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

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FRANCE.


Questembert (Morbihan), September 13, 1896.

Most Honored Father,

Your blessing, if you please!

At the time of the dreadful catastrophe, involving the fall and utter ruin of our chapel, I was very anxious to acquaint you with the matter, of which I now furnish a few particulars. In doing so, I shall have occasion to mention one of our Works most dear to the heart of Saint Vincent: that of the Retreats.

The latter are given in our house five times a year, for the laity of both sexes; hence, a large chapel is indispensable. The first edifice was constructed in 1857. For several years past, the roofing seemed ready to give way; nevertheless, confiding in divine Providence, I alone shared not the fears of the household, being fully persuaded that no harm would come to us. I presumed too far, perhaps; and yet, my confidence was not disappointed. At length, perceiving that the crevices in the arch-roof were daily multiplying, and being constantly disturbed by a cracking noise, I understood that the danger, so long threatened, was now at hand. Then, as if urged by divine inspiration, I suddenly decided to secure all the movables required for immediate use: statues, benches, confessionals, Stations, etc. Joiners were hastily summoned, and the transfer began; scarcely were the last objects deposited in the sacristy, when we were alarmed by a loud, cracking sound, and, in
a few seconds, a large portion of the ceiling fell in. We had a narrow escape; for, the main beam supported also the frame-work of the sacristy, whither we had withdrawn for safety; seeing that the great shock caused the entire roof to sway to and fro, every one trembled for our fate; but, thanks to the tender Providence of God, this huge beam snapped in two, just above the statue of the Blessed Virgin which rested on a pillar behind the altar. The other section of the roofing remained in position: we were saved!

Notwithstanding the terrific shock, and the pressure of the air which sported with the workmen, shivering to atoms the panes of glass in the door of the sacristy, and scattering the fragments to a distance of several yards, the statue was not disturbed from its pedestal, nor did it sustain the slightest injury. Not a splinter of wood touched the tabernacle wherein the Blessed Sacrament still reposed; even the sanctuary lamp, scarcely damaged, was found under the rubbish, the little oil-cup intact. Oh! the special protection of Mary! Henceforward, Most Honored Father, we shall cherish with great veneration this statue, feeling justified in regarding it as miraculous.

Without the chapel, it would have been impossible to continue the diocesan retreats, in which, on account of the immense good resulting from them, our Bishop is so deeply interested. This saintly prelate urged us to do all in our power to provide a new chapel; he was himself the first to subscribe one hundred dollars towards its erection, and our pastor, his brother, promised the same amount. With the help of our good God, we soon realized a sum sufficient to authorize us to undertake the reconstruction. The Rev. Pastor, by his influence with his confrères, induced them also to contribute. Our Vicar-General arranged the plan, charging himself with the direction of the whole; nor did he disdain sometimes to put his hand to the work. Property-holders donated the lumber; all the farmers cheerful-
ly lent their wagons for transportation, and now, we possess a chapel after the Roman style, solidly built, very handsome and attractive in appearance. Large windows of stained glass representing the apparitions of the Sacred Heart to Blessed Margaret Mary, and the Immaculate Virgin to our Sister Catherine, enhance its charms. The altar, of carved oak, is the workmanship of our Vicar-General. The chapel is dedicated to the Immaculate Conception.

At the blessing of the corner-stone, a great crowd pressed into our front court-yard, all manifesting their joy in the hope of the restoration of this chapel, wherein so many souls had tasted the sweet peace and calm of a reconciliation with God.

When the edifice was completed, Mgr. Bécel, Bishop of Vannes, wishing to testify his satisfaction, came himself to bless our new sanctuary. After Vespers, the multitude repaired thither in procession, being preceded by the children of the schools and the Rev. clergy, singing canticles. The court-yard was too small for the crowd eager to hear the discourse delivered in front of the chapel, by one of the Rev. Eudist Fathers, in presence of the Bishop and the attendant priests.

The first retreat was for the army recruits. One hundred and sixty young men, some destined for military quarters, others returning to their family, after their years of service; all these had come to renew their promises of fidelity to God. How touching to see them in ranks of the procession in honor of the Blessed Sacrament, made through the court-yard and corridors of the establishment; Venetian lanterns and lamps forming a grand illumination! Heart and soul, they sang: "Pardon, my God, etc. On the morning of their departure, as they filed past the chapel, the air resounded with their acclamations: "Jesus 1*
CHRIST forever! Cheers for France! Cheers for the Fathers! We are Christians forever!"

The second retreat was for the men. For, this had been reserved a special ceremony: the erection of the new Way of the Cross. Proud to have been designated for such an honor, fourteen of those making the retreat carried, each, one of the pictures of the Stations; these privileged ones walked first, followed by all the others, bearing branches of laurel.

That all might the better comprehend something of the love of Jesus for men, at each Station, the Rev. Father said a few words, most appropriate and impressive. All withdrew deeply penetrated with the thought of God's goodness, and well-disposed for the absolution of the next morning. "Ah!" said these generous Christians, "never shall we forget this day!"

I beg you to believe me, Most Honored Father, in the love of Our Lord and His Immaculate Mother,

Your most humble and obedient Daughter,

SISTER HOSTALOT.

u. d. o. c. s. o. t. p. s.

HOLLAND.

In Holland, the name and the Works of St. Vincent de Paul are known and honored. The Apostolic school of the Congregation of the Mission, established in 1883, in the Province of Brabant at Wernhoutsburg, near Zurندert, is in a very flourishing condition. A large number of distinguished and fervent Catholics are embraced in the Conferences of St. Vincent de Paul; on occasion of the Fiftieth Anniversary of the establishment of these Conferences, the Rev. Dr. Schaeppman, an eminent orator, was deputed to the Dutch Parliament. In June, 1896, he delivered at The Hague, the following discourse.

In publishing the same the author thus testifies to his devotion to St. Vincent de Paul:
"Previous to the invitation tendered me to deliver a discourse, on occasion of the Fiftieth Anniversary of the Conferences of St. Vincent de Paul, I had some acquaintance with the history of this Saint, through Mgr. Bougaud, Bishop of Laval: I had also had the satisfaction to receive from Very Rev. A. Fiat, worthy Successor of St. Vincent de Paul, as Superior General of the Congregation of the Mission, and of the Daughters of Charity, the two precious volumes of The Letters of St. Vincent de Paul. In our age of social literature, one finds in these Letters, both strength and consolation.

"I have sought to reproduce in the subjoined pages, the impressions which I experienced in the perusal of these salutary books."

ST. VINCENT DE PAUL AND THE XIX. CENTURY.

DISCOURSE DELIVERED AT THE HAGUE, JUNE, 1896, BY DR. SCHAEPMAN, PRIEST AND MEMBER OF THE CHAMBER OF DEPUTIES, ON OCCASION OF THE FIFTIETH ANNIVERSARY OF THE ESTABLISHMENT OF THE CONFERENCES OF ST. VINCENT DE PAUL, IN HOLLAND.

(Translated from the Dutch.)

GENTLEMEN,

On this joyful Anniversary, it behooves us to rejoice with a grateful gladness, as witnesses of half a century blessed by God in its activity, and fruitful in the measure allotted by Providence; we feel, springing up in our souls, the word of the great Apostle of Nations; spontaneously it rises within us, it gushes from our hearts like the good word, *Verbum bonum*, which is, at once, an act of thanksgiving and a hymn of triumph:

"Charity is patient, is kind; charity envieth not, deal­eth not perversely, is not puffed up.

"Charity is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil.

"Charity rejoiceth not in iniquity, but rejoiceth with the truth. "Charity beareth all things, believeth all things, hopeth all things, endureth all things."
Charity never falleth away...

"Charity never falleth away!"

This is the word of words resounding in our ears; it is the alpha and the omega of history, ever faithful; the alpha and the omega of creation, of redemption, of glorification. In the work of creation, charity was the companion of God; in the redemption, charity gave the kiss of peace to justice; in the final glorification, when the vision of God, face to face, shall become the true and only life, charity shall still remain, rendering glory to the majesty of God.

"Charity never falleth away."

Let us consider this expression, not in the heights of speculation, but in its tangible reality, upon our earth, here below.

I.

Let us advert to the first half of the seventeenth century. War has swept over the fairest kingdom upon which the sun ever shone, dealing destruction everywhere. To war is added civil discord resulting in desolation, ruin, indiscipline and crime; justice borrows forms of an almost inhuman vengeance. Famine and pestilence ravage the once beautiful France; the fertile land of France has become the prey of vultures. Social ties are sundered; each man thinks, lives, only for himself. Riches suffer from avarice, and poverty becomes greedy of rapine. "Charity never falleth away." The truth of this affirmation is questioned. Many even dare assert that: Charity is dead. Who will resuscitate it?

Drenched in the sufferings of her people, France becomes great. Her statesmen and her generals, by incredible efforts, have striven to mould and polish; hoping, in the transformation, to exhibit her as the most powerful Nation in the world. But theirs is a labor over which a heartless policy presides, and wherein ambition alone holds sway.
Who will restore our lost Charity?

An obscure man, a man who comes forth from the ranks of the people. He is called: Vincent de Paul; he is a Priest and a Professor of Theology. He has been the hero of a dramatic adventure. Captured by the Turks, he is dragged into Africa, where he serves as a slave. His master is a renegade whose heart is won by Vincent’s noble resignation. The master flees with the slave, he flees in search of liberty; a penitent, he clothes himself with repentance. The slave, restored to freedom, seeks the soil upon which he shall find that liberty in Jesus Christ, with and through Jesus Christ, which has been proclaimed to the world; which promulgation still continues, and for all eternity shall never cease. Journeying to Rome, he kneels at the tomb of the Prince of the Apostles. Returning to his own country, as an unassuming village pastor, he discharges the duties of his office.

There is another striking characteristic of this Vincent. He is a man of wonderful simplicity: the son of a peasant; always bringing forward and apologizing for his humble origin. Although thoroughly acquainted with the greatest theologians, not excepting St. Thomas of Aquin, he prefers the simple expressions comprehended by the people, the language of the Catechism. His very slavery, in its experience, engenders within him a predilection for whatever is calculated to excite pity and compassion; the most miserable outcast has special attraction for him. He devotes himself to the galley-slaves, the rowers loaded with chains, their feet bound, the ball and chain torturing their limbs, bent almost double over their oars. Well may it be asked, are these men?—Vincent proposes to elevate them far above men; he will transform them into Christians, brethren of the only-begotten Son of the Eternal Father who reigns in Heaven.

But not alone to the galley-slaves did the heart of St.
Vincent go out. There is no misery to which he does not bring relief, which he does not combat, and strive to exterminate. Chosen son of the Father of life, he advances as a father of humanity. So great is his charity that, besides the works of mercy extolled by the Gospel, fain would he create new ones. Prisoners and slaves, abandoned little ones, helpless youth, homeless Religious, young girls exposed to temptation, women lost to honor, galley-slaves, workmen seeking employment, destitute wanderers, the insane, countless crowds of mendicants, in a word, those multitudes of human beings groaning under their misery, whose misfortunes irritate them to blasphemy, who know only hatred and rage,—these vast multitudes, he wins over, elevating them by his mercy and by his charity. For them, he establishes reunions, he gathers together men and women,—he founds the Daughters of Charity. Honor to you, Daughters of Charity, Servants of the Poor, to you who behold everywhere and in every description of suffering, Jesus your King; who esteem poverty as a rampart which protects your vocation! Honor to you, whose fame is celebrated from generation to generation; every tongue mingles in your praise as angels of the earth; and in Heaven you shall rival in beauty, the very Angels themselves!

For these multitudes, Vincent has prepared his Priests of the Mission, men of his choice, endowed with wisdom and piety, whom he had nourished, as it were, with the very blood of his own heart; men of his choice, who instruct the lowly, who fortify the great, who train priests. Never did he cease to exhort his Sons both by word and example, appealing, above all, to their hearts. Never did he cease to watch over them, and to excite them to the practice of humility: "Love your abjection", said he to them; never did he cease to exhort them to moderation: "Too great eagerness withdraws us from the things of God;" never did
he cease to admonish them with regard to regularity: "One acquires the merit of a good Communion, by following the Community;" and, finally, never did he cease to inculcate to them always and under all circumstances, to honor Our Lord, the Father of the Poor.

This phalanx of heroes, he called: "The Little Company. That "Little Company," in whose midst Bossuet, the Eagle of Meaux, esteemed it a privilege to labor, and into which he would gladly have sought admission for a blessed eternity. Even thus, did Vincent direct, govern, and sustain them, he, their Moses, praying upon the mountain, their Josue, animating the multitude and leading them to triumph in the valley.

Thus lived, thus died,—this "Monsieur Vincent." Around his mortal remains were gathered, as a Guard of Honor, all ranks, all classes of the French people, whom he had so wonderfully renewed and elevated. He had accomplished the law by excellence. "Greater love than this no man hath, than that a man lay down his life for his friends." He had restored to its primitive honor the word that seemed to have become a mockery: "Charity never falleth away!..."

Now, let France with flying colors spread out her glory, display her ruling ambition, extend her power of conquest; let her Sun-King (Louis XIV.), appear and envelop France in the brilliancy of his glorious rays; these rays he can so expand beyond his own dominions, that in their dazzling light the living substance and exuberant energies of the people disappear, as if entirely absorbed....Fear not.—The nation has been regenerated, renewed; again, does charity flourish in every situation wherein exists the necessity to give and to receive; charity, which rejoiceth in the truth, which believeth all things, which hopeth all things. Now darkness may enshroud the land, and storms burst forth from North to South...Fear not.—In the star-lit heavens of Christian History there shines forth a new constellation:
a man, clothed in sacerdotal vesture, bearing in his arms
a child, innocent victim of the past, the burden of the
present,—immortal and blessed hope of the future.—
Caritas nunquam excidit. "Charity never falleth away."

II.

Two centuries have gone by.

A new era opens. It is inaugurated by the booming of
cannon amid songs of triumph. It comes to bring liberty,
to establish equality of right, to level society to one broth­
erhood, were this to be accomplished even at the expense
of life itself. It comes with hands filled with promises
and inexhaustible hopes; but in its train follow also, the
direst deceptions, with pretended enlightenment, with all
conceivable calamities and sorrows. It brings with it, in
fine, all manner of anger, hatred, which involve illusions,
lost hopes, with all the presumption and self-sufficiency of
those who know no longer any ideal, and who lean upon
the reality of their purpose, as upon the one inevitable
destiny.

At this epoch, the same spectacle presented two centuries
previous, is again renewed: charity has vanished; hatred
is triumphant and death victorious. The problem of mis­
ery asserts itself everywhere, and may be encountered at
every turn; rising with the sun, its sinister radiance flashes
through the night. A tempest sweeps over the universe.

O misery! misery!—like a devouring flame—thou dost consume the
whole earth—man, from his birth must feel thy dire effects.

Infamous misery,—so far as possible, we must snatch from thy grasp,
the soul,—forcing thee also to relinquish the body.

And this cry of alarm, is it not the echo of the appeal
made by St. Vincent, when he said: "we must withdraw
these poor people from the jaws of death?"
And, nevertheless, present misery differs from that of past ages. These poor people are damned for want of knowing the things necessary for their salvation, and for the want of confessing their sins, said the Saint. The multitude is now imbued with a spirit of opposition, of revolt against things supernatural; but this spirit is the offspring of misery; it comes into existence with and through the miseries of our day. Well might the food of vile animals, the husks of swine, engender in the Prodigal Son, those sentiments of regret which urged him to return to his father; but, in the laborer of our time, misery induces mistrust of justice, hatred against charity, and a furious desire that the flesh may prevail against the spirit:

O misery! misery!...

From this epoch we date the Conferences of Saint Vincent de Paul,—the most marvellous manifestation of Christian charity and brotherly-love to be found in the Church. These Conferences sprang into existence in the midst of misery, at Paris. That Paris, the heart of France and of all Europe. God alone could comprehend the new life which then animated this heart—for to Him was the blessing to be attributed—that life asserting itself in the midst of the ebullition of misery. The history of these first Conferences of St. Vincent de Paul may be compared to a page of the Acts of the Apostles.—As we shall see:

“The disciples and the faithful had assembled at the house of one of the ancients, and they held discourses with him concerning the things of eternal life.

“The Sadducees, likewise, and the schoolmen from Alexandria and elsewhere, hastened thither to hear and be heard. “And they exchanged many discourses full of wisdom, and the disciples interpreted and confirmed the word of God.

“But, on a certain day, the Sadducees and the schoolmen thus reproached the servants of the Lord:
“You deliver discourses full of persuasion, and you utter fair words; but what doth all this avail?

“Famine, disease, want, misery, are rife, and the shadow of death hangs over the whole earth.

“What profit is to be found in discourses? What do words avail? Discussions are full of vanity.

“Action is the unfeigned word. If the expression of your faith be not vain, let your works furnish proof of your sincerity.”

Then the disciples made answer: These men reason well; and prostrating themselves, they address their prayers to the Lord, their God and their Father, and His Son, the Eternal Word, Creator of Heaven and earth.—

“And the Father and the Son fill them with the Holy Spirit; and they gather together to visit and assist the poor, as their brethren, to honor that God who, for the sins of the world, clothed Himself with our miseries.”

Their subsequent history is as simple, as clear and brilliant as a rock of crystal, cut with a thousand facets. The glorious Evangelical prophecy of the grain of mustard-seed finds its accomplishment in the Conferences of St. Vincent de Paul. Although they obey the Master’s mandate: “That a tree may reach a great height, the branches must be lopped off;” although they retrench incessantly and without pity; although they expose their health to that degree which indicates approaching infirmity, they know not how to set bounds to their energetic inventions, nor to the force of their charity.

Thus were the Conferences of St. Vincent everywhere propagated. As the work of Our Lord overspread the whole earth, even so, have the Conferences of St. Vincent in their turn, filled the universe; piano, piano, as this great Saint loved to repeat: quietly, prudently, with a reflecting mind, and that wise moderation which makes it evident that one is ready to brave every danger.
These Conferences have reached even to thee, to thee, O my own lowly, but glorious native land! To thee, also, have they furnished the strength to conquer misery and wretchedness, before they had taken root in thy soil. They have taught thee to guard against threatened tempests, to establish and build up dikes to stop the course of that disastrous overflow when the billows of the sea rise mountain-high and the north wind blows. They have provided for thy safety, I might say, a fleet of ships, manned by courageous sailors, bringing succor, even in the midst of the greatest peril, to those whom faith has confided to their protection. The Report, so elevated in its simplicity, affords stronger proof of this than any oratorical argument can furnish.

What shall I say of these figures, of these facts? I can only bow down in homage. But to this word homage, let me add a respectful souvenir of those who have assisted and directed the Conferences of Holland.

I would mention the two Presidents of the Central Council. Lux, that man who, under the rigid and repressed exterior of the employee, bore a heart so tender and compassionate; whose enlightened judgment so wisely directed and so powerfully governed; Leesburg who, with the same pen drew up the documents of the notary, and composed his pastoral poems, and from whom was radiated upon the Conferences of St. Vincent de Paul, the mild light of his own benevolent charity. In recompense for their fidelity over small things, the King of St. Vincent hath placed them over great.

* * *

And now, once more, should not my lips give utterance to the words of the Apostle: “Charity never falleth away?” May we not add thereunto those of the Royal-Prophet: *Renovabitur sicut aquilæ juventus tua.* “Thy youth shall be renewed like the eagle’s?”
Where shall we find the secret of this youth? Where seek the mystery of this immortal vigor?—In the very nature of charity, which is but the continual gift, the ever-repeated offering of one's self.

