head of the volume, the formulas of morning and evening prayer used in the Congregation of the Mission; they have added to the third volume, meditations on the Passion, for every Friday of the year, and also other meditations, on the Miraculous Medal, etc.; that is to say, they have had particularly in view, the profit of the spiritual family of St. Vincent de Paul.

This edifying and interesting biography will preserve the remembrance of a Daughter of Charity, imbued with the spirit of St. Vincent, one whose life was a model of devotedness in the important functions entrusted to her. To the biographical details drawn from the Circular published at the beginning of each year, they have added to this volume, noted extracts from the instructions of Sister Verot to the young Sisters, whom she was appointed to mould according to the spirit of St. Vincent de Paul.

We mention this ingenious and graceful thought in regard to Louise de Marillac (page 93): "Justly proud of our Venerable Mother, Louise de Marillac, says the biography. Sister Verot delighted to portray this soul wholly filled with God, buried in the depths of the hidden life, and accomplishing her mission as Foundress, under the shadow of St. Vincent: "It seems to me", she adds, "that I see a crypt supporting without effort the monument erected thereon, because its proportions are in perfect harmony with it."


This graceful little work is composed of devout considerations on the miraculous Medal, and examples. Divers prayers are added, written *con amore*; it will certainly inspire a tender devotion to the Immaculate Virgin of the Miraculous Medal.

45. *Panegyrics of St. Vincent de Paul*.

The first panegyrist of the Saint, in selecting for his text, these words of Scripture "the praise of his hero is in all the Church" (2. Cor. 8), stated then, what the children of the Church for two hundred years have witnessed.

We append in alphabetical order the names of the panegyrist of St. Vincent, as far as we have become acquaint-
ed with them; following this, we insert a chronological series of panegyrics, indicating, when possible, the work or collections in which these discourses may be found. We have had particularly in view French orators; a work similar to the one we publish, can be effected for orators of other countries: Austria, Spain, etc.

I. Alphabetical List.

Alimonda (Cardinal), 1867.—Ambrose (Father), Capuchin, 1869.—Ballet (Francis), 1741.—Bandeville (Canon), 1845. Barthélemy, 1862.—Baudrand, 1737.—Beauvais (Mgr. de), 1770.—Bertin (Canon), 1783.—Beurrier, 1764.—Bindi (Mgr.), 1866.—Bonnevie, 1817.—Boré (Very Rev. Eugene) 1876.—Boulogne (Mgr. de) 1789.—Brière, 1855.—Canovai, 1782.—Capot (Canon), 1883.—Cœur, 1847.—Collet, 1738. Corona (Vittorio del), 1876.—Cottret (Mgr.), 1830.—Demi­muid (Mgr.), 1891.—Deplace, 1854.—Dessauret, S. J. 1772. Dombagen, 1876.—Druon, 1883.—Dupanlooup (Mgr.), 1863. Etienne (Very Rev. J.B.) 1864.—Finetti, S. J., 1834.—Francesco Regis, 1837.—Frayssinous (Mgr.), 1821.—Freppel (Abbé), 1858.—Genuardi, 1873.—Geoffroy, S. J. 1770.—Germain (Mgr.) 1879.—Gillet, 1888.—Goujon (Canon), 1865.—Janvier (Canon), 1876.—Labourderie, 1818.—Lacoste, 1824.—Landriot (Mgr.), 1860.—La Tour (Canon), 1745.—La-Tour-du-Pin, 1752.—Laurenzi, 1885.—Leblastier, 1852.—Le-Boucq, 1786.—Leo XIII. Brief Cum mul­ta, 1885.—Longin, 1830.—M...C. M., 1846.—M’Carty, S. J., 1820.—Maupas du Tour, Bishop of Puy, 1660.—Maupied, 1868.—Maury, 1785.—Mitraud, 1852.—Mongin (Mgr.), 1737.—Mungua (Mgr.), 1860.—Péchenard (Mgr.), Priest Apostolic, 1889.—Pierallini (Vicar General), 1864. Piola (L., C. M.) 1843.—Potenza, 1838.—Prado (R. F. del), 1885.—Quittat, 1882.—Rauline, 1854.—Ronquette, 1864. Rossi (Mgr.), 1837.—Sabaty, 1861.—Tadde, 1885.—Taddei 1845.—Tholon, 1875.—Thomas (Missionary Apostolic), 1858.—Tissot (R. F.), 1891.—Tosti, 1847.