To give, in its essence, belongs to God. He withholds nothing that it is possible to bestow; of Himself, He gives all: His beauty, His majesty, His strength, His power, His wisdom, His goodness, His life. When the hand of man is stretched forth to share this privilege, then this gift of God, for us, assumes a higher, a holier form: this gift becomes sacrifice; the Son offers Himself for man. Hence, this law of donation and sacrifice of self, after the example of a God, becomes the fundamental law of restored humanity, the fundamental law of a life more elevated.

But where there is gift and sacrifice, there also (and this moreover, is the order established by God), there also is recompense. As the Son, in reward for His sacrifice, receives the crown of creation so, upon man, in return for his sacrifice, there is bestowed a youth perpetually renewed. The things of time are subject to the empire of death; but offered to the King of life, they secure immortality for him who makes the offering. In exchange for what passes with time, he receives what is eternal; he gives what is mortal, and life becomes his portion.

This is the mystery of charity, the mystery also of the Conferences of St. Vincent de Paul. Here is the same force which animated St. Vincent, this was also the same law which directed him: to give, always, to give. It is the law expressed in these words: "Charity never falleth away."

But these thoughts which occupy our minds on this joyful Anniversary of half a century, should not rest here. Without doubt, and above all, they should ascend in accents of gratitude towards the Eternal God, the Father of Light, the Giver of every good and perfect gift, who reigns
in Heaven. But there is still another thought upon which we should dwell. Frederick Ozanam, one of the immortal founders who, in 1883, in the little room of Bailly, laid the first foundations of the Conferences of St. Vincent de Paul, has bequeathed to us, this warning: “Charity should never consider the past, nor what has been already accomplished, but should direct its attention to the future, to progress. The future is indeed our field of labor, and the more numerous the problems which it presents to be solved, the more cruel the conflicts which it proposes, the more violent the combats which it predicts, the greater the dangers which it menaces, the more certain becomes the truth that the future is the field of labor; and if charity, with justice, does not lay claim to this field, it becomes the portion of the demon.”

But no, this misfortune shall not come to pass, you will claim this field, you will cultivate it, in the spirit of your holy Patron, in the spirit of the Church.

For all circumstances of his life, St. Vincent had but one simple maxim: *In nomine Domini,* “In the name of the Lord!” How beautiful and sublime are these words? It is with them the Church consecrates her Bishops, begins her processions, accompanies her pilgrims, sends forth her missionaries, and blesses her army of Crusaders. *Procedamus in pace; in nomine Domini!* Let us imitate the Church, she is our Model! Thus shall it surely be with us. We shall walk in her footsteps, we shall advance, we shall fly, to the labor awaiting us, to the conflict, *cum pace.* At peace with God and with ourselves, at peace with all, ever as one, united in charity and faith. *Cum pace,* presenting peace to the whole human race, to the great and to the lowly, that peace which the world cannot give, and which the divine Child has brought us from Heaven.
In nomine Domini, in the name of Him who is truth itself, justice, and charity, of Him who dwells in light inaccessible and infinite, knowing no limitation either of time or eternity, and yet, who directs and governs the movements of all time; in the name of Him who preserves that which is, maintains and fortifies what already exists, but who has also His Baptism and His Holy Spirit for all future ages.

In nomine Domini. Time presses. The future dawns upon us. Clouds overshadow the heavens, tempests threaten, huge mountains terrify us, the times are out of joint, the heat of the day and the cold of the night await us: In nomine Domini.

My brethren, in the name of the Lord, let us go forward!

TURKEY.

CONSTANTINOPLE.


Details of the Massacres of Constantinople

Constantinople, September 8, 1896.

Most Honored Father,

Your blessing, if you please!

An acquaintance with the facts transpiring at Constantinople must have cost you great anxiety; for this reason, we sent you a telegram on the second day of our troubles, to reassure you. At present, as there is a calm, and things seem to be returning to their normal condition, I thought it well to recount to you what took place during those sad days.
It is almost a year since the Armenian question was agitated. September 30th, last year, an assembly of Armenians was held at Stamboul; this gave rise to massacres at Constantinople, these massacres, ere long, extended to the whole Turkish Empire, assuming alarming proportions. The number of victims is incalculable; it exceeds more than one hundred thousand.

For a certain time, order seemed reestablished; an apparent calm had succeeded the storm, when, suddenly, in a moment least expected, the fire broke out anew; and the Armenian cause assumed an unprecedented gravity.

Wednesday, Aug. 26th, about 2 p. m., a band of twenty-five or thirty Armenians broke into an Ottoman Banking-house, killed three of the custodians, and ensconced themselves in the inner department. Having barred the gates, they took measures for defense. At first, by their clamors they so terrified the employees, one hundred and fifty in number, as to deprive them of all power of resistance: they then laid dynamite at the four corners of the building, ready for an explosion, should their retreat be discovered.

When the police and troops arrived, they were received with shots and discharge of musketry; and the threats of insurgents kept at bay those desiring to take the Bank by assault. The combat continued till evening, at which time, the rebels ordered the Director of the Banking-house to transmit to the Sultan and to the Ambassadors of various nations their claims, and their conditions of capitulation. In case these claims should be disregarded, the Bank with its one hundred and fifty men confined therein, would be destroyed. The discussion was of long duration; but, weighing the consequences of non-acceptance, the Sultan was forced to yield; and at two o'clock in the morning, the rebels, conducted by the first secretary of the Russian Ambassador, and two officers of the Sultan, were put on
board the yacht of the Director of the Bank, thence to embark on the following day upon a transport steamer.

Unfortunately, as soon as the rumor of what was passing at the Bank, spread through the city, porters and other Turks of low degree, were seen running through the streets, some armed with clubs, some with an axe, others with an iron bar, or any weapon that their hands could light upon. Unable to get possession of the Bank, and of those who barricaded it, they vented their fury against all the Armenians in general;—a horrible butchery ensued.

Under the very eyes of the police, or rather, with their connivance, the Turks murdered all the Armenians that came in their way. It was a real man-chase; tracked everywhere, the poor Armenians, who for the most are inoffensive people, were put to death with unheard-of cruelty. It was not enough to slay them with the poniard, or dash out their brains with a club; but their dead bodies were for a long time hacked by these remorseless foes.

Avarice was added to cruelty; the warehouses were attacked and pillaged. Jews were at hand to point out the houses of the Armenians, to penetrate therein, and to share the booty. Those who witnessed the scene, are loud in their condemnation of the Jews' conduct on this occasion.

The next morning, there was a truce to the murder. At this moment, Galata presented a heart-rending spectacle: all the stores were closed; foot-passengers hurrying forward as fast as possible; on all sides, rivers of blood. The great bridge from Galata to Stamboul was literally sprinkled with blood from one end to the other. Over this bridge, in filthy carts, corpses dripping with blood were transported.

This first day, however, bears no comparison with the following. About ten o'clock in the morning, massacres recommenced, first at Galata on the wharves; all the Armenian porters were killed; and the trouble which, the
previous evening, had been confined to Galata, now extended into all the Armenian quarters: Hasskeui, Kassim-pacha, Psamatia, etc. They entered the houses in search of Armenians, massacred them in the presence, and sometimes even in the arms, of their wives and children. At Psamatia, women and children, spared elsewhere, met the same fate. The police and troops instead of preventing the massacre, took part in it; the surgeon of the French hospital who visited one of the Armenian cemeteries, counted nearly five hundred corpses; and he affirmed that the greater number of the wounds on these bodies were inflicted by the soldiers' bayonets.

Meanwhile the representatives of the various nations, ordered their guard-boats, sparing neither remonstrances nor threats at the Porte; so that the order of the massacre (for there had indeed been a positive order), was definitely revoked on Thursday night. Nearly ten thousand Armenians had perished.

In the midst of this carnage we had suffered nothing, for the Europeans had been cautiously spared; only some warehouses had been pillaged. But, from the outset, a crowd of Armenians sought refuge with us; and Saint Benedict's, as well as all the Sisters' houses, opened their doors to receive them.

At Bebek, where the greater number of us were, we had a heavy trial to endure. On Thursday evening, the Turkish porters of Bebek, not willing to be outdone in cruelty by their brethren of the city, attacked the kiln of the village held by the Armenians. They murdered five or six men, pillaged the warehouse, and departed, to continue elsewhere their cruel depredations. You cannot form any idea of the night we spent. From our house in the country, which stands on an elevation, we had a view of the whole village; we followed minutely all the move-
ments of the enemy; the blows of the axe breaking down the doors; the window glasses flying; the report of firearms; the cries of the victims,—nothing escaped us; add to all this, the terrified Armenians fleeing to us for protection.

The next day we were besieged by Armenians. The men flocking to us, the women to the Sisters; there was no security in their own homes. The Turks went about, with club in hand, threatening vengeance for the night. At 10 a.m., our situation was such, that we judged it expedient to inform the French Consul of what was transpiring at Bebek. The Consul sent me, attended by an interpreter, to the governor of Pera; and orders were immediately given to the police to provide for our safety. In fact, on returning at noon, I learned that three of the most dangerous characters among the Turks had been arrested; patrols guarded the streets, and security seemed re-established. And yet, at our house, as well as at the Sisters, a watch is stationed every night; we are far from feeling tranquil.

During eight days, the Armenians continued to come to us. At one time, absurd rumors were afloat, filling the people with alarm; again, dangerous prisoners would be set at liberty, exciting fresh terrors, and these it became necessary to arrest anew. We admitted one poor man who escaped from the scene of the massacres; he had spent a day and two nights in a sewer; this was the third time within a year that he had been reduced to a similar condition; he fled from one region to another, only to encounter still greater dangers.

It is very difficult to reassure these poor people; they are still with us, tranquil and resigned, praying in our chapel with great fervor; but they do not wish to return to their homes. The following incident however, has inspired them with more confidence:

Saturday last, Sept. 5th, about three o'clock in the after-
noon, we saw a French guard-boat, la Flèche, anchor in
the bay of Bebek. The whole village is greatly excited,
all are astir: “What does this mean?” A long boat is
let down: Mr. de la Boulinière, Minister of Affairs,
Madame de la Boulinière, the Commander of the vessel, and
a secretary of the Embassy, came to pay us a visit and
to congratulate us on what we had done for the Armenians.
Mr. de la Boulinière spoke with the refugees, giving them
all the encouragement in his power. He also addressed the
commanding officer of the Turkish troops; this man made
fair promises in regard to our safety. In the meantime,
Madame de la Boulinière had gone to the Sisters, to carry
succor and consolation to the poor women. Every one was
charmed with this benevolent demonstration which con­
tributed not a little to encourage the refugees to return to
their homes.

Bebek excepted, the other villages of the Bosphorus
were not disturbed. However, at Candilli, on the coast of
Asia, opposite Bebek, some massacres were perpetrated:
on Saturday, Aug. 20th, persons from that village came to
entreat me to bury a Catholic Armenian priest, his sister,
and his niece, who had been killed in a counting-house in
the neighborhood. This was a very sad burial: no coffins;
the bodies had been sewed up in sacks, the blood was still
flowing. I could not restrain my tears. Mgr. Azarian, to
whom I wrote, giving an account of what had been done, re­
turned the following letter which will afford you consolation:

“Very Rev. Director,

“With consolation and gratitude, I perused your kind
letter of yesterday, giving me the very sad details of
the obsequies of our lamented Mgr. Bahtiar, his sister,
and his niece. This new proof of the pious devoted­
ness of the Priests of the Mission touches my heart, but
does not surprise me. The Catholic Armenian Commun­
ity will preserve a grateful remembrance of the admirable charity displayed in its favor during these trying days, by the worthy Sons of St. Vincent de Paul.

"I am deeply affected, very Rev. Director, by your sympathy in our present distress, and by the generous hospitality extended to the poor refugees in all the establishments of the Capital and environs. You will hereby draw upon yourself, as well as upon your Works, new blessings from Heaven.

"Accept, very Rev. Director, the cordial assurance of devoted affection and esteem.


"Patriarch of the Catholic Armenians."

Could we do less for these poor persecuted creatures than open wide to them the door of our houses? Assuredly, our Father, St. Vincent de Paul, would have done the same. Besides, we could not exercise a more convincing Apostolate; and this circumstance has enabled Catholicity to regain in Bebek, the ascendency acquired by the Protestants during the thirty years of our absence.

May the Armenian nation recognize in these distressing events, the voice of God calling it to the true faith, and direct its attention to the source whence salvation is to come!

Accept the sentiments of profound respect with which I have the honor to be, Most Honored Father,

Your humble and obedient Son,

E. CAZOT, U. P. C. M.

Zeitealik, near Salonica, Catholic Bulgarian Seminary, Nov. 14, 1896.

Most Honored Father,

Your blessing, if you please?

Rev. Father Blancard whom you have sent us in quality of Superior, is truly the man chosen by God to restore this poor Seminary, that it may bring forth the fruits we have so long and impatiently expected. This is a proof that the Lord has had pity on our poor mission, and a pledge of the favors which, in His great mercy, He has still in reserve for it.

The Bulgarian Seminary is to be renovated; and this land, under careful cultivation, will abound in good fruits. This is my hope, I might say, my firm conviction; for how can God do otherwise than bless the faith and zeal of those who seek only the accomplishment of our Holy Rules, the glory of His name, and the salvation of souls?

In truth, in this Seminary, but in a select garden, under the auspices of the Martyr, St. Demetrius, Patron of Salonica, and of our dear Blessed John Gabriel Perboyre, the first five plants have been set out; these, with the help of God, and our faithful cooperation, must bear good and abundant fruits of salvation for the whole of Macedonia.

After the Annual Retreat of three days, on the 7th, of November, His Highness, Mgr. Epiphane Chanoff, who had benignly accepted the invitation of the Superior, solemnly imposed, at the beginning of Holy Mass, the Ecclesiastical Habit on five of our largest and best pupils. Knowing that it will afford you pleasure to be informed of the ceremonies observed in this imposition of the Habit, according to the Greek Rite, I will briefly mention them.
You are aware Most Honored Father, that the Holy Mass in the Oriental Rite, commences, after the benediction of the priest, by a sort of litany chanted by the deacon, or, in his absence, by the celebrant himself. After this litany, or grande Ektenia, the Habit is given. In front of the Iconostase (corresponding to the altar-railing in the Western Church), the cassock, cincture, mantle and the kalimabka, or chapka, are placed upon a tetrapod; holy water, a sprig of basil (serving as an asperges brush) and wax candles beside it. The celebrant, or the Bishop, accompanied by the clergy, repairs to the porte du Roi, in the centre of the Iconostase. The acolytes present the candidate, and the ceremony commences. First, the celebrant reads a prayer for the blessing of the Habit which he sprinkles with holy water and fumes with incense. After this, the candidate lays aside the secular dress; during this time, the Psalm 139 is read, or chanted. At the conclusion of the Psalm, the celebrant clothes the new cleric with the cassock, saying: “May the Lord bestow upon thee His holy love, that, united with Him, thou mayest be wholly consumed with the zeal of the Saints, and burn with the desire of heavenly goods.” Afterwards the Psalm 112 is said, and the celebrant giving the cincture, adds: “May the Lord gird thee with the cincture of justice, that thou mayest observe without fail, all His precepts.” Then follows Psalm 150. Finally, the celebrant gives a lighted candle to the new cleric, repeating this prayer: “O Lord Jesus Christ, true Light of true Light, we supplicate Thy divine Goodness, by the prayers of Thy holy Mother to sanctify the soul of this young man, that when he shall have increased in age and judgment, he may serve Thee worthily in body and in mind: for Thou art our God, and to Thee we render glory with Thy Father, who proceeds from no source, and with Thy most holy, good, and life-giving Spirit, forever and ever. Amen!”
Then the celebrant blesses the new cleric in this prayer: “Confirm, O God, in this young man, what Thou hast wrought in him by means of Thy holy Church; may Thy good Spirit place him in the land of justice, and may Thy blessing be upon him forever. Amen!” Thus terminates the ceremony, and the Holy Mass continues.

Oh! what a glorious day was this for the Seminary and for us all! May our good God be forever praised and blessed!... With the cleric Kapsaroff, who took the Habit on the feast of the holy Apostles Sts. Peter and Paul, we have at present, six clerics who are a consolation to all; they are an edification to the house by their good example: we hope the number will increase: for exempla trahunt.

Yes, nothing is more powerful than good example. Thanks be to God, regularity reigns in this house: charity, concord, peace, the good spirit that actuates our Confrères, Brothers, and students, will contribute much to strengthen and call forth vocations to the Ecclesiastical state.

Unite with us, Most Honored Father, in our labor of love, by your fervent prayers and those of all our Confrères, Brothers, and Sisters, that, having one same intention in the Heart of our divine Saviour, we may give joy to the heart of our good Father, St. Vincent, who so loved the young plants of the sanctuary.

Accept most cordial greetings from us all, especially from our worthy Superior. Continue to pray for this poor mission, and believe me in the love of our Lord, and of Mary Immaculate, Most Honored Father,

Your humble and obedient Son,

JOSEPH ALLOATTI, I. S. C. M.
Letter from Rev. J. Hypert, Priest of the Mission, to
Very Rev. A. Fiat, Superior General.


Most Honored Father,

Your blessing, if you please!

Here we are all impressed that a tempest is brooding, which, at the moment marked out by God, will burst upon us. Do not these people who turn a deaf ear to the invitation of the Sovereign Pontiff, deserve chastisement? This, perhaps, is one of the last graces of God in favor of these Oriental Schismatics. We are still very far from this union so much desired by the Sovereign Pontiff. The gross ignorance in which these poor blind creatures are buried, prevents the light from entering. Their prejudices against the Catholic Religion, are yet strong.

In the meantime, Most Honored Father, we shall continue to cultivate this sterile land. We sow abundantly, but, who will reap, is God's secret. The school is the field in which we labor. Last year, I was able to erect in our garden adjoining the Missionaries' residence, a fine little school-house which elicits the admiration of visitors. At present, we have twenty-six pupils. This number, please God, will increase. As a general thing, these students have taken the full course of the gymnasium. But, alas! with all their ancient and modern Greek lore, they are frequently incapable of earning a morsel of bread. Then, they knock at our door, and ask to resume the study of the French language, so generally used at the present time, in almost all administrations. This is the occasion and the means of which we make use to remove the prejudices with
which the minds of these poor young men are imbued.

But, Most Honored Father, we have to struggle against peculiar difficulties.

The Wallachian lyceum where I give lessons in French and philosophy, has passed through a terrible ordeal of nearly a year's duration. A party, inimical to Mr. Margaret, Inspector and Founder of the Wallachian school of Macedonia, sought to prohibit, absolutely, the present use of the lyceum belonging to us. They went so far as to tell me, to my face, that Catholicity was hostile to the Wallachian cause. Thank God, our adversaries did not prevail against us. As to Catholics, intrusted to our care, they approach the Sacraments more frequently, and are more assiduous at Mass. We can say, in truth, that we do all in our power to draw them to church.

Please accept, Most Honored Father, the sentiments of respect with which I am, in Our Lord,

Your very obedient Son,

J. HYPERT. U. P. C. M.
THE ANNALES.

ASIA.

CHINA.

VICARIATE OF EAST KIANG-SI.

Letter from Sister Castelain, Daughter of Charity,

to Most Honored Mother Lamartine.


Most Honored Mother,

The grace of our Lord be with us forever!

This morning, whilst I was preparing to write to you for your feast, the courier brought me your dear and welcome letter of April 23rd. I am happy to tell you, Most Honored Mother, that I am now content to labor at Yao-Tcheou; I have found here what I sought: God and the poor. Our dear little Works are prospering; already, we are able to visit the sick in their homes; and by this means we contrive to send some little angels to Heaven. Allow me, Most Honored Mother, to recount a little incident which deeply impressed me; it reveals the wonderful agency of God in souls. In our catechumenate, was a little girl apparently suffering; I saw her failing from day to day. She was nursing a sorrow of which we were then ignorant. We remarked in her, great piety, and a thoughtfulness beyond her age; she was but thirteen years old. This child had frequently expressed a desire to receive holy Baptism; but, being affianced to a Pagan, her request met with a refusal each time, for we knew the opposition of this man. Finally, this dear child opened her heart to her teacher, saying: "Sister, I desire very
much to be baptized, and I do not wish to marry.” But, with the Chinese, it is a difficult matter to annul a marriage contract. The little one became more and more suffering, she was even obliged to go to bed; we said among ourselves: She will die of grief. No remedy, no nourishment, improved her condition; we thought of sending her home, but this made her still worse; she implored us to allow her to remain at the house. Before making any promise, we sent for her father; the little child begged and entreated him to permit her to be baptized. The poor father, a good countryman, and lately baptized himself, granted the request. Immediately the dear child grew better; her little face was radiant with joy. On the feast of the Sacred Heart, she had the consolation of being regenerated in the waters of Baptism. She is now in perfect health, and is exceedingly happy. She was very sweet looking, and I asked that the name of Leonide, that of Mother Havard, should be given to her, which was done. I hope soon, Most Honored Mother, even before your feast, that I shall have the happiness of sending many a little Marie to Heaven, to pray for you and for all the Community.

Accept the sentiments of profound respect and most filial devotedness of her who has the honor of being, Most Honored Mother,

Your very humble and submissive Daughter,

SISTER CASTELAIN,

u. d. o. e. s. o. t. p. s.
VICARIATE APOSTOLIC OF TCHE-KIANG.


Oueng-Tchou, May 12, 1896.

Most Honored Father,

Your blessing, if you please!

Your kindness in my regard emboldens me to ask of you a new favor. As I have in contemplation a chapel dedicated to St. Vincent, I hope you will graciously honor my request.

I ask this favor of you in behalf of a recent Christian settlement; and nevertheless, in broaching the subject, I can say to you what the Jews said to our Lord when asking a favor in behalf of the centurion: “He is worthy that you should do this for him.” Our young Christians truly deserve that you grant the request I make of you. Not, indeed, that they have built synagogues, as the centurion of the Gospel had done, but because they have merited well for the faith, and a rich harvest is ripening among them. I am convinced that these Christians will have gained your tender affection, when their history is placed before you.

On my arrival at Oueng-Tchou, I resolved that the first settlement should be dedicated to our Blessed Father, St. Vincent. I had not long to wait; for during the first year, one of our Catechists informed me, that a strong desire of conversion was manifested in a village called Tan-hao, situated on a large river, a short distance from its banks. This settlement opening among the poor and lowly people of the country, must be very dear to St. Vincent; it well deserved to be dedicated to him.

These new catechumens displayed much zeal in learning their prayers; and in the following year, I admitted sever-
al of them to Baptism. Their number steadily increasing, I felt it my duty to open a little oratory in their midst; but these generous Christians anticipated my thought, and one of them graciously offered an apartment in his house to be used as a chapel. I had only to furnish a Crucifix: from that date, I had a chapel dedicated to St. Vincent. These Christians were making good progress, when the war between China and Japan broke out.

The anarchist general who proclaimed the news of this unhappy war, and, above all, the zeal of the lettered men and of the mandarins who induced the people to believe that France was making war on China, made us apprehensive in regard to our Christians. In fact, we soon learned that there was war throughout the district. However, Tan-hao was the only village that had the honor of furnishing confessors of the faith. This poor settlement was sorely tried; I feared for a time it must perish in the storm.

The Pagans commenced by asking the Christians for sace to carry on their superstitious practices: meeting with a stout refusal, they placarded notices subjecting the Christians either to apostasy or extermination. I sent a Chinese priest to reason with the Pagans and induce them not to molest the Christians; but all in vain. As soon as the priest departed, the Pagans rushed with an armed force upon our Christians who, fortunately, were able to conceal themselves, or to take flight. Their dwellings, however, were pillaged and destroyed. Consequently, our poor Christians were reduced to extreme misery; they were compelled to seek elsewhere an asylum, to escape death by starvation: some asked charity of their relatives or friends; others sought refuge with us, remaining several months, as it was impossible for them to return to their homes. Notwithstanding our remonstrances with the mandarins, it was a long time...
before we could obtain the least justice for our Christians. Finally, Bishop Reynaud having laid the cause before the higher mandarins, the under-officers of Oueng-Tchou, felt obliged to take some measures to screen themselves from the reproach of neglecting our Christians. Therefore, they sent soldiers to Tan-hao, but forbade them to lay hands on any Pagans. This was merely a sham protection which might, in case of need, exonerate the mandarins in the estimation of higher authority. The presence of the soldiers, however, put to flight the principal instigators of the troubles, for they were loath to come in contact with the authorities. Our Christians then concluded to return to ruined homes, and repaired thither. But misfortune awaited them: the first night they were tracked, and three among them remained in the hands of the Pagans.

To tell you, Most Honored Father, what these unfortunate Christians had then to endure, I should describe the acts of barbarity to which the martyrs and confessors of the faith were subjected in the time of Blessed Perboyre. Like them, our Christians were suspended in the air by their thumbs. When their torments forced cries from the Christians, the Pagans presented to them a formula of apostasy to sign; telling them, they would secure the friendship of all the Pagans in the locality, if they would promise to renounce the Religion of the Europeans. The first, to whom the paper was handed, having refused to sign, was burnt on the face with a red-hot iron; then, obtaining no concession, they burnt him on the breast until he lost consciousness. These cruel wretches were on the point of treating another Christian in like manner, when the Pagans, who had fled at the approach of the soldiers, arrived on the spot. These men, somewhat intimidated, had resolved not to pursue the Christians, hoping that the disturbance would be hushed up. They then informed the Pagans who were torturing our Christians, that Missiona-
ries having appealed to the higher mandarins, things might turn out worse for them, and counselled them to let the prisoners go free. Thus ended the persecution. The mandarin, terrified by these new cruelties of the Pagans, determined, at last, to take decisive measures. He charged himself with the care of the Christian who had been so severely treated; ordered the ruined houses to be repaired, dictated conditions of peace, and all trouble was at an end. True, our people did not recover all they had lost; yet, they joyfully accepted these conditions of peace which permitted them to live tranquilly in their homes, and to remain Christians.

During these trying times, the faithful were a subject of great consolation to me. Many of the catechumens who had been forced to scatter during the storm, finished their preparation for Baptism, and came to solicit this grace for the feast of Pentecost. I made answer that they must wait, informing them of our rule not to admit to Baptism, catechumens who were contending with Pagans. They made me a reply worthy of the Christians of the primitive Church: “We ought not to be deprived of the grace of Baptism,” said they, “because we are persecuted. We are Christians; and we are ready to suffer a thousand deaths, rather than renounce our faith!” With tears in my eyes, I listened to these Christians speaking thus, while their homes were in ruins, and their families without any support, but the alms of charitable friends.

Now, peace reigns in Tan-hao; our Christians live happily, their number daily increasing. So numerous are the catechumens, that our chapel cannot accommodate one half of them. We have about one hundred and fifty in this locality alone preparing for Baptism. Without reckoning for the future, we need at present a chapel to admit all, three times the size of the one we have.

Seeing the wants of this settlement, I begged St. Vincent
to procure a large and more suitable chapel; and I felt strongly urged to ask this favor of you. I hope St. Vincent inspired the thought, and that he will enable you to find wherewith to satisfy the desires of our Christians of Tan-hao; they often ask me when I shall build a chapel for them.

Trusting, Most Honored Father, that you will soon permit me to give them a favorable answer, I humbly ask your blessing for myself, as well as for all our Christians, who are men of good will.

In the love of our Lord and of Mary Immaculate, Most Honored Father,

Your most grateful and devoted Son,

C. P. LOUAT, I. S. C. M.

SYRIA.

ANTOURA.


Antoura, Oct. 6, 1896.

Most Honored Father,

Your blessing, if you please!

Our Superior, prevented from addressing you by urgent duty at this season of the year, commissions me to give you an account of the beautiful family-feast just celebrated among us, on the occasion of the blessing and inauguration of our new chapel. May the record of this little event associated with our mission in which you take so lively an interest, be an agreeable diversion in the midst of your
numerous occupations, and a source of consolation to your heart.

Sept. 29, 1895, feast of St. Michael, Archangel, will be a memorable epoch in the annals of our establishment; for on this day the impressive ceremony to which I allude, took place. The narrow limits of the present locality, serving as a temporary chapel, and the steadily increasing number of our pupils, imperiously demanded the erection of the new edifice destined to the celebration of divine worship.

Father Saliège, our Superior, had made every effort to complete this sanctuary which had cost many years of toil, and entailed multiplied pecuniary sacrifices. During the last scholastic year, he had the consolation of realizing his ardent desires; and the laying of the last tile upon the roof was, for the inmates of the college, the occasion of a consoling and pious demonstration. Some days previous to the inauguration, the chant of the Magnificat intoned by the powerful voice of our dear Visitor as an act of thanksgiving, had resounded in the inclosure of the majestic edifice, and had wafted on high, even to the feet of our Immaculate Mother, to whom it was dedicated, the expression of our heartfelt gratitude.

Still, much remained to be accomplished before the new building could be fitted for divine service. The interior workmanship, the wainscoting, graining and, above all, the flooring, would require considerable time, and we queried anxiously, whether all this would be completed during the two months of vacation. But, we did not take into account the indefatigable activity of good Brother Leon­ard who urged on the workmen so strenuously, that the chapel was finished two weeks before the opening of the college. When Father Saliège, anticipating the contemplated date of his return, arrived from France, towards the
middle of September, he was agreeably surprised to find the beautiful chapel entirely finished, and ready to be appropriated to divine worship. Our good Superior desired to have it consecrated, or, at least, blessed as soon as possible, that it might be inaugurated at the opening of the scholastic term. He therefore, wrote immediately to the Apostolic Delegate, requesting him to preside, or, at least, to authorize some one to proceed to the performance of the ceremony. Whilst awaiting his reply, which could not be otherwise than favorable, we commenced our Annual Retreat. It was only at the close of these pious exercises, that the desired blessing was to take place. Meanwhile, His Highness addressed to our Superior a letter as flattering as benevolent, in which he apologizes for not being able to preside at this ceremony; at the same time, delegating to the Superior all his powers to this effect, hoping that a more favorable occasion would permit him to celebrate a Pontifical office in our little basilica. Consequently, in the absence of the Delegate and the Prefect Apostolic, then on a visit to Damascus, Father Salilège himself was obliged to preside at the ceremony. To enhance the solemnity of the feast without, however, deviating from his spirit of simplicity, he invited his Confrères and the Sisters of the neighboring houses in the Province, as well as the inhabitants of Antoura, to be present. The majority accepted the invitation. The Sisters from Zouk attended, with their children of the asylum and day-school; also the Sisters from Beyrout. With the pupils who remained at the college during the vacation, and those who returned from Egypt a few days before the opening of the school, there was an attendance sufficient for the circumstance.

On the appointed day, at eight o'clock in the morning, the joyful peals of our bells speedily assembled the two-fold population of Antoura. All repaired to the chapel of St. Joseph, the former sanctuary of the
establishment, held in great veneration throughout the country. Thence, they went in procession to the new church, chanting the litany of the Blessed Virgin. The children of Mary from Zouk, robed in blue, and preceded by their banner, opened the line of march. Then followed the little girls of the asylum, each carrying a beautiful oriflamme. Behind this first detachment and at a respectful distance, appeared the banner of the parish, borne by the Prefect of the Congregation, and escorted by the inhabitants of the village; the college banner followed, accompanied by the inmates of the establishment. Finally, a numerous clergy in surplices preceded the celebrant who was attended by two assistant priests. The procession thus formed, starts from the dark corridor of entrance, winds around the broad paths of the court-yard, and defiles in good order in the long galleries of the inner cloister, in the midst of an artificial flower garden arranged for the occasion. It halts at the main entrance of the chapel, the door of which remains closed, while the celebrant makes the external tour of the edifice sprinkling the walls with holy water. Presently, the massive oaken door turns on its hinges, giving admission to the public within the church. After the prayers, usual on such occasions, the litany of the Saints was chanted, each invocation of which was repeated in magnificent chorus. The celebrant then proceeds to bless the inner walls of the chapel.

This first part of the ceremony terminated, and while the officiating priests repair to the sacristy to vest for high Mass, the college-band, the majority of whose members were present, evoked from their various instruments a brilliant and marvellous harmony within the blessed inclosure. Divine service commences. The Mass was sung by the Rev. Superior himself who found sufficient strength to address, after the Gospel, a fervid discourse to the audience. After some preliminary remarks expressive of the happy—
ness he experienced in witnessing this pious family gathering, so significant and so consoling amidst the critical circumstances through which we are passing, he develops in masterly language, the magnificent symbolism of the chapel windows representing, on one side, St. Joseph, St. Vincent, St. Alphonsus Liguori, all devout clients of Mary, forming a court of honor to their Queen in the sanctuary, where she presides as Mother Immaculate. On the opposite side, the mysteries of the Rosary, constituting as it were, a second crown of glory in the unique and spacious nave,—a true epic poem written by Heaven to the glory of the Mother of God.

At the conclusion of Mass, the band again renders one of its most beautiful selections, and all disperse for a time, with hearts full of joy and edification. Solemn benediction of the Blessed Sacrament was given in the afternoon, in the presence of the same assistants, thus devoutly closing a feast which left all hearts imbued with the sweetest and most consoling emotions.

This, Most Honored Father, is a brief account of the transactions at Antoura, on the ever-memorable day of September 29th.

I must now give you a faint, but precise idea of the structure of our little cathedral. Built according to the original plan, in the gothic style of the thirteenth century, it is one hundred feet in length, forty in width, and fifty in height. Sixteen massive pillars surmounted by graceful bell-turrets, connected by a gallery of open cut stone, give to the exterior a monumental appearance. The delicate veins of the vault falling from the interior upon a less stately base, rest upon it as so many groups of small columns, crowned by capitals of elegant finish. The tribune is supported by three pointed arches, above which extends a magnificent balustrade, also in open cut stone. The altar is of white marble, chiselled by the most skilful workmen of the coun-
try. Five beautiful niches of pointed form are designed in relief under the altar-table. These are destined to enshrine little statues which, doubtless, will be presented by some generous soul. The pavement of the nave is of solid white marble; that of the sanctuary is of white marble intersected by a net-work of black marble.

But, the richest ornament of our church and which so admirably sets off the whole, are the stained windows, from Lobin's establishment, at Tours. The five single windows of the sanctuary represent, in the centre, the Immaculate Virgin holding in her hands the royal sceptre of the Cross piercing the head of the infernal serpent. To the right is St. Joseph, patron of the college, and St. Alphonsus Liguori, Father Salège's patron; to the left, our Blessed Father St. Vincent, and Blessed Perboyre, patron of the Apostolic school. The eight double windows in the body of the church represent, in medallions tastefully arranged, the fifteen mysteries of the Rosary; and, as a pendant to the last, St. Dominic receiving the Rosary from the hands of the Blessed Virgin. Two magnificent rose-windows extend from the two sides of the tribune above the lateral doors of the church. No elaborate ornamentation, but the general effect is most striking and harmonious. It is indeed, a pleasure to perform the church service in this vast and beautiful inclosure. Our numerous students here find ample space, and exhibit the effects of discipline, as well as the advantages of piety. We may not flatter ourselves, Most Honored Father, with the hope of seeing you return to Syria, there to bless our pupils in the new sanctuary of Notre Dame of Antoura; we hope, however, that you will send us, although from afar, your best paternal blessing.

I am, Most Honored Father, in the love of our Lord and His Immaculate Mother,

Your respectful and obedient Son,

E. DIAB, I. S. C. M.
Letter from Sister Andrieu, Daughter of Charity, to Most Honored Mother Lamartinie.

House of Providence, Khosrova, October 6, 1896.

Most Honored Mother,

The grace of Our Lord be with us forever!

Permit me to share with you some of the consolations which we experience amid our labors and trials. This year our Dispensary has been much frequented, even by the Persian soldiers, encamped on the plains of Salmas to prevent the Kurds from massacring the Christians as had been done in Turkey; also in places two days' journey from here. We cannot but return thanks to our good God for all; as for the Kurds, they too are favorably disposed towards us, and His Majesty, the new Shah of Persia, will not suffer the Christians of his kingdom to be molested. You should have heard these poor Persians soldiers in their native language, although Mussulmans, praising and blessing the good God whom they call Allah, and thanking the Sisters for having cured them without asking any pay; as a rule, they are very poor and live on whatever they can lay their hands on, chickens, sheep, beeves, corn, etc. When they meet women carrying dinner to their husbands in the fields, they take the can from them, and devour all they find; the poor wife must make the best of it; prepare another meal if she has wherewith to provide one, or the husband is obliged to fast. At length, these soldiers have departed, and no one regrets them. Passing through with their banner, on which is represented the hand of Mahomet, they said to our Catholics: "Salute the hand of our prophet;"
but all made answer: "If it were the image of Our Lord, or of the Blessed Virgin, we would gladly do so; but the hand of Mahomet, never." These troops have wrought much damage to our poor people; the price of everything has been raised, so that their misery this winter will be extreme. Those in need make their way to the Mission, and to us; we cannot refuse them at least a morsel of bread. We place our trust in divine Providence......

To complete this picture of misery, the emigrants, persecuted and hunted by the Turks, come to us in crowds, asking charity; for, they are without shelter, clothing, or food. Attacked by sickness, they are converted, and die in the grace of God. Besides, many little angels, after having been baptized, wing their flight to Heaven. We give a piece of cotton-cloth to wrap the body in, this serves the purpose of a coffin. You can understand how extreme is our poverty!

I was deliberating as to whether I could possibly venture to assist them, in face of our slender resources, when our good Bishop Lesné wrote me from France, that he was sending a small amount which had been collected for these poor refugees. I cannot express our happiness at being able to afford the slightest succor, that they may not perish of hunger.

In our little hospital, last May, we received a poor woman, an Armenian heretic. The Armenians, in this country, are very tenacious of their opinion; and are, therefore, more rarely converted than the Nestorians. The latter are more docile and easily convinced that our Religion is the true one. Having placed our dear miraculous Medal around the neck of the above-mentioned woman, I confided my patient to the protection of Mary Immaculate, saying: Now my good Mother, this is thy affair. The poor creature was infirm, blind and sick, having no one to take care of her. We did the best we could for her. Soon after, she herself asked
for the priest, was converted, forgave the man who had murdered her only son, and received holy Communion. In September, she fell dangerously ill, and was prepared for death. The priest addressed her in her own tongue, asking if she was converted with her whole heart; she assured him that she was. Several times, the demon strove to disturb her peace of mind. Her former friends, Armenian heretics, although they greatly admired the charity bestowed upon her, were not pleased at her conversion; several of them refused to attend her funeral; but our good Chaldeans replaced them, rejoicing that she had been won over to God; in these sentiments they accompanied us to her last resting-place. All glory to Mary Immaculate!

I beg you, Most Honored Mother, to pardon this long letter, and permit us to recommend ourselves to your good and fervent prayers.

I have the honor to be, Most Honored Mother,

Your very humble and obedient Daughter,

Sister Andrieu,

V. d. o. c.
AFRICA.

MADAGASCAR.


Fort-Dauphin, Sept. 24, 1896.