II. Chronological List.

1660. Maupas du Tour (Mgr. de), Bishop of Puy. Funeral oration in memory of the late Mr. Vincent de

Cujus laus est in Evangelio per omnes Ecclesias (2. Cor. 8). Throughout the Church homage is rendered: 1. to the humility, 2. to the charity of Vincent de Paul. The Orator describes the glory which already redounds to Vincent throughout the world; this happy thought is unfortunately presented in a style, in which the defects of the literary age are but too apparent.

Bossuet who, with a great number of the members of the Tuesday Conferences, had assisted at the ceremony and the discourse, could say in all truth: "This funeral service was magnificent; the funeral oration of Mr. Vincent, by the Bishop of Puy, which we heard, was of two hours’ duration; the intimate knowledge which the Orator, had of the Servant of God, joined to the illustrious qualities of the Prelate, elicited, on that day, the extraordinary attention of his vast and renowned audience. Many tears were shed, particularly on the subject of the profound humility, and incomparable charity towards the poor, which he discovered in the person of the venerable Servant of God." MSS. Testimony of Bossuet (1702) on the eminent virtues of Vincent de Paul, cited by Mr. Floquet, vol. II, p. 120. (Studies on Bossuet.) See Maynard, St. Vincent, vol. III.


1737. MONGIN (Mgr. Edme), Bishop of Bazas, from 1724 to 1746. Panegyric of St. Vincent, delivered at Bazas, on the occasion of his canonization, and at Bordeaux, on the day of his feast.—Migne, Vol. XLVI, p. 1151.

Ille erat lucerna ardens et lucens. (John V, 35.) 1. Zeal
of St. Vincent to instruct and convert; 2. His charity to the poor.


Oculus Dei respeítit illum in bono; et erexit eum ab humilitate illius et exaltavit caput ejus (Eccl. II). 1. Saint Vincent was a just man who sought but forgetfulness and contempt; 2. St. Vincent was a just man whom God has glorified by recompensing his humility a hundred-fold.

This sermon was repeated at Villepreux, in 1739, at the close of a mission given by the Priests of the Congregation. It is followed by notes. Although abounding in interesting details, the style is imperfect; on which account it does not bear public reading.


Natus est homo rector, fratrum, stabilimentum populi (Eccli. XLIX). St. Vincent was raised up by God to be: 1. The resource of the people, stabilimentum populi; 2. The model of Priests, his brethren, rector fratrum.


Suscitabo mihi sacerdotem fidelem. (1. Kings, II.) 1. St. Vincent has sustained the dignity of the priesthood by the splendor of his sanctity; 2. He has extended the glory of the priesthood by the ardor of his zeal.

(To be continued).
### INDEX of NO. 2.

#### EUROPE.

**France.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paris</td>
<td>Triduum of Thanksgiving for introduction to Cause of Beatification of the Venerable Louise de Marillac, Church of Saint Laurent</td>
<td>144</td>
</tr>
<tr>
<td></td>
<td>Blessing of Statue of St. Anthony of Padua, in the Chapel of the Mother-House of the Mission</td>
<td>154</td>
</tr>
<tr>
<td>Toulouse</td>
<td>Blessing of the Missionaries' Chapel, dedicated to the Virgin of the Miraculous Medal</td>
<td>155</td>
</tr>
<tr>
<td></td>
<td>Readings compiled from accounts of Festivals and Panegyrics</td>
<td>158</td>
</tr>
<tr>
<td></td>
<td>Translation of the Relics of St. Vincent de Paul</td>
<td>159</td>
</tr>
<tr>
<td></td>
<td>Missionaries and Savants; Rev. Armand David, C. M</td>
<td>172</td>
</tr>
</tbody>
</table>