Honored Sir,

How far it is from Paris to Fort-Dauphin! How wide the difference between a conversation held in places of business, and active life where the ground is to be gone over. On the one side, plans are arranged, by anticipation; the grand outlines are traced of a laborious existence, more or less bustling. We gather information, accumulate documents, and think we see our way. And then we perceive that we had not taken in the whole view, our projects melt away, disappear; the plans are put aside and everything must be begun over again. This is, to some extent, the history of all foundations, why should ours be an exception? We are not deceived, we are only surprised. To the disadvantage of the good to be accomplished—for the steady growth of which, the Missionary must expend his toil and sweat, consuming even his life, to plan and establish those perennial Works whose extension becomes the glory of the Church—we, in this large Island, are under the necessity of multiplying ourselves, that we may not find that we are wide of the mark, in the urgent duties pressing so hard upon us. Notwithstanding our small number, notwithstanding our penury, we must go forward, we must set about the work and......trust to divine Providence. To what should we attribute this courageous impulse? Surely, not to ourselves; but may we not believe that the labors
of our first Missionaries sowed the seed, that we reap the fruits, and that their mortal remains have imparted fecun-
dity to the soil, at first, so rebellious to the call of God?

These are the facts! it is ours to present the statement and, having done this, we appeal to you for help!

But may not some one perhaps say, proceed slowly? Be not precipitate? Do not thrust yourselves into enterprises for which your numbers do not yet suffice? "Chi va piano, va sano." This is true indeed, and these counsels bear the impress of wisdom! And meanwhile, in this instance, the evil would but increase; the enemies of the faith, whose efforts are greatly stimulated by our presence, do their utmost to cause the drop of oil to spread more and more, and we would remain idle! And, furthermore, we shall be asked whether we came to stand waiting, or to put our hand to the work! How is it possible to be witnesses of the good to be accomplished, or the evil to be overcome, and yet have patience? We cannot, in face of this great duty, remain with folded arms. For this reason, we have not hesitated; for this reason, we should continue; for this reason, I repeat,—we appeal to you for help!

Without taking into account the law against a person’s exercising more than one trade at a time, which law I believe still prevails in France, we carry on all trades, more or less; to the Missionaries’ duties, to the schoolmaster’s functions, we add a host of other occupations, as varied as obligatory. The liberal arts, manual labor,—we must adapt ourselves to everything.

Hence, each one becomes engineer, architect, carpenter, blacksmith, mason and plasterer, and these trades are to be exercised not merely once, but every day.

To construct buildings, we expend more labor, more time, more money, than would suffice in France for magnificent stone edifices. And yet, these buildings are indispensable. We are but exiles. I have purchased some Malagasy habi-
tations, not indeed elegant, but spacious. These no longer suffice for our purpose.

Our thirty intern boys, and the same number of day-scholars crowd our limited space, whilst fifty young girls occupy the buildings vacated by the Jesuit Fathers; we have, therefore, in round numbers, one hundred pupils to instruct and provide for; as, among these people, corporal maintenance holds an equal claim with the intellectual and spiritual.

To be sure, these pupils are not extravagant, their wants are few: their simple costume is not expensive; their food, rice three times a day, meat on Sundays and Thursdays, and this is...all; now this all which appears so insignificant, weighs heavily upon us. And then, we are obliged to resort to every possible means to interest this little world! There are no native Professors; we would engage them from the North, but resources are not forthcoming. Our class-rooms are unfurnished, nor have we any French books; we must make the best of a few Malagasy Catechisms and one old French grammar; these our urchins transcribe with an earnestness which does not diminish the numerous faults with which they enamel their copy books.

But why not ask France for all these things? Why? Alas! here we are at the end of September, and have only received our mail for the first of June. Pekin is less distant from Paris than Fort-Dauphin from Tamatave, St. Paul or St Denis, from the Reunion.

Our girls try to be useful; I have procured for them a sewing-machine and, at all events, they are clothed. But our boys! Indeed they are adepts at the needle, even when a piece of packthread replaces a button. One misery against which we have to contend is an unfortunate want of cleanliness which engenders the itch! Well, in fine paintings lights and shades must blend.

As to the character of these children, they are easily sat-
isfied, and very docile. Always cheerful, ready to smile, they are not stupid, nor are they vicious; submissive, obedient, and very easy-going. Are they capable of attachment? We shall be better prepared to decide after they have received some training. They seem to be endowed with an unusual share of independence of heart.

As to their origin, excepting a few, of mongrel breed, they are all natives, only two or three of Catholic parentage. Do you ask whether from a religious standpoint we enjoy any consolation? If so, we must exclude the colonists from Mauritius and Bourbon. These men are a law unto themselves: exact in attendance at the offices of the Church, and in the observance of the Sunday, devout to the Blessed Virgin, they receive the last Sacraments.

Through the divine mercy, the natives hold out brighter hopes than such example would warrant.

September 7th, we celebrated in our church, the solemn nuptials of a king—for such is his title—very influential; his intelligence, his courage and a winning address which he assumes at the Reunion giving him an ascendancy over the other members. His wife, the daughter of a baptized native, made her first Communion on the same day on which their union was blessed.

The wife of another king—these latter are very numerous here—is now learning her catechism and preparing for Baptism; she is filled with a holy envy, at seeing her children and her slaves precede her into the true Fold. Five or six other adults seek admission into the Church, many are attending instructions, and a still greater number assist at the Sunday offices. The Governor of the Hovas and his wife never fail to appear at the head of this congregation. These two persons deserve much credit: baptized and bred in a false religion, functionaries in a country to which France seems to have come, only to extend a strong helping hand to Protestantism, they seek the light which leads to life.
Authorized by their parents, all our intern young girls have received Baptism; seventeen of our boys will soon have the same happiness. Permit me to remind you, Honored Sir, that I speak only of Fort-Dauphin, although our efforts already extend to the environs, and we have—God alone knows how—established several small schools, always without any conveniences for class-work, not even elementary books, beyond the little catechism. I mistake, we have also French canticles translated into the Hova language and this is to be appreciated, for our gamins have a passion for singing; they use their talent well, these harmless fellows; the voices are true, and a musical ear gives them an admirable facility for catching and holding the notes of a melody. We have taught them a few French hymns. You should hear how brilliantly the boys and girls together render the chorus:

Triumph, love, honor, glory,
To Blessed Vincent de Paul, etc.

In vain, the poor fingers try their skill upon the harmonium, the singers do not regard the accompaniment, they follow as they can.

Have I told you of our church? The frame-work is of wood, the roof and walls are of branches and leaves. We have tried to ornament all by covering with red paint. I must own, however, that we have not succeeded in doing away with what is a more severe trial to us than our poverty. We do not complain. Our Lord does not disdain to abide in this poor dwelling-place and His Presence is the source of ever-increasing blessings. Besides, the two handsome statues of the Blessed Virgin and St. Vincent, on either side of the altar, say to us with their sweetest smile: courage, confidence, hope!

It must be acknowledged that we are sometimes deceived in our expectations. It has happened that going in the
morning to celebrate Holy Mass, we have found only the
strings of the amice, the sleeves of the choir-boy’s surplice;
again, large meshes disappear form the embroidery of our
ornaments. The rats! Oh! those villainous rats, if they
would only be satisfied with devouring our wax candles dur­ing
the night! But they are indeed a plague; they gnaw
everything, even the wood of our poor trunks. But the
cats! do you say; they prefer a savage life, and especial­ly ...... poultry. Moreover, there are not more than two or
three cats to be found at Fort-Dauphin. The rats are the
proprietors; and most audacious ones they are! Listen to
a fact related to me by one of my parishioners, whose birth­
place, however, is at some distance from the shores of the
Garonne: I had just received, said this worthy man, some
newspapers from France, which is a rare occurrence. To
enjoy the pleasure of reading them, I retired that evening
earlier than usual, making myself comfortable, for I had
bought a large wax candle which promised me five or six
hours’ light.

I began to read and the first article that met my eye, in­
terested me so much the more, as I did not fully compre­
hend its meaning; then, as I mused on the subject, in­
volutarily my eyelids closed, when a slight noise startled
me; jumping up, I found myself in darkness and was forced
to remain quiet until morning. A rat had stolen and de­
voured my candle, of which I could find only a few scraps.

I know not why I have entered into all these details, or
rather, I do know very well.

Are you interested in our buildings? We are at work
in the shop at the wooden frame-work; we are also trying
to remove a hill formed of hard sand upon which our foun­
dation could not be laid.

We shall not speak of concessions. As matters progress
at present, colonists who come to Fort-Dauphin, will be able
in the course of the first ten years of their sojourn, to de­
cide where to pitch their tents. Meanwhile, they will be free to lie out of doors, beneath the blue vault of the heavens, and to cultivate their natural aptitudes, should they possess any.

A grave item of news has reached me from Tamatave; they assure me that there is question of a new Ecclesiastical division of the Island. I could not learn any particulars; so we must remain in suspense until Providence sends our mail.

In my last Report, I stated in round numbers, the amount we were obliged to expend, or rather to incur liabilities for. I hoped to be able to meet them. I was mistaken, as my reckoning fell far short. Permit me to rely upon you, Honored Sir, assuring you that I am, in Our Lord, Your very devoted and grateful.


TUNIS.

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

Tunis, St. Vincent's Creche, Boulevard Bab-Menara, August 7, 1896.

MOST HONORED MOTHER,

The grace of Our Lord be with us forever!

I have gathered a few more details relative to Saint Vincent, most happy to be again able to afford you pleasure. The chapel of the Brothers of the Christian Schools, was formerly a prison for slaves, of which it still preserves the appearance. The altar-stone is the same consecrated
by Father Le Vacher; this holy Missionary used it when, in visiting and consoling the poor slaves, he said Mass. This establishment of the Brothers is situated not far from the place where the Christians are sold; we pass there every Sunday on our way to the parish church of Holy Cross, the title was given by Father Le Vacher; a large marble slab, laid during the Episcopate of Mgr. Combe’s honors the memory of the former.

Our Rev. Pastor is a zealous propagator of devotion to St. Vincent; filled with veneration for the saintly Missionaries who toiled and suffered in this land, he assiduously seeks out the places where they may have dwelt, or which in any way, might hold associations through which their labors may be traced. As to the spot on which our Blessed Father labored during his captivity, our Pastor said that can never be ascertained with certainty; at least, if God come not to the assistance of those who are making so many researches.

St. Vincent de Paul is one of the Patrons of the Cathedral of Tunis; hence, on his Feast, we had exposition of the Blessed Sacrament all day, Pontifical Mass at which the sacred chant was rendered by the Christian Brothers’ students; we had the consolation of assisting at the offices which recalled those at St. Lazare.

We now have with us, nearly every day, thirty little ones, and our kind Ladies are well pleased.

Madame the President, before starting for France, allows us two weeks of vacation, leaving to us the choice of the time for these free days.

We intend to profit by this permission during the first fortnight of September, to make a few days’ retreat together; for, it is understood at Algiers that we shall not be able to leave Tunis this year; and then, too, we need a few days of rest; for, to say nothing of the fatigues inseparable from the beginning of a mission, we are overpower-
ed, just now, by a heat of 50° in the shade, 60° in the sun: this is the result of the burning sirocco.

Pardon me, Most Honored Mother, if I encroach upon your precious time, in giving all these simple details; but I am never more happy than when I can speak to you of what relates to our dear Works.

My two little companions unite with me in offering you their respectful homage with the expression of their filial affection.

I beg you to believe me, Most Honored Mother,

Your very humble and obedient Daughter,

SISTER TENIERE,

u. d. o. c.
NORTH AMERICA.

UNITED STATES.

PENNSYLVANIA.


St Vincent de Paul's Church, Germantown, Pa., Sept. 14, 1896.

Most Honored Father,

Your blessing, if you please!

Having just closed our Annual Retreat, and before going forth to reap another harvest of souls, I come to salute you in the name of all our Missionaries, and to beg your precious blessing upon our labors of the New Year. With our whole heart we thank God, and our venerable Visitor, Very Rev. James McGill, for having appointed us, although most unworthy, to the Work of the Missions: a Work so dear to the heart of every Confrère of this Province,—a Work in which all would joyfully participate; finally,—a Work which, it is the general opinion, will, in the near future, demand a great increase of laborers. For, although we have, in the divers Religious Orders, numerous and most worthy competitors, a long experience justifies me in saying that, were the labors of all our priests confined to the Missions, they would still find the field inexhaustible. We owe all our success to that imperishable spirit of zeal, that incomparable simplicity, with which St. Vincent formerly permeated so efficaciously his Work of predilection: the Missions!
"Accomplish as much as you can, in the shortest time possible." This appears to be our national device, the thought by which each person is inspired and directed in his affairs, the idea before which everything must give way, even our Missions. Hence, how extensive soever the parish, it is but rarely that a Mission exceeds two weeks, as you must have perceived, Most Honored Father, in glancing over the list of our twenty-two Missions of the past year, which list, I had the honor to send you by our excellent Confrère and Deputy, Rev. James Sullivan. For this reason, heretofore, we were not able to give so large a number of Missions. But, allow me to add: the more limited the time allotted for a Mission, the more intense also must be our activity, in order to fill the schedule of sermons and instructions; but especially, to hear all the confessions. It not unfrequently happens towards the close of a Mission, that we are obliged to call for a reinforcement for the confessions still waiting; for without this help, how would it be possible, as in the case of last year, for us to hear more than thirty-two thousand penitents.

Now a few details concerning our Missions, which may interest and edify you. I state them in a simple and heartfelt way, just as I did at the Mother-House, in 1877, when, more than once, you did me the honor of allowing me to accompany you to the divers sanctuaries:

1. The number of those who do not approach the Sacraments during a Mission, in what place soever, is exceedingly small.

2. In all our Missions, the men, as well as the women, present themselves at the Tribunal of Penance.

3. Even in the most severe weather, we have seen the faithful, at four o'clock in the morning, waiting for the church to be opened. And when, at ten in the evening, we were obliged to send away the crowd of penitents, they patiently withdrew to try to succeed in getting
to us the following day. No one who witnessed this spectacle could fail to be impressed by the faith of our people.

4. During every Mission, and at any hour of the day, persons may be seen in the church making the Way of the Cross, a devotion performed by each parishioner, at least once, during the Mission. So docile are the people to our exhortations that we have succeeded in establishing in every parish, the devotion to the Passion of Our Lord. To this end, we preach the efficacy of the Red Scapular of the Congregation, urging the men and youth to wear it as a shield against the vices of blasphemy, intoxication, and impurity.

5. At the close of the Mission, all the women and young girls of the parish are enrolled in the Blue Scapular of the Immaculate Conception.

As to the Miraculous Medal, the same difficulty meets us everywhere: the supply is never equal to the demand. It invariably happens that the Rev. Pastors send a second, even a third time to the manufacturers, so great is the desire of all the faithful to possess one. Well may this Medal be called miraculous, for such it is indeed. The Missionaries can bear witness to the fact that, wherever we go, the same marvels are wrought through its instrumentality: diseases are cured, not only corporal ones, but the graver one of the soul; remarkable conversions,—the gift of faith restored to those who had lost this precious treasure....A short while ago, I gave a father some Medals for his family. This poor man's favorite daughter had taken to her bed from an attack of acute rheumatism, of long standing. In her simple but strong faith, she took all the Medals, fastened them around her neck, hands, and feet, and before twenty-four hours had elapsed, she hastened to me that I might see how complete and instantaneous had been the cure obtained for her by the Blessed Virgin.

I most humbly implore your paternal blessing for my-
self and those who labor with me, in the Work of the Missions, and I beg you, Most Honored Father, to believe me, although most unworthy,

Your very devoted Son in St. Vincent,

THOMAS O’DONOGHUE, I. S. C. M.

The Very Rev. James McGill, Visitor of the Eastern Province of the United States, wrote, likewise, to the Superior General:

I send you a summary of the labors accomplished by the Missionaries appointed for the Missions. It will afford you consolation I think, to know from this account, that the principal Work of our Little Company is not neglected in our Province.

LIST OF THE MISSIONS

Given by the Priests of the Congregation, in the Eastern Province of the United States of America, with the number of Confessions heard in each Mission.—Missionaries: Rev. Fathers T. O, Donoghue, D. Downing, R. Albert, H. Menniges. Other Priests of the Congregation are employed when needed:

1895.—September 8th, Jenkintown, Pennsylvania, Church of the Immaculate Conception.—Confessions. 950
—Ridgefield, Connecticut, St. Mary’s Church. 500
Sept. 22nd, Watertown, New York, St. Patrick’s Church. 1,500
—Bath and Campbelltown, New York. 515
Oct. 13th, Suspension Bridge, New York, Church of the Sacred Heart. 1,600
—East Aurora, Spring Brook and Holland, New York. 331
Nov. 3rd, Middletown, Connecticut, St John’s Church. 2,700
Nov. 24th, Harrison, New Jersey, Church of the Holy Cross. 4,500
Dec. 15th, Newark, New Jersey, St. James’ Church. 1,800
1896.—Jan. 12th, Lockport, New York, St. John’s Church. 1,250
—Hammondsport and Prattsburg, New York. 550
Feb. 2nd, Providence, Rhode Island, St. Theresa’s Church. 800
—Wellsville, Ohio, Church of the Immaculate Conception. 300
Feb. 23rd, Detroit, Michigan, Church of the Holy Trinity. 2,800
—Braddock, Pennsylvania, St. Brendow’s Church. 1,000
March 15th, Detroit, Michigan, St. Vincent de Paul's Church. 5,200
April 3rd, (Easter), Bay City, Michigan, St. James' Church. 1,800
—Saginaw, Michigan, St. Joseph's Church. 800
April 26th, New Haven, Connecticut, St. Patrick's Church. 5,500
May 17th, Brooklyn, New York, St. John the Baptist's Church. 3,500
June 7th, Astoria, Long Island, Church of Our Lady of Mount Carmel. 2,000
—Warren, Pennsylvania, St. Joseph's Church. 900

Total Number of Confessions. 40,796

LOUISIANA.

LIFE OF RT. REV. JOHN MARY ODIN,
CONGREGATION OF THE MISSION,
ARCHBISHOP OF NEW ORLEANS, (1800-1870).
BY ABBE BONY.
(Continued 1.)

CHAPTER XIX.

The War of Secession.—Sad condition of Louisiana.—Letter of Pius IX.—Conduct of the Catholics during this War.—The Daughters of St. Vincent de Paul and their influence—Archbishop Odin and the Negroes.—Second National Council.—

When Archbishop Odin arrived in New Orleans, the war in the United States between the North and South, was at its height. In Sept., 1862, President Lincoln issued a proclamation abolishing slavery. This decree which was to go into effect in July, 1863, renewed the struggle, and incited the South to desperate efforts;—fighting doubtless, for independence, but, also, for the preservation of the old order of things.

Archbishop Odin, as we have seen, deplored the condition of the slaves. His first impressions on reaching New Orleans, in 1822, convince us that he was deeply affected by the extreme misery of the negroes, the cause of which he imputed to their owners. Could he have forgotten his natural mildness and moderation; above all, had not charity tempered his language, he would have denounced those heartless planters for reducing a whole class of society to a condition bordering on that of the brute creation, thus sacrificing all their human dignity. As Bishop of a vast diocese struggling apparently for freedom, but in reality for the preservation of this abominable régime, he beheld but the evils of war and the misfortunes that overwhelmed his people.

Sept. 22, 1863, he wrote: “Last spring, thirty or forty thousand Federal soldiers entered Attakapas and Opelousas and despoiled the poor inhabitants of all they possessed: movables, horses, mules, oxen, and poultry. They carried off all the negroes they could seize. Dwellings were burned, inclosures of fields thrown down, and the harvest destroyed. Many families, a short time ago in opulence, are at present reduced to beggary. It would require volumes to describe the misfortunes that have befallen this portion of the country.

“After the departure of the Federals from Attakapas and Opelousas, the Confederates presented themselves anew, driving out all the detachments that had been stationed there; they seized Braslier, on the bay of Bernik, with a booty valued at more than a million of dollars. A month ago, troops of soldiers were sent from here to invade Texas. Sabine was selected for the place of landing. The Texans, informed of the design, boldly awaited them. When four gun-boats and some transport ships had entered the Sabine bay, the Texans opened fire, sank two of the gun-boats and one transport ship, capturing several others.
"Such was the terror inspired by the fleet, that all the vessels bearing troops took to flight, throwing the horses and mules into the water to lighten the cargo. The ships returned to New Orleans. Another expedition against Texas is on foot. I doubt very much of its success. The Confederates are closely watching, and the guerillas of Louisiana and of Texas will harass them all along the route. Up to the present time, there has been no Federal army in Texas.

"Last January, they took possession of Galveston, but were driven out at the end of the third day.

"Texas doubtless, has, had many privations to endure, but it carries on extensive traffic on the banks of the Rio Grande, whither all the planters have shipped their cotton. Notwithstanding the length of the journey, and the expense of transportation, they realize great profit, by reason of the enormous price at which they sell. It is reported that the harvest throughout Texas is magnificent. If the enemy can be debarred from this State, there will be wheat and corn sufficient for two years. Steamers run from St. Louis to New Orleans, since the famine has forced the Confederates to evacuate Vicksburg and Port Hudson. Navigation, however, is not very safe; guerillas often appear on the banks of the river to fire upon the vessels that venture sail.

"To make his way into Texas, Bishop Dubuis was obliged to go to Matamoros. He wrote me a few lines on his arrival at the Rio Grande, but I have heard nothing of him since; all communication with Texas is cut off. Some days ago, I saw Mr. Marplny of Galveston taken prisoner on board of a schooner and brought here. He gave me the only news I have been able to gather, since my return from Europe. There are but few inhabitants remaining in Galveston; the old citizens having gone to Houston whither all commerce is transferred."

Under the same date, Archbishop Odin wrote: "I have
only sad tidings to impart, regarding the condition of the country, no near prospect of peace. Animosity is daily increasing. The North is bent upon the destruction of the South; and the South, rather than yield, is determined to struggle until the last drop of blood is shed. It has recently experienced terrible reverses; but far from being discouraged, it is making more vigorous efforts. Nevertheless, what suffering, privation, and mourning prevail throughout the Confederacy! Poor Louisiana is ruined. Thousands and thousands of the most respectable and Christians families have been condemned to exile. Scarcely are they allowed to take provision to last them a few weeks. No sooner have these unfortunate victims crossed the sill of their door, than the house and furniture are confiscated."

The Bishop concludes by these reflections: "At the end of the war, there will be a universal bankruptcy. The Governments of the North and South will never be able to redeem the notes they have issued; and the numerous State-banks will experience the same embarrassment. On their side, the planters will find it impossible to honor their notes. There is a general chaos; Providence alone can reestablish order in this unfortunate country. Prayers are offered in all the churches for the return of peace."

What judgment can we form of the conduct of the Catholics of the South, in a war which, apparently, has for its object, the all-important question of freedom for the slaves? Alas! we must admit that public opinion is rarely enlightened; in the daily papers of this epoch we find no mention of this emancipation, among the causes alleged for carrying on the war. Each one believes himself in the right. Thus, the Propagateur Catholique of New Orleans, June 29, 1862, refutes the grievances which a Catholic correspondent of Baltimore brings forward in defense of the rights of the North: no allusion is made to slavery. The violation of liberty on both sides, seems to be the "apple
of discord," between the North and the South. We need not here state how the South, in 1837, seeking to preserve absolute liberty over slaves, and to reclaim them, should they take refuge in other States, had constituted an independent Confederacy; nor how the attack and capture of Fort Sumpter became the starting-point of hostilities; it suffices to have mentioned that public opinion had been swayed by passions excited by rivalry on both sides. Bishop Odin, like a good Pastor, mindful of his people, and of their interests, regards only the actual evils of the war; and mediates as far as his authority is accepted, for the restoration of peace.

In a spirit of Religion, Pius IX., so solicitous for the claims of justice and peace throughout the world, sent the following letter to Archbishop Odin; the letter is so replete with beauty and truth, that we do not hesitate to give it in extenso:
LETTER OF THE SOVEREIGN PONTIFF TO THE ARCHBISHOP OF NEW ORLEANS.

"To our Venerable Brother, John Mary, Archbishop of New Orleans.

"PIUS IX., Pope,

"Venerable Brother, Health and Apostolic Benediction.

"In the midst of the sorrowful and multiplied grievances which overwhelm us in these stormy and difficult times, we deplore most sincerely the truly lamentable condition to which the Christian people of the United States of America are reduced, in consequence of the disastrous Civil War which has broken out among them. We cannot but experience in our paternal heart, the deepest sorrow, Venerable Brother, in calling to mind the massacres, the ruin, destruction, devastation, and other countless calamities calling for our regret, which oppress and overwhelm the people. Therefore, in the humility of our heart, we have not failed to offer to God our most fervent prayers, that He may vouchsafe to deliver this nation from so many appalling disasters. And we are well convinced that you, also, Venerable Brother, continually pray and beseech the God of mercies to grant to this country true peace and prosperity.

"But, as, according to the desire of our Apostolic ministry, we embrace in the same spirit of profound charity, all nations of the Christian world; and as, although unworthy, we hold on earth the place of Him, who is the Author of peace and the Lover of charity, we cannot desist from earnestly recommending to those intrusted with the government of these people, and to the people themselves, sentiments of peace, concord,—charity. Therefore, Venerable Brother, we address this letter to you, urging you as strongly as possible, to exhort, in the measure of your piety and
Episcopal zeal, your clergy and faithful people to pray fervently, and to employ every means in your power to bring the people and those who govern them, to labor for the reestablishment of peace and tranquillity so much desired, and whereon depend the prosperity of the Christian Republic and the welfare of the country. Devote yourself, then, generously to the work, with all your prudence and influence; omit nothing compatible with the nature of your sacred ministry, that would tend to soothe embittered minds, to pacify, and reconcile them; thus leading them to that concord and peace so desirable, by every means that will insure the true happiness of the State. Be equally careful to direct the serious attention of the people and of their Rulers to the temporal evils that afflict them, and which are the fruits of Civil War, the most grievous, disastrous, and deplorable scourge that can fall upon peoples, and upon nations.

"Fail not to invite and exhort, even in our name, the Ruling Powers and the people to a reconciliation; to establish peace, and to secure a charity which will no more be interrupted. For, we are confident, that they will listen all the more willingly to our voice and to our paternal admonitions, as they will clearly see and understand that we are actuated by no political consideration, nor by the prospect of any temporal advantage accruing to us, but only by the tenderness that fills our paternal heart, prompting us to exhort them to peace and concord. And do you, yourself, in your eminent wisdom, endeavor to convince all, that we cannot seek true prosperity, even as regards this life, elsewhere than in the holy Religion of Jesus Christ and its divine teachings.

"We doubt not, Venerable Brother, that you will strive to fully realize the desires we herein express, seeking for this purpose the aid and concurrence of our Venerable Brethren, your colleagues in the Episcopacy; and that you
will do all in your power, with prudence and wisdom, to bring to a favorable issue this all-important affair. We moreover, notify you, that we write to-day in similar terms to our Venerable Brother, John, Archbishop of New York, that consulting with you, and imparting to you his views, he may zealously direct his thoughts and efforts to the same end. May God, rich in mercy, grant that these ardent desires of our heart be realized, and that soon, we may rejoice in the Lord, for the peace restored to these people.

"In fine, it is most agreeable to us, to profit by this occasion, to express to you, and to confirm anew the special benevolence we entertain for you. As an assured pledge thereof, receive the Apostolic Benediction which we give with love and deep affection, Venerable Brother, to you and to the flock confided to your solicitude.

"Given at Rome, at St Peter's, October 18, 1862, in the seventeenth year of our Pontificate.

"Pius IX. Pope."

The Sovereign Pontiff had traced the program which the entire Catholic clergy carried out. There were only words of peace, and earnest prayer to God: Everywhere, priests and Religious proved themselves worthy of the duty they were called to discharge, and their conduct was most admirable. We give the testimony of a Protestant Commander, General Butler who, by his valor, contributed so largely to the triumph of the Northern States.

"I am obliged to avow, that I never knew a Roman Catholic chaplain to be wanting in his duty; the reason is, that the chaplains are dependent on higher authority.

"One Protestant chaplain would have been sufficient for the whole brigade; but each Roman Catholic regiment required a chaplain because of the multiplied functions the priests have to fulfil; and, in my experience, they were always faithful." (Extract from the American Journals
quoted by the Annals of the Propagation of the Faith, 1865).

This testimony, so free from all exaggeration, places in bolder relief, the impartiality of a General who was a stranger to Catholicity both in belief and nationality. He perceived the exactitude in the accomplishment of duty, but was ignorant of the secret of this inviolable fidelity so truly worthy of all praise. The horrible calumnies circulated against the Catholic clergy, often fell to the ground in presence of their conduct and the example they failed not to give.

We shall mention the testimony of an eye-witness; this will give us to understand the impression produced by the Catholic Religion when seen in action: "Hitherto, Catholicity had been considered in this country, as liable to the vicissitudes of human institutions; but the conservative principles of Holy Church, the prudent action of the bishops during the war, and the golden chain of unity which, notwithstanding the public secession, maintained the Catholics of the South, as well as those of the North, in the bond of one faith and one Church, attracting the attention of reflecting Protestants, elicited their admiration."

We may give some facts in confirmation of this statement. The Sisters of Charity were, above all others, agents of the Providence of God. Their devotedness in the military hospitals was the most eloquent refutation of all that prejudice and ignorance in regard to our Religion, had circulated. The number of patients in the hospital of Saint Louis, Mo., ranged from seven hundred to eleven hundred. Almost all were Protestants, and the greater number had never before had relations with Catholics: "However," as one of the Sisters writes, "they had the greatest respect for us, although our costume, at first, was a subject of astonishment to them. They often asked whether we belonged to the society of Freemasons: but the poor soldiers soon learned to appreciate our motives, and were most grateful for our services."
Physicians themselves, at first, mistrusted these Catholic Religious. The opposition they manifested would have discouraged souls less resolute than these devout women; but, witnessing the efficient and intelligent cares they bestowed, and the constant solicitude of the Sisters for the sick, their prejudices disappeared; and sometimes even, these gentlemen were induced to study the Catholic Religion. On one occasion, the Sisters were attending the wounded on one of the vessels serving to transfer the soldiers to the hospitals of New York, Philadelphia, Baltimore, and Washington. The physicians, perceiving the Sisters for the first time, showed that their presence was a disagreeable surprise. "However," writes one of the Sisters, "a German doctor felt it his duty to resent this conduct; in a loud tone, he said; 'I have seen these ladies in the Crimea, in the French ambulances, and I know what they can do;' then, turning towards us, said: 'I am happy to meet you, ladies.' In a few days, the prejudices of these gentlemen melted away." The government very soon understood what an advantage the hospitals would derive from this Catholic band of charity; it testified on many occasions its highest appreciation.

One day an order from Washington, commanded all the female nurses to be sent from Point Lookout. The reason of the measure was, the arrival of a number of prisoners of war with whom it would not be prudent for these ladies to come in contact. The Governor called upon the Sisters, saying: "Ladies, you will remain, until I receive an answer to a telegram which I have just sent to Washington, for your services are indispensable at this time." The reply to the telegram was: "The Sisters of Charity are not included in our orders. They may serve all alike, at the Point, prisoners and others, but all other ladies are to leave the place." Esteem increased to admiration. Conversion often followed these favorable impressions among
the sick and even sometimes, among the doctors themselves. We can but choose from the countless facts before us: We shall cite some of them in the simple style of the narration.

"Rev. Thomas Burke, C. M., was one day administering the Sacrament of Baptism in the military hospital of St. Louis, to a soldier who returned to God with sentiments of true repentance. While the priest was engaged with the sick man, a patient in the next bed called me—we quote the words of the Sister of Charity—and said: "Sister, what is that old gentleman doing to that man?" I replied, he is baptizing him. "What good will that do him, will it make him live longer?" Perhaps so, I answered, but it is particularly to prepare him to die well. I then inquired if he himself had ever been baptized; and, upon his answer in the negative, I took occasion to explain to him the necessity of this Sacrament. He listened with close attention, then asked to what religion I belonged. I am a Catholic, I replied. He appeared surprised: however, after a little reflection, he continued: "Sister, I always detested the Catholic Religion, but since I have been in the hospital, these sentiments have changed. What is the religion of that old gentleman?" he added. I told him he was a Catholic priest—"Is the Baptism he gives according to your belief?" I answered: yes.—"Then," said he, "I would like to speak to him, for I wish to be baptized." That same day, he enjoyed this happiness which was soon followed by an edifying death; thus, two men who had shared the same sufferings on earth, were, shortly after, united in the same everlasting country."

Ignorance of the true faith, and the instinctive craving for God, disturbed many consciences. Who could but admire the following incident in which the truth of Religion appears under the garb of charity which seems to have taken the place of the authority which enforces it, so closely is it identified therewith.
“A young man convinced of the truth of the Catholic Religion,” writes a Sister of Charity, “asked for a priest and desired to be baptized. The ceremony was commenced, when it suddenly occurred to the mind of the sick man, that he who was officiating might not be a priest. ‘Stop a moment, Sir, if you please,’ said he. ‘Do you belong to the same Church as the lady who wears the white bonnet?’—This was the cornette of the Sisters.—To the same, said the priest.—‘Well then, go on.’—From this moment, the sick man remained in constant prayer; when I approached him, he asked me to help him thank God for the favor he had received.”

The Sisters themselves state what powerful influence their charity exerted; in their Report, they say in all simplicity: “These poor people take us for beings superior to the human race, for they cannot understand how it is possible to live disengaged from earthly things.” “The Sister of Charity,” says a Protestant gentleman, “is gold purified in the fire.” This ascendency of Catholic Religious, was a subject of disquietude to the ladies of philanthropic societies who could not prevent themselves from manifesting sentiments which surely were not inspired by charity.

Some ladies of the Union Aid Society entered into conversation, on one occasion, with a convalescent soldier engaged in arranging bouquets, and asked him to give them one as a souvenir: he considered this request very ridiculous, and begged to be excused.—“But to whom do you intend to present these flowers?” said a lady.—“To the Sisters,” replied the patient, wishing to draw them out, for he was aware that these ladies were not very partial to the Sisters.—One of the ladies said in a somewhat reproachful tone: “I am a sister, therefore, you could give them to me.”—“Yes,” said another, “I am also a sister, although I have not a white bonnet.”—“No, madam,” he replied,
“I see very well, that you have no white bonnet; but permit me to tell you, that many other items are wanting.” The ladies withdrew full of indignation, saying: “How is it, these Sisters have such influence over the soldiers?”—“That is easily explained, said one of the soldiers: their very presence inspires respect even among the most desperate characters.”

Meanwhile, the superiority of the Catholic Religion continued to impress beholders, and to win the approval of the world: “Notwithstanding this opposition,” wrote a Sister of Charity, “these ladies are always very deferential towards us. They say sometimes: The Sisters look so happy; and then they make every one around them happy. I wish my presence could give pleasure even to one.”

In truth, our good soldiers held us in the highest esteem. It was a common thing to hear one man say to his comrade: ‘Oh! it was not the doctor that cured me, it was the Sister.’ On leaving us to return to their regiment, they said: “Good bye, Sister; perhaps we may not see you again, but never shall we forget you. Oh! if we could only do something to give you pleasure! but, you have no need of anything; and how could poor soldiers testify their gratitude? We can only fight for you, and this we will do, to the death.”

Hostilities ceased towards the end of March, 1865, by the taking of Richmond, which had been besieged from the commencement of the war, and by the defeat of General Lee, Commander-in-chief of the Army of the Southern Confederacy.

It was a glorious victory for the Anti-slavery States, but it had cost dear to both sides. We can, indeed, estimate the number of men left upon the battlefield and the expenses of the war: Nearly a million of soldiers had been killed, a debt of two billions, seven hundred and fifty millions of dollars had been contracted: but, it is impossible to
calculate the ruin, the diseases, the poverty of the country, the tears and sufferings of the people.

Archbishop Odin endeavored to raise the courage of his flock, and to console them in their sorrows by alleviating, as far as he was able, their miseries and destitution. He commenced with the poor negroes who passed so suddenly from the degradation of slavery to a liberty, of whose advantages they were deplorably ignorant. "Since the emancipation of the negroes" says he, "there is but little work. They flock to the cities; the country is almost deserted. The harvest of last year was almost a failure. No money can induce the negroes to engage in field-labor. They prefer indolence, the idle life of the great cities, to the prospect of a life of independence in the country. What will become of this unfortunate race? It is rapidly becoming extinct. It is reported that more than a million have died within the last four years. We are, at present, engaged in establishing schools for these poor creatures. A Christian education alone can prevent them from relapsing into a savage state."

The year following, the Archbishop procured a Community of colored Religious from Baltimore, and established them in New Orleans. There was no better means of drawing these unfortunate creatures to religion: they were delivered from bondage, it is true, but they had not secured the esteem of the white population, nor that equality guaranteed by the laws.

Although it is thirty-one years since the United States proclaimed freedom to the negroes, they do not yet enjoy the rights due to dignified humanity: Public morals always so remote from the spirit of the Gospel, did not accept this legal equality. Catholicity alone, admitted the right of citizenship in Christian society, and the poor negro, degraded and despised, was happy to see members of his own race, clothed in the sacred vesture of a servant of
Jesus Christ, engage in works of devotedness and charity. Archbishop Odin profited by every means to elevate this class of beings, and this with a zeal and energy springing from the soul of an apostle, and from a heart keenly alive to all human miseries.

On the other hand, he speaks of a renewal of the spirit of Christianity; he writes: "Notwithstanding the confused and troubled state of affairs, in which political men retain the country, we have the consolation of numerous conversions to our holy Religion. It seems to me that it has never been better understood than since the beginning of our misfortunes.

"This desire to return to the Catholic faith was manifested throughout the United States. The Jubilee, just terminated, produced admirable fruits. Notwithstanding the extreme poverty of Louisiana, abundant alms were collected."

In the midst of his labors in reorganizing the diocese, Archbishop Odin received the sad tidings of the death of Rev. Father Roussellon who for a long period had been at the head of the administration, and was the right arm of his Archbishop.

Father Roussellon had gone to France to recruit his wasted strength. The attentions of his family and his native climate had much improved his condition. Having sailed from Havre, October 25, 1866, the vessel was overtaken by a storm a few days after. Father Roussellon was on deck; he was thrown down with such force as to lose consciousness, and was deprived of the use of his limbs. Arriving in New York, he was placed with the Sisters of Charity who bestowed upon him every possible care. The surgeons upon examination, found that he had broken the thigh bone, and received serious internal injury. Violent fever set in, and, on Nov. 16th, the good priest gave up his beautiful soul to God. A holy death crowned a life of
zeal and devotedness. "This loss," writes the Archbishop "has caused me the deepest sorrow. Oh! he was so good, so venerated by all the people here! He was the soul of the diocese, and the true type of the priest, according to the heart of God. His death has plunged the whole city in mourning. His remains were accompanied to their last resting-place by a dense throng, amid the tears and sobs of the multitudes whom he had directed, consoled, and instructed! Pray for him." (Letter of Archbishop Odin, January 29, 1867.)