**Germany.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bonn</td>
<td>Erection of Statue of St. Vincent de Paul.</td>
<td>176</td>
</tr>
</tbody>
</table>

**Austria.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Algersdorf</td>
<td>Works in this Parish. Mission at Buda-Pesth.</td>
<td>178</td>
</tr>
</tbody>
</table>

**Spain.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Figueras</td>
<td>Report of Schools. Favor attributed to the Miraculous Medal. Rev. Michel Pedros, C. M</td>
<td>180</td>
</tr>
</tbody>
</table>

**Italy.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Naples</td>
<td>Favors obtained at Casamicciola, through the Miraculous Medal. Sister L. Havard</td>
<td>183</td>
</tr>
</tbody>
</table>

**Poland.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
</table>

**Turkey.**

<table>
<thead>
<tr>
<th>Location</th>
<th>Event Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Constantinople</td>
<td>Saint Georges. Development of Works: Schools, Ophthalmic Establishment, Children's Hospital. Rev. J. Jarosch, C. M</td>
<td>194</td>
</tr>
</tbody>
</table>
INDEX.

CHINA.

North Kiang-Si.

Kiou-Kiang. Laying Corner-stone of new Cathedral; Twenty-five years' Episcopate, Mgr. G. Bray, C. M. .......................... 196

South Kiang-Si.

Ki-ngan-fou. Acquisition of real-estate at Nan-ngan-fou, and at Ouan-ngan: Outlook of these stations, Mgr. Coqset, C. M. .......................... 199

Tche-Kiang.


West Tche-Ly.

Tching-ting-fou. Edifying Notice on Father Maineri, C. M. († May 8, 1895); also on Brother Coudart, († June 5, 1895). Mgr. Bruguiere, C. M. .......................... 207


SYRIA.

Armenian Question; Massacres of 1895. ........................................... 213
Damascus. Massacres in vicinity. Rev. F. Roulx, C. M. ...................... 214
Akbès. Anxious fears; pillage; extreme destitution. Rev. P. Clement, C. M. .......................................................... 216

AFRICA.

TUNIS.

Carthage. Souvenir of Rev. J. Le Vacher, C. M. .......................... 220

Vicariate-Apostolic of Madagascar. (South.)

Pontifical Brief creating the Southern Vicariate-Apostolic of Mad-
### INDEX

- Agascal, and confiding it to the Congregation of the Mission ........................................ 221
- Climate, etc. ........................................................................................................... 224
- Fort Dauphin. ....................................................................................................... 226
- Chronology of Apostolate of Priests of the Mission at Madagascar, in XVII. and XVIII. centuries. ......................................................... 228

### NORTH AMERICA

- Mgr. Odin, of the Congregation of the Mission. (Continued.) ........................................... 233
- Abbé Bony. .............................................................................................................. 233

### CENTRAL AMERICA

- Guatemala. Two Missions given annually at the General Hospital. Sr. Faucheux .... 263
- Favors attributed to the Miraculous Medal. ................................................................. 266
- Favors attributed to Blessed J. G. Perboyre. .............................................................. 267
- Favors attributed to Venerable Louise de Marillac. ....................................................... 267
- Book Notices.—Italian Translation. Rev. L. Fasanari, C. M. .................................... 268
- What is the Miraculous Medal? Rev. J. Biondelli, C. M. ........................................ 269
- Panegyrics of St. Vincent de Paul. .............................................................................. 269

### APPENDIX

- Very Rev. René Alméras, Second Superior General. (Continued.) xxxiv