The American Church was, in a great measure, indebted for its vitality and development to the assemblies of the bishops who united in the common cause, after being mutually enlightened on the needs of their several dioceses. They first met in 1829, at Baltimore, and continued their councils every three years. The new organization demanded by increased immigration, required in 1832, with new bishoprics, Ecclesiastical Provinces. The council, consequently, became national; it assembled, for the second time, in 1866. The epoch was well chosen: it was deemed advisable to profit by the renovation effected in public opinion in favor of the Catholic Church. We shall allow the Archbishop to speak:

"Bishop Dubuis arrived in Baltimore after we had been for several days assembled in Council. I was most happy to meet him again, and to hear something of our native land.

"This National Council was very solemn, lasting for two weeks. It was composed of seven archbishops, forty bishops, two mitred abbots, and one hundred theologians. In addition to these, were secretaries, chancellors, notaries, Vicars-General, and Superiors of Religious Orders. So large an Ecclesiastical reunion had never been seen in this country. There was an immense concourse at Baltimore, during the time the Council was in session. The President of the United States desired to be present at the last
public session. I hope that this Religious Assembly will produce happy results for the faith in this country. Conversions are becoming more numerous: priests are everywhere in great demand. Among the Protestants, there is a sincere desire of being enlightened, and a marked predilection for the Catholic Church.” (Letter of January 29, 1867).

At this time, the Catholic Church, holding its session in the city of Baltimore, the first See erected in the United States, was solidly established.

A few months after the National Council, the Sovereign Pontiff, Pius IX, invited all the bishops of the Catholic world to Rome, to celebrate the Centenary of the Apostolic See of St. Peter. The bishops most remote from the centre of Catholicity, dispersed throughout the new countries of Australia and America, felt greater need than any others, to repair to Rome, to intensify their faith, and their attachment to the immutable seat of truth.

Archbishop Odin decided to cross the ocean once more: “This voyage,” he wrote “will not be useless to the diocese. I am under the necessity of increasing the number of our priests and of forming new parishes. The date of departure was Easter. His Grace was in Lyons in the early days of June, 1867.

CHAPTER XX.

Three Bishops at the Ecclesiastical Seminary of Lyons.—Impression produced by their discourse.—Archbishop Odin at Rome for the Feasts of the Beatification of the Martyrs of Japan.—Yellow Fever in New Orleans.—Reception given to Archbishop Odin on his return.

Many still living, bear testimony to the profound impression made by the visit of the Archbishop to the Ecclesiastical Seminary. On account of paralysis of the face,
which the waters of Aix failed to cure, Archbishop Odin spoke with difficulty. At times, so acute was the pain that he was obliged to keep his handkerchief pressed to the affected part. However, despite his suffering condition, he drew a graphic sketch of his diocese with its Religious needs, and the losses sustained in the ranks of the clergy, making an appeal to the devotedness of his auditors. He did not conceal the trials awaiting the priest in the New World. Enthusiasm was not to incite him, but the love of souls, and of Our Lord Jesus Christ. All this was conveyed in simple language, and quite naturally. His manner, so truly paternal, added weight to his authority as a Bishop,—so humble, so replete with the spirit of God was he who addressed us.

A few days previous, we had listened with eager curiosity to a holy prelate, a Religious, Oblate of Mary Immaculate, recounting the sufferings endured by the missionaries of the Rocky Mountains, and pointing out to us, merchants avaricious of gain establishing their counting-houses in these icy regions where, very frequently, instead of a fortune, they found sickness and death. In conclusion, he asked, in the accents of an apostle, if the love of souls should not be superior to the love of gain; if the priest should not be more zealous than the merchant? He electrified us! After this, the zealous Bishop of Galveston, Mgr. Dubuis, in burning accents, invited us, in his turn, to Texas. Both had found in their apostolic souls, the source of eloquence; and yet, the slow and difficult utterance of Archbishop Odin, caused by his suffering condition, penetrated more deeply into our hearts. The numerous seminarians preparing to follow him, felt instinctively, that they could place implicit confidence in their Bishop; and that, should their youthful ardor yield to discouragement, they would find support in this benevolent and fatherly Pastor, so sincerely and truly a priest of Jesus
CHRIST. After the lapse of thirty years the writer of these lines finds in his heart, an echo of these sentiments, and the impression which has never been effaced.

Archbishop Olin, took the direct route to Rome, arriving in the midst of a concourse of pilgrims such as had never before been seen. Among them were four hundred and twenty bishops, and forty-five cardinals. All Christendom was represented in the Eternal City: The East, in the multiplied variety of its hierarchy; the West, with its bishops of the old nations of civilized Europe, and of all the people of the New World.

"The friends of the Indian," says a Roman journal, "of the Chinaman, of the Mongol, of the Tarter; those who invite the wandering tribes to civilization and who multiply in the desert, the fruits of Redemption;—all have their eyes fixed on the Rome of St. Peter; all, in devoutly visiting the various sanctuaries and basilicas, proclaim their satisfaction and happiness, in engraving upon their heart and mind all they see and hear, to preserve it as a souvenir of their joyful pilgrimage, and to recount it to their compatriots on their return."

On June 12th, and 14th, in presence of the cardinals, and, by special favor, in presence also of the bishops, consistories were held to prepare the acts for the approaching Canonization. On June 17th, Pius IX, responding to Cardinal Patrizzi, uttered these memorable words: "Modern society pursues with ardor two ends: progress and unity; but it attains neither, because it is based on egotism and pride. Pride, so far from favoring true progress, is its greatest enemy; and egotism, instead of promoting unity, destroys charity which is the bond of union." Then, renewing the condemnation of modern errors, the Sovereign Pontiff, fully conscious of the charge intrusted to him, exclaims: "It is I whom God has established to direct and enlighten society, to point out the evil and to
indicate the remedy! To this duty of doctrinal teaching which the Supreme Pontiff must give to the world, is joined the duty of moving God by his prayers. When the arms of Moses fell, through weariness, his people ceased to be victorious; and the Holy Scripture relates, that his hands were upheld, by others to Heaven, thereby to insure the triumph of God's people. And this request I also make of you: that you will support my weary hands. Take courage! The Church will triumph! I deposit this hope in your hearts,—not only this hope, but this prophecy!"

Archbishop Odin assisted at all the Feasts, and was admitted to a private audience. We have noticed in the course of this biography, the testimonies of interest and affection bestowed on many occasions by Gregory XVI., and later, by Pius IX., upon the Bishop of Galveston and the Archbishop of New Orleans. Hence, Rome caused his heart to thrill with love and joy. For the consolation of assisting at this ceremony, he braved all the sufferings he would be forced to endure: this was not all; he had succeeded in collecting about two thousand, five hundred dollars from the people of Louisiana, who remained faithful to the Sovereign Pontiff, in the midst of their ruined country.

The Archbishop was most happy at the prospect of a future Council; and after taking part in the Feasts of the canonization, of the Blessed, he was enabled to go in search of new Apostolic laborers. He passed through the Tyrol, Germany, Belgium, and returned to France.

There, distressing tidings awaited him: October 3rd, he writes: I received letters from New Orleans, announcing that death and sickness were thinning the ranks of the clergy and Religious Communities. I have had the grief to lose a holy priest whom I ordained about ten months ago. This is a painful sacrifice for us, and a great loss to the missions. He was endowed with noble virtues, with ardent and enlightened zeal! One of our Sisters of Chari-
ty has also fallen a victim. Five other priests and four female Religious were attacked by the fever, but they recovered."

Other losses, however, were sustained. A letter written by Rev. Father Durier, parish priest of the Church of the Annunciation, New Orleans, to his parents, Oct. 3rd, 1867, contains the following details: "The yellow fever is raging in all the cities and towns of Louisiana. In New Orleans, as many as one hundred, or one hundred and fifty persons die every day. Of four young priests belonging to the city, three died within the space of fifteen days. I could not attend the funeral of any of them, for I am continually called to the sick. The convents of the city have suffered much: many of the Religious died. Several Brothers, also, have fallen victims to the scourge."

After stating these painful losses, Father Durier adds: "The yellow fever preaches more eloquently than the priest; it operates many conversions; people come in crowds to confession. As I learned the Spanish language last year, I have additional work to do. Spaniards come from every part to make their confession. I love the Spaniards very much; they are as explosive as powder, but they are good Christians. The yellow fever has made frightful havoc among them. Misery prevails throughout the country; war had ruined every one, and now, the yellow fever is spreading desolation everywhere."

The letter, interrupted by sick-calls, is continued at night, and finished on the following day: "We are impatiently awaiting the return of the Archbishop, hoping that he will bring some priests to supply the places of those carried off by the fever; also that he will bring some Brothers and Religious, for there are many vacancies to be filled!"

The Archbishop at last arrived. He had with him a large number of seminarians from Lyons, and priests from France, Belgium, Germany, and Ireland.
He was received as a true father, by his afflicted children. We shall permit an eye-witness to describe the event: "I think it will afford you pleasure to hear of the solemn reception tendered to the Archbishop on his return; it will give you, at the same time, an idea of the progress which the Catholic Religion has made in America. This was the first time the Archbishop had been received with such demonstration. He was far from suspecting anything of the kind. We were informed of the time the vessel was due. All the Catholic societies assembled to greet him; everything was in readiness; but he arrived one evening very late, without any one being apprized of it. The ceremony of course had to be postponed: but, on the following Sunday, the clergy assembled, and the different congregations came to take part in the solemnity. A beautiful procession was formed and the Archbishop was conducted in state, from his house to the Cathedral. Here, two orators addressed to the assembled crowd discourses suitable to the occasion, the one in French, the other in English. The Archbishop then addressed the audience in both languages and spoke most beautifully on the Holy See. He was then accompanied anew to the palace, where a delegate of the Catholic societies made a touching address in the name of the laity. It is reported that the number present reached fifty thousand. You may judge from this, that the Catholics are numerous. Nevertheless, Protestants far exceeded these figures, and the impious of all ranks, are not a few. (January 3, 1868.)"
The strength of the good Archbishop had greatly diminished, but he utilized what remained, for the welfare of his diocese. The entire year of 1868 was spent in labors of every kind. He gives an account of these to his sister, (Feb. 9, 1869):

"It was my intention to write you at the opening of the New Year, but my numerous occupations prevented me from carrying out my design. Last Thursday we closed a Diocesan Synod, for which extensive preparations had to be made. More than eighty priests were in attendance; and they unanimously adopted the statutes which my duty required me to make for the better administration of the diocese. The synod of three days' duration, was preceded by a retreat of six days, during which the recollection of my worthy co-laborers afforded me much consolation. One hundred and thirty-six priests constitute the clerical staff; some of these belong to Religious Orders, others are of the secular body. You see that more than one half assisted at the synod. It was a consoling reunion, the largest ever held in this city; larger even than that of the Provincial Council."

Death had ruthlessly mowed down young priests of great promise; what losses he had to deplore! But, through his indefatigable zeal, he had secured new and courageous laborers, so that now he could rely confidently upon all
who shared his solicitude, assured that they would make every effort to render fruitful the Vineyard of the Lord in Louisiana.

The Diocesan Synod had been preceded by an assembly of the bishops of the Province of New Orleans, erected in 1850, and which at that period numbered as suffragans, the Bishops of Mobile, (See established in (1824), Natchez, (1837), Little Rock, (1843), Galveston, (1847), Natchitoches, (1853); to which some years later, were to be annexed San Antonio, (1874), Brownsville, (1874), the Prefecture Apostolic of the Indian Territories, (1876).

“Early in December, 1868,” he continues, “I received at the Episcopal palace all the bishops of the Province. We met to adopt measures for the publication of the decrees of the National Council of Baltimore, held in 1866, and approved by the Holy See in the course of last year. All these venerable bishops spent one week with me. Bishop Dubuis was of the number; his health is excellent. Religion has made wonderful progress in his diocese, owing to his generous efforts, and the zeal of numerous priests and Religious whose services he has been fortunate enough to secure.”

The Archbishop is not yet satisfied; he labors unremittingly for the introduction of various Religious Orders into his diocese. In his estimation, education and charity can never extend their beneficent influence far enough, to enlighten the ignorant, and administer to the needy.

“On the 19th, of last December,” he says in conclusion, “a colony of ten Little Sisters of the Poor, arrived here from France, to conduct an asylum for old people. These good Sisters immediately gained universal sympathy. They have already received eighty old people of both sexes, and Providence comes to their aid in a wonderful manner. Every one is ready to bestow alms for their poor. The
Sisters appointed to beg, return to the house, after a short tour through the streets and market, laden with provisions. We shall soon be obliged to erect a larger building to accommodate all who desire to enter.”

“Applications for admission are very numerous, and the dwelling is already filled. Quite recently, the Ladies of the Sacred Heart, the Sisters of St. Joseph, and those of the Holy Cross, established three new houses in the diocese; and ere long, I shall receive the Brothers of the Sacred Heart, whose Mother-House is in Puy. I have procured an establishment for them near my residence. They are to have in charge several schools of the parish. Our numerous Religious Communities, both of men and women, operate immense good in our country; they are much esteemed.”

But the Archbishop’s health becomes more and more enfeebled; in a letter, dated Feb. 3, 1869, he makes allusion to this: “The pastoral visitation of last summer fatigued me exceedingly; I was forced to interrupt it, and to keep my room for nearly five weeks. In November, although feeble, I started anew. I had suffered from severe pains in the stomach and frequent vomiting. I feel somewhat stronger at present. God willing, I shall have the pleasure of seeing you on my way to attend the Council, convoked for next December 8th. I scarcely think I shall sail before August. I understand that Bishop Dubuis is making preparations to set out earlier. If possible, we shall journey together.”

The Archbishop, however, did not leave before August 1869; he stopped some time at Lyons and at Ambierle in the midst of his family. His friends perceived in his countenance the ravages of illness; and it was not without serious apprehensions that they saw him depart for the Ecumenical Council. His stay at Rome, however, was of short duration. Dec. 6th, he wrote to his relatives: “The visits
I have received from the prelates of my acquaintance, from priests and laymen, have not allowed me a leisure moment. From morning until night there is a constant rapping at my door. It was a great consolation to me to see so many good and holy bishops, so many saintly priests whom I had known in various countries; but my poor stomach suffered none the less. Since my arrival here, it has been rainy, cold and disagreeable. No fire-places in the lordly mansions of this great city, and very little light, on account of the lofty palaces surrounding us....

"His Holiness graciously admitted us to an audience; we were twelve American bishops together. The Sovereign Pontiff recognized me immediately and testified much pleasure on seeing me. I presented Father Chalon and several other ecclesiastics to him. When the Holy Father invoked the blessing of heaven upon us, upon the faithful confided to our care, and upon our friends, my thoughts reverted to you all.

"Cardinal Barnabo had the charity to come and spend an hour with me, knowing how difficult it would be for me to mount the stairs leading to his apartment. He has forbidden me to attempt it; how kind of him, to call on me!"

Some time after the opening of the Council, Dec. 8th, Archbishop Odin, at the earnest solicitations of the Bishop of Galveston, returned to France, with the authorization of the Holy Father, and rejoined his family at Ambierle.

"When I perceived there was no improvement in his condition," wrote Bishop Dubuis, "I urged him to return to his native land, for I feared that his body would be numbered with the eight Fathers whom we had lost since the opening of the Council."

All hope of restoration had vanished; his death was only a question of time. Feb. 1, 1870, the Bishop of Galveston, in response to the letters he had received from the family of the Archbishop, said: "Notwithstanding my
deep sorrow, I perused with eagerness your two letters which brought me tidings of a most tender father, a most saintly Archbishop. I hasten to thank you for all the details relative to the condition of our patient, no less regretted than venerated. Oh! yes, most worthy cousin of a saint, I am indeed, grateful to you for these tidings which I shall immediately communicate to the numerous friends of the holy Archbishop. And these friends, so grieved, instead of asking daily if I have heard from him, will supplicate God to alleviate the sufferings of his good and faithful servant during this painful journey to the abode of glory, where the crown of immortality awaits him."

The disease made slow but steady progress; it sometimes condemned the poor sufferer to frightful tortures. His days were divided between exercises of piety and friendly visits from the clergy or his relatives; his nights were generally sleepless. In this humble, peasant cottage, the good Archbishop indulged in the reminiscences of his childhood. He pictured himself in the midst of his numerous brothers and sisters formed to piety by a Christian mother; in spirit, he traversed those fields where, as a little shepherd, he pastured his flock; those streams beside which he seated himself, reflecting on his priestly vocation...He was kind and good to all, while he himself, was surrounded by loving friends whose respectful affection was full of veneration. Seeing the beloved patient so calm and resigned in the midst of his excruciating sufferings, all were convinced that he was filled with the spirit of God. The good Bishop was able to say Mass during several months. An altar was erected in an apartment of this humble abode, and every morning he offered to his God the sacrifice of his life, uniting it to the sacrifice of the divine Victim immolated. The Mass was his Viaticum. His thoughts often reverted to the Council of the Vatican, which he had so ardently desired; he understood its high social import in
regard to the Catholic world, and above all, to the American Church, struggling in a land where conflicting creeds dash pell-mell, one against another. In this retirement, he could still think of his beloved diocese of New Orleans, to which he was so tenderly devoted. With entire and filial abandon of all his cares into the hands of God, he lived, thus separated from all that he loved, in apparent unconcern: his prayer was continual.

Rev. Father Fillon, a relative of the Archbishop, and former Vicar-General of Oran, afterwards Pastor of the important parish of Feurs (Loire), mentions a fact of which he was eye-witness during the illness of the Prelate:

“One night, sleeping at Hauteville, in a chamber adjoining that occupied by the Archbishop, I was awakened by sighs and moaning. Rising quietly, I looked through the half-open door, and saw the holy Prelate prostrate on the ground weeping and praying. He sanctified the long hours of wakefulness to which sickness condemned him, by imploring the divine mercy for himself and for those dear to him. He thus indemnified himself for being no longer able to labor as heretofore, for the salvation of souls.” Sickness is the time of trial for the Christian; it draws him nearer to God, by purifying the heart.

We would have but an imperfect acquaintance with Archbishop Odin, did we see in him only the zealous apostle and the intrepid Missionary, so worthy of admiration in his devotedness, and in the strength of soul displayed in the service of the American people whom he evangelized. He was equally great under this last trial which sealed his intimate union with God. If, amid the distractions of duty he enjoyed this union, to what a degree must this have been attained during the painful hours of his illness! It would be a subject of reproach to us, should we withhold an incident that will convince us of the reality of a life hidden
in God, where his soul, disengaged from earth ever delighted to dwell. Archbishop Odin was, on one occasion, at Lyons enjoying the affectionate hospitality of one of his relatives. In writing to one of her friends, this lady, Mme. Chapuis gives an account of what she witnessed: "I have already spoken to you of the day on which I found Archbishop Odin in ecstasy. The circumstances are as follows: He was in a room over the store. I was in the habit of going there from time to time to see if he was in need of anything; having gone up one afternoon about three o'clock, I rapped at the door, but receiving no response, and fearing he was weary, or had fallen asleep, I entered noiselessly. I had almost reached his side, when I perceived that his face was enveloped in light, his eyes fixed, and the countenance smiling; I remained motionless for a moment, unable to comprehend the situation. His book was upon his knees, his hands were clasped; tears filled my eyes and I quietly withdrew to call Miss Fanny. I cannot find words to describe the effect produced by my announcement. We were at least five minutes upon our knees on the staircase, not daring to move; we went down, leaving him in this state; nor did I venture to return until I heard his footsteps upon the floor, at least twenty minutes after. As you may suppose, I said nothing to the Archbishop on this subject." (Letter of Miss Herbin to Madam Chapuis. Lyons, April 12th, 1876).

We do not pretend to claim for this recital so simple and sincere, any authority beyond that which it possesses. As for us who have endeavored to penetrate into this soul, we confess that such a favor granted by God to His servant does not augment in our estimation, the purity and divine love with which it was inflamed. We are less impressed by the extraordinary favors accorded to Archbishop Odin, during his prolonged and painful illness, then by the ready and cheerful acceptance of his sufferings; these sufferings ceased towards the end of May. Rev. Father Chalon,
Chancellor of the Archdiocese of New Orleans, had accompanied Mgr. Odin to Rome. He spent ten days at Ambierle and thus describes his impressions:

"The last moments of our saintly Archbishop were painful, but full of peace. He received the Holy Viaticum on the morning of his death, a sweet smile rested upon his lips when, on the point of expiring, he raised his eyes to heaven. No sooner was his death announced than the people, not only of the parish, but of the neighboring parishes, came in crowds to place crucifixes, chaplets, and medals upon his hands. The public voice canonized him. His body was kept, in veneration, from Wednesday evening till Monday morning. When placed in the coffin on Sunday, the arms, fingers, and limbs, were as flexible, as when in sleep. The massive oaken coffin was lined with lead. I asked for the body, or at least, for the heart; neither the family, nor the parishioners were willing to grant my request."

Accompanying Mgr. Pagnon, Titular Vicar of Lyons, who presided at the obsequies, were more than thirty priests who had come to render homage to this humble Archbishop, whose virtues entitled him to their highest respect.

Beside his remains, the Mayor of Ambierle, attended by the Mayor of Roanne and the principal officers of the place, paid a just tribute of praise to the deceased, in accents truly simple, touching, and religious. After retracing his childhood, his vocation to the priesthood, and his Apostolic labors, he continues: "Notwithstanding this expatriation, he was never a stranger to us. The needs of his diocese frequently called him to France, where, on his arrival, he had the consolation of seeing himself surrounded by a large and estimable family, bewailing to-day, the sad loss it has sustained. Many times did he tell us in our beautiful church where his vocation was revealed to him, how happy he was to find himself among his compatriots: what solid and beautiful instructions he addressed to us,
displaying the goodness of his heart, and the ardor of his faith! In this way, he has never been forgotten among us. The announcement of his brief visits was hailed with joy by the inhabitants of Ambierle, proud and happy to present their respectful homage to this noble son of our country, who, by his personal merit, had attained the highest dignities of the Church.

"His robust constitution seemed to give promise of long years of service; but the constant labors he was forced to undertake, his toilsome journeys through the wastes of America, and the insalubrity of the climate, exhausted his strength; and, from day to day, for some months past, we have with grief witnessed its decline. But in the midst of our sorrow, we shall have the consolation of preserving his remains in this beautiful monument where he received holy Baptism, abiding therein henceforth, as a pledge of happiness and prosperity."

In the church, the Chancellor of the Archdiocese of New Orleans, Rev. Father Chalon, celebrated the Requiem. Rev. M. Fillon, parish priest of Feurs, an intimate friend of the Archbishop, delivered the funeral oration, the accents of the priest vibrating in unison with the heart of a friend. He selected for his text these words from the book of Job: *Erat vir ille simplex et rectus ac timens Deum.* "This man was simple, upright, and fearing God." "If the eminent dignity of the holy Archbishop had alone been taken into consideration, I surely, would not have been chosen to speak on this occasion. But it was thought expedient, and perhaps, justly so, that an intimate friend be invited to speak in simple and affectionate terms of this august Prelate. When the tidings of his death shall have crossed the seas, the exalted praises of this great servant of God will resound from the pulpits of New Orleans and Galveston. The American press, even Protestant journals, will extol in respectful sympathy the merits of him whom for
so long a time, they have designated: The Saint of America. At Rome, bishops will recount his arduous labors, his virtues, his prudent and peaceful spirit. The Sovereign Pontiff himself, who entertained a tender affection for him, will shed tears over him and bless his memory. But here, it is also a son of our country whom we honor and whom in our sorrow we deplore.” Then, showing that the fear of God had taken possession of his soul, he proved that this filial fear was rapidly changed into love;—an ardent love which urged him on in the Apostolic career: “Ah! yes,” exclaimed the orator, “he valiantly pursued this noble career for half a century; and if to-day, he lies before us, as you behold him, it is because the toils and sufferings to which he was subjected in accomplishing his duty, have ruined that robust constitution, which otherwise would have braved a century.”

The chapel of the Blessed Virgin where, as a youth, he had received instruction preparatory to his first Communion, was selected for the burial place of the Archbishop. There he reposes, awaiting the resurrection. This beautiful Gothic church built by the monks of Ambierle, is visited by archæologists and tourists, who admire the elegance and beauty of the pointed style of the fifteenth century, and there study with delight the masterpiece of Van Eyck. The pious inhabitants, accustomed to this spectacle, look with indifference on these wonders of art, passing on to kneel at the altar of the Blessed Virgin. Mothers point out to their children the tomb of Archbishop Odin; and in their prayers offered to the Queen of Heaven, they instinctively pronounce the name of the holy Prelate; for death has not dispelled the perfume of his virtues.

At Rome, Bishop Dubuis, after pouring out his filial sorrow into the heart of a friend, in his letter, adds: “All the Fathers of the Council were deeply grieved at the announcement of the Archbishop's death; they unanimously
declare that the holy Prelate will pray for the Council. Public prayers have been offered for his soul and, on the following day, all his friends—you know they are many—informed me that they had offered the Holy Sacrifice for him. From this day, we must recommend ourselves to his prayers; this will be our consolation and our hope.”

In his former mission of Texas, a letter from Father Chambodu, who left Lyons in 1846 for the American mission, depicts the grief of the people, above all, that of the priests whom he had trained and loved with paternal affection.

The Congregation of the Mission at St. Lazare, of which he was a faithful member to the very last, cherishes his memory with the tender affection that every Religious family entertains for those who form a part thereof.

Later, in 1884, at the third National Council of Baltimore, his memory revives, associated with that of other illustrious deceased, lamented by the American Church. Mgr. Corrigan, Archbishop of New York, rehearsed his virtues.

The city of New Orleans was plunged in sorrow. Mgr. Perché Vicar-General, having succeeded to the Archdiocese, interprets the grief of the people in the following extract from a lengthy article:

“Very dear Brethren, with a profound sorrow which you will share with us, we announce the sad loss sustained by the diocese of New Orleans in the death of its chief Pastor, Right Rev. John Mary Odin, who departed this life, May 25th, eve of the feast of the Ascension, at Ambierle, France. He left us more than a year ago, less to reestablish his health,—about which he had little concern,—than to obey the summons of the Sovereign Pontiff, inviting to Rome all the bishops of the Catholic world. From that period, we followed with anxiety, which distance increased, the phases of the malady from which he was suffering at the time of his departure. Notwithstanding the unfavorable reports
which frequently reached us from various sources, we felt encouraged in perusing his letters, wherein, under the influence of an illusion to which we ourselves yielded, he dissembled his real condition, being himself deceived in regard to it. Hence, we cherished the hope of seeing him return to us; so natural is it, to hope for that which we desire! We flattered ourselves, that for a long time to come, we should receive his counsels, profit by his experience, labor under his direction, have the encouragement of his example, and in the end,—bestow upon him in his declining years, the cares of filial tenderness......But God has willed otherwise!

Notwithstanding his extreme debility, he wished to be in Rome at the time specified by the Sovereign Pontiff, to take part in the labors of the Council. This journey, accomplished under most disparaging conditions, completely exhausted him; and when, at the request of the Holy Father, he returned to France, it was too late to remedy the evil. Thus it may be said, that he was obedient even unto death; a glorious consummation of a holy and noble life!

"It is not our intention to narrate the labors of Archbishop Odin, in the Apostolic Vicariate of Texas, which some years later was erected into a Bishopric of which he was the first Titular, as Bishop of Galveston. It suffices to state what all the Catholics of Louisiana, as well as those of Texas already know, that he was at all times and under all circumstances, one of the most intrepid pioneers of Christian civilization, one of the most zealous Apostles of the Gospel. Regardless of fatigue and danger he was constantly visiting some portion of his vast diocese, establishing settlements where deserts once existed; erecting churches, appointing priests in the most distant localities, as advance-guards of civilization; enduring personally, but with courage and resignation, privations most painful to nature.
In a word, without detracting from the merit due to his energetic and able successor, we may say that Catholic Texas is such as Mgr. Odin made it,—a glorious work which will occupy a distinguished place in the annals of the Church of the nineteenth century.

“You, very dear Brethren, as well as we, are aware of the progress which Religion has made in this diocese during the nine years of Archbishop Odin’s administration.

“The ardor of his zeal never relaxed even amidst the greatest difficulties of the times, when the country was plunged in the direst misfortunes. The number of priests and of churches almost doubled; Religious and charitable institutions developed and multiplied; salutary reforms wisely introduced; useful regulations enforced:—all these are so many lasting and glorious monuments of the spirit that actuated him, of the purity of his intentions, of the rectitude of his judgment, and of the administrative abilities with which he was endowed.”

CHAPTER XXII.

Physique—Character: strength and prudence.—Heart: his goodness elicits respect and veneration,—towards his Priests,—his Family,—the Miserable.—Intelligence: his Theological science, his decisions in cases of Conscience.—His memory.

Let us endeavor to describe Archbishop Odin, as outlined in our narration, completing the picture by a few characteristic features which might heretofore have seemed a digression.

Descended from one of those vigorous families of the French peasantry, Archbishop Odin inherited a constitution capable of enduring great fatigue. Trained in the labor of the field and, at a later period, in the rigid life of the Preparatory Seminaries, his health became still more
robust. He was able, after a severe attack of fever which, however, did not result seriously, to perform the multiplied duties required in the small Seminary of Croix-Paquet, at Lyons. The extremes to which his missionary zeal subjected him in the variable climate of Louisiana and Texas, would have consumed the strength of most other men; but this he sustained for a long period, his moral strength coming to the aid of a constitution so sorely tried. Nevertheless, prudent, when the good of souls was not at stake, he took every precaution against the influences of a torrid heat, and pernicious fevers. In his declining years, we have known him courageous enough, after visiting the various localities of his immense mission, to cross the seas to seek in Europe resources and Apostolic laborers. And yet, nothing was more utterly destructive to health, than that life of anxiety and solicitude which the Archbishop led in the great cities of France, Italy, and Germany. Needs were urgent, the success of his enterprise uncertain, succor often delayed, and efforts ineffectual.

But the character was equal to the emergency. *Mens sana in corpore sano*. His was a sound soul in a sound body. He knew how to meet difficulties with a courage that nothing could weary. However, there was nothing venturesome or rash in his nature; he was even timid. He alludes to this in his letters, perceiving that in the struggles of the Missionary, he is less under the dominion of a timidity which had ever been to him a cause of suffering. His courage is rather the result of reflection, springing from the conviction of duty, founded on prudence and constancy. He had never cause to regret a measure adopted; he took the necessary precautions, and was governed by wisdom in speech as well as in action; nor did he ever abandon a project which seemed to him useful or necessary. Delay, tardiness in the march of affairs, difficulties attending every undertaking, *Cunctae res difficiles*, says the
Holy Ghost: violent opposition, as well as the most persistent contradictions, never altered his determination. He bore with all, he smoothed as far as possible, the angles against which proud or sensitive characters are apt to clash, but he made no concessions detrimental to his duty. Arriving at Texas in the midst of a people habituated to tamper with the laws of the Church, he took decisive measures; true, he raised a tempest, but he let people talk, while he maintained the canonical regulations. He knew, moreover, that the best means of gaining the mastery, was to act dispassionately, to preserve calmness under all circumstances; yielding in minor points, making great allowance for the customs of the country, and the habits of the people.

A man is very courageous when he acts according to the dictates of conscience. In our Prelate this firmness was accompanied with a fund of inexhaustible goodness and charity.

When we saw him in childhood so generously despoiling himself to relieve the poor, we applied to him the saying of St. Vincent de Paul's father; "He will be a good priest, because he has a good heart!" Goodness was the characteristic in Archbishop Odin, which most impressed those who approached him. His panegyrist, Abbé Fillon, dwells at length upon this quality which seems to absorb all others, with such a charm did it invest his entire person: "I have spoken of his exquisite kindness, of his entire forgetfulness of self, in seeking the good of others. Ah! this was the secret of his compassion for all, and of the happiness we experienced in being in his company!"

"Bossuet says, that when God formed the heart of man, he placed therein first, goodness as the proper characteristic of the Divine nature, and as the mark of that beneficent hand that created us. Goodness, then, should be the ground-work of our heart and, at the same time,
In all his transactions, Archbishop Odin was actuated by this qualification; it impressed all who came in contact with him: his companions of the seminary, and, later, his Confrères of Saint Lazare, according to the testimony of Bishop Rosati, his colleague in the Episcopacy. During his travels in Europe, Italy, Belgium, Germany, and Ireland, his marvellous success in grouping around him so many Apostolic laborers, and obtaining succor, so abundant, was in a great measure, due to his charming simplicity and goodness. In New Orleans and in Texas, as the Missionaries testify, he was held in the highest esteem even by Protestants; and to the boldest enemies of the Church, he was always an object of respect. Under this simple and benevolent exterior, he always retained the forms of French politeness; and on meeting any one, whether an acquaintance or otherwise, he observed all the etiquette authorized by custom; this failed not to impress a people so regardless of affording pleasure to others at their own expense.

But, his priests, above all others, experienced the goodness of their Bishop's heart.

It is difficult to comprehend the trials awaiting a young missionary in a country like Texas, disturbed by twenty years of revolution; a country wherein moral and religious ruin far exceeded material destruction: on the one hand, the majority of Catholics without faith, without the exercise of religion; on the other, savages whose blood-thirsty instincts proved an invincible obstacle to the spread of the Gospel. Besides this, solitude and isolation weighed heavily upon the soul which often, in spite of all its faith and energy, yielded in the struggle; Archbishop Odin was careful to visit his priests as often as possible; he encouraged them by his letters; shared with them the resources he received; and, above all, called them, from time to time, to Galveston to be renewed both in strength and zeal.
was his custom not to disperse them more than necessity
demanded: they went two together; and, had he been
able, he would have established Communities of missiona­
ries, living under religious discipline, and leaving the
house only for the needs of the ministry.

During his long Episcopate, there were but two occasions
in which he had recourse to severe measures; one in the
case of an Irish priest, the other, in that of a German ec­
clesiastic: but the good of souls was in question, for the
sacerdotal ministry was compromised.

In his family intercourse we have beheld him as a most
loving son, whose soul was replete with all the delicacy of
filial affection. We noted the struggle of his heart when
his vocation to the missionary life was decided,—duty tri­
umphing over natural affection; but what grief for that
heart! He carried with him across the broad ocean,
amidst the bustle of affairs on his arrival in America, and
even into the midst of his Apostolic ministry, a heart bro­
ken by the sacrifice which he had imposed upon himself.

In his letters to his Christian parents, he is careful to in­
terest them and, at the same time, manifests the most tender
sentiments of filial piety. When death carried off his father,
in 1834, his mother, in 1841, and later, two of his brothers,
his heart was steeped in sorrow; and his pen traces in tears
the deep grief into which he was plunged. We feel that
the fibres of his heart tremble and burst asunder. He
had two sisters most tenderly beloved: for these, he details
the most interesting items, bestowing a thousand delicate
attentions which only the most devoted brother could ren­
der; he has a gentle reproach for a silence too long main­
tained;—little souvenirs which the Archbishop will bring,
or send them, etc. The family circle is very extensive, com­
prising even the most distant relationship: all are associated
in affection; no one is forgotten; he writes to each, accord­
ing to need, or desire. When death reaps one of these ten­
derly beloved members, then it is he finds in his heart the
accents of faith that soothe grief, and bring to mind the
lessons of eternity. Outside of this beloved family, Arch­
bishop Odin has a weakness for the unfortunate. He is
filled with compassion in presence of suffering and misery.
He loses sight of everything else. And upon this ground,
he is almost in danger of imprudence, so strongly is he
carried away by charity.

On arriving in America, this compassion takes possession
of him. This we have already noted, for it is character­
istic....What thrilling accounts we have read of the sad
condition of the slaves and how little attention was paid to
it! And yet, their deplorable situation attracts the young
Missionary, when scarcely landed in New Orleans. He
studies the cause of the profound degradation of this class
of beings; he feels, arising in his soul, sentiments of indig­
nation against the injustice of which they are victims, and
he dreams of applying a remedy. His heart was richly
endowed, and he drew thence that power which he devoted
to the ministry of souls.

Let us now endeavor to study his intellectual faculties.
Possessed of a strong clear intellect, he made remark­
able progress in his studies, which, notwithstanding the
changes of masters and schools, were solid and profound.
Apparently less gifted on the side of the imagination, as
we are permitted to remark after reading what falls from
his pen, yet, he was indemnified by a broad and lofty in­
tellect, which was displayed in all its vigor in the study of
theology. A correct judgment decreed to him in morality
and in the government of others, a superiority which dates
from the Ecclesiastical Seminary. The knowledge which
he acquired was more profound than varied, which the want
of leisure, from his arrival in America, suffices to explain;
but it embraced all essential Ecclesiastical lore, and was so
solid, that he was never at a loss, either while teaching at the Barrens, or in the different Councils in which he so worthily found place among the most distinguished bishops, such as he met in Baltimore. He ranked among able theologians, as Dubuis, Maréchal, and other members of St. Sulpice; among renowned writers, as England, Spaulding, and Bayley.

In the administration of his two dioceses, he had frequently to decide embarrassing questions proposed by his priests; for the most complicated cases of conscience were agitated in the bosom of a society wherein all sects were mingled, and every species of moral corruption had arisen from unbridled liberty. Archbishop Odin gave undivided attention to the perusal of the questions proposed in the letter, and if he thought it expedient, he delayed the visit solicited, that he might have leisure for study and reflection. After maturely examining the various bearings of the statement, he placed himself upon his knees and consulted God. There was nothing precipitate in his actions, he allowed himself ample time; but in this there was no loss, for his decision once given, could be implicitly relied upon: it was precise and to the point. No one, says the Missionary who furnished these details, ever had cause to regret having followed the counsel he solicited.

On arriving at the Barrens, in 1822, Archbishop Odin found a theological school established by Father de Andreis, that learned Lazarist whom Archbishop Dubourg, had snatched from the admiration of numerous ecclesiastics assembled at the house of Monte-Citorio, at Rome. The purest Roman doctrine was taught by the Italian theologian. Gallicanism which, at this epoch, prevailed almost universally in France in the teachings of the clergy, was noted by our theologians of the New World as a decided error. Besides, the American Church fully comprehended the narrow and base spirit which, in 1682, had dictated the doctrine and
drawn up the articles thereof. It is not to be doubted that, when Archbishop Odin, appointed bearer of the decrees of the Second Council of Baltimore, repaired to Rome, he was deeply grieved to see that the Gallican party in France, was making strenuous efforts to check the movement in favor of the Roman doctrines. He gave thanks to God that he was, in the true sense, a Catholic,—so broad, so universal, so inimical to the spirit of singularity and sectarianism.

Rigorism which still exerted sway in France, was absolutely excluded from moral teaching. Trained in the School of St. Alphonsus Liguori, Father de Andreis, had remained faithful to the tradition of the Church, which had never admitted this exaggerated severity,—the fruit of Jansenism.

Finally, remarkably good-sense would have deterred Bishop Odin from all extremes in moral teaching; for, he was too well acquainted with the weakness of human nature, and with the infinite treasures of pardon and mercy which God held in reserve for His creatures.

The intellectual faculties which we have just considered, were enhanced by an extraordinary memory. In the multitude of affairs which he was called upon to manage, this faculty proved most serviceable. It is said that he never forgot a face that he had once seen; and certainly, the number of persons in the various countries he traversed, must have been incalculable.

On the contrary—and this is a subject of astonishment to us—the study of the English language was attended with serious difficulty. In 1822, he wrote to Mgr. Duplay, Director of the Ecclesiastical Seminary, that it was a hard matter for him to write and speak in English. But, when once he had acquired the knowledge of this tongue, he expressed himself as fluently as in French, his memory then asserting its power. After wearisome labors, he would
read his sermon in French; the next day, he would be able to deliver it in English with as much ease as if he had consecrated long hours to the task of memorizing. His intellectual faculties, therefore, were on a par with the elevation of his character, and we know not which most to appreciate: the lucidity of his intellect, or the firmness of his will; the tenderness of his heart, or its generosity. His was a nature well balanced, wherein native endowments were in perfect harmony: imprinting upon his countenance the seal of rare simplicity, goodness, loftiness, and nobility.

CHAPTER XXIII.

Christian and Religious Virtues.—His love of Rule. His confidence in God.—How he spoke to souls.—His adherence to the will of God, and attention to the Divine Presence.—His trust in Providence.—Devotion to the Blessed Virgin, to the Holy Eucharist, to the Passion of Our Lord, and to the Sacred Heart.

We have not yet completed the picture in which we have traced the principal characteristic features of this holy Prelate, those by which his influence became so wide-spread, leaving a remembrance which can never be effaced.

The natural gifts with which Archbishop Odin was endowed, were sustained and enhanced by the supernatural virtues which we have admired in the course of this narration, and which it is useful to classify; his rare qualities would not have preserved their integrity, and attained their perfection, had they not been supported by a divine nourishment. But, in the department reserved for religious virtues, the same features are apparent that mark his natural character: simplicity, exactitude, vigor, and devotedness.

Nothing is more simple than the frame in which he encases his actions: namely, the Rule: first, the Rule of the
Seminary, then, the Rule of the Congregation, but invariably the Rule. Freely accepted, he adhered to it always with that fidelity which is but logic in practice. The clerical formation completed, the overwhelming labors of the Apostolate, the habits of the Religious life maintained, the ardor of his faith and piety, his firm adherence to what he considered his duty:—all this did not suffice without the Rule. He regarded the Rule as sovereignly essential for the preservation of the sacerdotal virtues, for the perfection of the ecclesiastical and religious life, and the requirements of divine love. Never did he depart from his Rule while it was possible to observe it.

In the remarkable Report which, in 1835, he addressed to Father Nozo, Superior General of the Lazarists, he alludes with anxiety to the condition of many of his Confrères whom Bishop Dubourg had dispersed and isolated, to supply the needs of the mission. In his opinion, these Confrères were exposed to the danger of abandoning regularity in their exercises, and of losing the spirit of the Congregation. It seemed to him that spiritual strength, to effect good, was increased tenfold when under the safeguard of the Rule, which modifies, refines, and represses the promptings of nature in order to lead them to God. In the soul of Bishop Odin, this esteem for the Rule was based principally upon the mistrust of his own strength; he considered it also a measure of constant prudence against the assaults of temptation. He could, therefore, with less presumption, await the help of God and rely confidently upon His grace. After the example of the saints, he regarded the Rule as the surest means of belonging to God, according to the words of St. Paul: *Qui regulœ vivit Dei vivit,*—to these prescriptions sanctioned by the experience of ages.

His confidence in God, consequently, was absolute but
not presumptuous. He loved God more than he feared Him; in all his trials and temptations, he looked calmly to His mercy. He strengthened his soul by this reflection: "Our heavenly Father loves us and shows mercy to us."

His conscience was extremely delicate; he did not easily pardon himself for his faults, but he was never scrupulous; his confidence in the paternal goodness of God was a safeguard against this danger. He imparted this confidence to his priests, to the souls under his direction. One of his sisters having entered a Community, did not there find the peace which she believed attendant on the exercise of the Religious life, on the tranquillity and solitude of the cloister. Troubled and anxious, she was an object of tender solicitude, on the part of Archbishop Odin. During long years, he employed all the efforts of his zeal, all his brotherly affection, and all the weight of his authority to help her. He wrote: "We must avoid a snare very common in Christian life, and even in Religion, namely: to be so much occupied with the past, as to give little attention to the present. This manner of acting is very fatal and most dangerous; it proceeds from self-love. Therefore, instead of spending our time in examining the years that have passed, in reflecting with anxiety on all the tribulations to which divine Providence has subjected us, we should, on the contrary, seize the present moment and utilize it. True, we must deplore our past faults, accuse ourselves of them with simplicity and sorrow; but then, full of confidence in the mercy of God, we should rely upon Him for forgiveness, and be convinced that the best means of obtaining graces from above, is to employ in a holy manner the moments still granted." In these few lines we have the program of Archbishop Odin's spiritual life: the care to withhold nothing from God in his actions, an humble trust in His goodness, abandon to His Providence, attention to His Divine Presence.
The ambitious may seek important occasions of acting; dreamers may form a thousand magnificent projects in which they expend the best part of their being for a noble cause; but Bishop Odin was no dreamer; he was, in the highest sense, a man of action. And when, generously and unhesitatingly, he set out for America, there was an ambition in his soul, but it was the ambition to win back to Catholicity the people who had grown indifferent, who had abandoned it; or to convert savages who lived enslaved by their unruly passions. His views were, doubtless, broad and elevated; but, how humble and prudent his mode of action. Instead of throwing himself at once into the labors of the Mission, as the ardor of his desires might have prompted, he concealed himself in the Seminary of the Barrens, there learning to die to himself, in order to live to God; purifying his intentions, seeking at all times what was most pleasing to the Divine Majesty. He labored to perform each action to the best of his ability: to do good, to do this in a holy manner, to do this for the purest love of God;—this was his only aim. Hence, the divine will was the rule of his conduct, and the climax of his deliberations. In this thought, he found strength to cope with difficulties, to make sacrifices most painful to his nature. His vocation to the Mission life, to the Religious life, his Apostolic labors, the duties of the Episcopacy;—all are explained by this word—the will of God. In the most important transactions, as well as in the detail of ordinary duties, Archbishop Odin sought only to know: were the time appointed by God; were such His will. Then, he concentrated his desires within these limits, tempered the ardor of his zeal, and banished all anxiety and discouragement.

If strength of soul consists in undertaking difficult enterprises, it consists none the less in sustaining in patience and self-abnegation, these same difficult undertakings. It is more painful for the heart to repress its desires, its ar-
dor, to desist from action when God has spoken, than to follow its most generous impulses when nothing is opposed thereto. "The present moment," as he says in his letter to his sister, sufficed for him; he knew then, whether to act, or forbear; to seek, or wait. The present moment retained him in God, as he so beautifully remarked. Let the past go, with its useless regrets or its sweetest remembrances, to dwell upon the future which belongs to God, and which so readily embraces projects and desires, awaiting the moment ordained by the Lord; concentrating therein all our forces, relying upon grace and the divine mercy, to obliterate the past; and, upon His Providence, to enter upon the future:—this is the culminating point wherein virtue is established, and the source whence it derives all its power and merit. By this, we penetrate, so to speak, "into the power of the Lord", as the Holy Scripture says; we become associated to His Eternity. Adjunge te ad aeternitatem, according to the expression of St. Augustine, et aeternus eris. Hence, also, his attention to the Presence of God.

"Consider what God does and what you do; you will see His eyes fixed continually upon you, with ineffable love." This maxim of St. Francis de Sales was all the more familiar to this holy Prelate, inasmuch, as a Son of St. Vincent de Paul, he had learned this doctrine at the school of his Father and Founder, and reduced to practice the thousand ingenious methods proposed by this Saint, to call to mind this Divine Presence, diffusing its salutary influence over his life and all his actions. Archbishop Odin was penetrated with this sentiment; all who approached him, perceived that he walked "before the face of the Lord," and that the eye of his soul was fastened upon Him. He was accustomed from his youth to refresh his soul by the thought of the goodness and mercy of God.

The Providence of God was for him one of those practi-
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Eternal truths which no one will ever well understand unless it enters into his daily action. He was never discouraged even under the most trying circumstances. Calamities and ruin did not disturb, much less, deject him. And certainly, he was subjected to the direst misfortunes, particularly in Texas. After the destruction of his churches and religious establishments by fire or hurricanes; after the epidemics which carried off his Missionaries and Religious; after the treasons which so deeply wounded his heart, he put himself again to work, recommenced his labors, crossing the seas, if necessary, the pilgrim’s staff in hand, soliciting, collecting, wherever it was possible, resources and new collaborators. In consequence of this simple manner of acting with God, of that strong and courageous faith, his soul was imbued with lasting peace and sweet serenity.

Such did Archbishop Odin appear to us in 1867, and such also, have we endeavored to depict him in these pages: His heart soaring above the passions and all sublunary things, abiding in God in peace and calmness, which could not fail to impress the beholder. His devotion also was most simple in its character. He did not like multiplicity of practices in piety, nor the novelty that attracts so many souls but superficially devout.

Devotion to the Blessed Virgin, the Holy Eucharist, to the Passion of Our Lord and to His divine Heart, sufficed to nourish and maintain his spiritual life, and fully satisfy the desires of his soul. Mgr. Odin had grown up in the love of the Holy Virgin. As a child, he loved to kneel at the altar of the Queen of Heaven in the church of Ambierle; and, at Lyons, as a fervent seminarian, he would climb the rugged steep to recommend to Notre Dame de Fourvière, his priestly vocation, and confide to her his aspirations for the future. In the Seminary of St. Irenæus where the traditions of St. Sulpice were in vigor, he learned to unite closely the veneration of Mary with the worship
of Jesus Christ. Mary had given Jesus to the world; she continues to give him to souls; and this adorable mystery of the Incarnation, in which the Blessed Virgin was the instrument chosen by God to effect it, bears an admirable relation to the sacerdotal mystery wrought at the altar in the holy sacrifice of Mass. The prayer: O Jesu, vivens in Maria, veni et vive in famulo tuo, which he recited every morning, found an echo in the devout canticle wherein Mary is saluted under the title Virgo Sacerdos (1). The similarity of the ministry of the Blessed Virgin and that of the priest explains and consecrates this title. He loved to recite this strophe so often repeated on the feast of the Presentation, during the renovation of the clerical promises.

Archbishop Odin was therefore prepared to observe the indications marked by St. Vincent de Paul in the Rule (Reg. commun., cop. X): “Each one will endeavor, with the help of God to acquit himself perfectly of the special homage due to the Virgin Mary, Mother of God.”

If time permitted, we might here set forth the special love which Bishop Odin entertained for the Sovereign Pontiff. Not only did he regard Our Holy Father, the Pope, as head of the Universal Church, governing pastors and the faithful by his word and authority; but, animated by the spirit of piety, he recognized in him, as it were, a Sacrament of our Lord Jesus Christ. This presence of Our Lord in His Vicar, seemed to him a reality; it was not only submission and filial love that he professed for Gregory XVI. and Pius IX., whom he saw several times, it was a religious veneration inspired by faith.

We hasten to reach the very centre of his piety towards our Lord Jesus Christ. The Sacrament of the Holy

(1.)
Ergo nunc tua Gens se tibi consecrat;
Ergo nostra manes portio tu, Deus,
Qui de Virgine natus
Per nos sape renasceris.....

https://via.library.depaul.edu/annals_en/vol4/iss1/1
Eucharist was the furnace at which he warmed his heart. We have mentioned his letter to Father Duplay the day following his ordination. What angelic piety animated him, finding in his Saviour and God the divine Friend for whom he had sacrificed all he held dear! Not that he was immersed in sentiments of sweet consolation and sensible fervor; he complains, rather, that this favor was not vouchsafed him. His solid, active faith sufficed to produce this intimate union with our Lord. He derived from this source his strength, his perseverance in labor. Having celebrated Holy Mass at five o'clock in the morning, he was prepared for the day: he possessed the strengthening Viaticum for the journey he was to undertake.

Nevertheless, we must admit that during the early years of his priesthood, he craved the sweet and tender impression of the Divine Presence, not so much for the satisfaction of his heart, as for a disposition to communicate with God, hidden in the Holy Eucharist. It seemed to him that he ought to experience in a sensible manner what St. Vincent de Paul said: "Do you not feel, my Brethren, this divine fire burning in your heart when you have received the adorable Body of Jesus Christ?" (Virtues of St. Vincent.) This sensible conviction would have reassured him in regard to the dispositions of faith, charity, humility, and desire that animated him at the holy Altar. But, if deprived of the sentiment of this fire, he had, nevertheless, the certainty of it. He was convinced that in celebrating the Holy Mysteries, he had this adorable Saviour truly present with him under the veils of the Sacrament. His daily visit to the Blessed Sacrament, which has been gracefully styled "the evening Mass," was an entertainment dear to his heart. But, as a Missionary, he enjoyed another privilege which he duly appreciated: that of travelling over immense distances separating the settlements, with the Holy Eucharist upon his breast,—spending the day and night with
his God. If St. John had the happiness of reposing on the
adorable breast of his divine Master, and of drawing thence
that exhaustless love which inflamed him during life and
in his martyrdom, Bishop Odin bore upon his breast Him
who had so loved man. This was a source of true happi­
ness for him; and his letters, at different times, betray the
holy joy with which his soul was inebriated when travers­
ing the forests and deserts with the Emmanuel of our Tab­
eracles for a Companion of his journey, and the Friend of
all times. On such occasions he would have desired the
love of a seraph; he understands the happiness he enjoys,
but he would like to feel it as the blessed do in heaven. Is
it not the desire of every creature who enters into commu­
nication with his God, to feel his heart burning with holy
flames, as incense before the altar, while, at the same time,
he is overwhelmed by the weight of astonishment and
gratitude pressing upon him?

To strengthen his devotion to the Holy Eucharist, he
delighted in making the Way of the Cross. "All love of
God," say the Saints, "that is not founded on the Passion
of Our Lord, is vain and deceitful." The life of toil and
suffering which this holy Missionary led, inclined him to
this devotion; he found in the Way of the Cross the true
royal road, wherein he could follow the footsteps of his di­
vine Master.

The imitation of Jesus Christ, and union with the
mysteries of His mortal life, were practices with which he
sought, above all, to inspire his priests. In his letters, he
set before them the examples left by our Lord for our
sanctification. In the retreats which he was careful to give
as soon as feasible, in Texas, and always, in New Orleans,
he reminded his dear fellow-laborers that the sacerdotal life
is a copy of the life of Jesus Christ upon earth; and that
the priest by vocation, is another Christ: Sacerdos alter
Christus. The life of Jesus Christ is an infinite love
delivering Himself for our redemption; the life of a priest should also be a boundless love, a forgetfulness of self, a love of devotedness and generosity for the salvation of souls. This divine love shines forth resplendent in the devotion to the Sacred Heart, shedding light upon the awful mysteries of the Passion and the Eucharist. While still young, he acquired this devotion to the Sacred Heart during his clerical education, at the very time it commenced to dawn upon France just emerging from the ruin of the Revolution. This divine Heart encircled with thorns, was the symbol of his faith, and of his love.

We have completed the portrait of this noble soul, as far as we have been able to penetrate into its depths, and we lay down the pen at the foot of the Cross of Our Lord.

Archbishop Odin's coat of arms was a simple Cross, without motto or commentary. His life is therein epitomized and explained: hidden under the shadow of the Cross, it had no ambition but to make this Cross shine upon the world, to enlighten the souls whom it had redeemed.
THE ANNALS.

CENTRAL AMERICA.

REPUBLIC OF COSTA RICA.


San Jose, June 1, 1896.

Most Honored Father,

Your blessing, if you please!

I have sent you no tidings of Costa Rica for a long while.

First of all, as your feast day draws near, allow me to fulfil a duty very dear to my heart. Deign, therefore, my kind and good Father, to accept my most sincere wishes.

Allow me, also, to offer you, once more, my heartfelt thanks, in the name of this diocese, for the assistance you favored us with, in the foundation of the missions of Limon and Talamanca.

Limon has indeed become the rendezvous for Protestant sects. Already have four of these erected churches within its limits. It would be impossible for the secular clergy to confront these difficulties, and to paralyze the Protestant movement towards proselytism! Therefore doth it seem that Providence designs to make use of our Congregation to maintain Religion in this country. I am most happy to be able to keep the faith alive among the creoles, also the good negroes who come from the French colonies: from Martinique, from Santa Lucia, from Hayti, and from New Orleans. Our Confrères, it is true, are still obliged to struggle against the difficulties of the divers languages. Father Birot has rendered them a great
service by preaching in French, during a little Mission which produced most excellent results.

We have at Limon, seven thousand inhabitants; amongst whom, there are from three thousand five hundred, to four thousand Catholics; we serve four stations along the railroad line. From the Government, the Missionaries receive one hundred dollars a month; offerings, alms, etc., are also left to their disposal; thus an ample provision is made for the maintenance of the two Missionaries and two Brothers.

The mission of Talamanca is likewise most providential for these people. Father Krautwig, with one Brother, opened it in January. He has striven to convert two thousand Indians, and to strengthen the faith of a large number of Catholics scattered over the vast territory of Talamanca. A chapel and a dwelling for the Missionaries of the Central Station are in course of erection. In the meantime, Father Krautwig is studying the different dialects, and trying to win over the Indians. As these latter are widely scattered, in time, three principal stations and several smaller ones will be required in our foundations. I have suggested to Father Krautwig to send you a detailed account of his labors, that you may be able to form an exact idea of this mission and of its wants; for, in the near future, we shall need one or two Missionaries, and two or three Brothers added to our number; it will be necessary also to have a house of Sisters for the instruction of the little Indian girls. May our good God grant to our Missionaries the grace to convert these tribes of Talamanca, who have resisted the efforts of the Franciscan Fathers, for the last two hundred years.

The Protestant ministers have cast their eyes upon these Indians, and have already opened a first mission in one tribe. Happily, the Government does not favor them in their efforts.

The Government assigns a monthly allowance of one
hundred and fifty dollars for the support of the Missionary and the Brother; besides this, the diocese makes an appropriation of one thousand dollars a year in favor of this mission.

As to the Seminaries—there are in the Preparatory, one hundred and seventy-five students; in the Ecclesiastical, fifteen,—I have but one thing to say regarding them, viz: that, thanks to the wise direction of the Rev. Superior, and the good spirit of the Confrères, everything goes on to my perfect satisfaction.

So far as his age permits, Father Birot continues his Missions in the villages of the interior, where success always crowns his efforts. He appears to be very happy, and he edifies all by his piety and regularity.

Truly does St. Vincent seem to lavish blessings on this diocese! Our Sisters have already three institutions, and the Government impatiently awaits the foundation of others, that it may confide new Works to them. As to myself, personally, I look forward with great eagerness to their arrival at Limon.

I continue to pray to our good God to grant you courage and strength to direct the barque of the double family of St. Vincent, to which, I daily more and more appreciate the privilege of belonging.

Deign to accept, Most Honored Father, the sentiments of profound respect, with which I am, in the love of Our Lord and His Immaculate Mother,

Your devoted Son,

† Bernard Augustus, C. M.,
Bishop of Costa Rica.
THE ANNALS.

SOUTH AMERICA.

ECUADOR.

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

Guayaquil, October 10, 1896.

Most Honored Mother,

The grace of Our Lord be with us forever!

The news I am about to send you will pierce your heart with sorrow. The poor city of Guayaquil, has just passed through the ordeal of fire; but what a fire! The conflagration lasted twenty-four hours, having broken out in three different sections. Four churches have been destroyed; also two boarding schools, one of the Sisters of the Sacred Heart, the other of the Sisters of St. Joseph, of Tarbes; nearly six hundred houses have been burned down. The financial loss is estimated at fifteen million dollars. The Asile Galecio did not escape; the three Sisters with their twenty children are here with us. The two hospitals, the hospice, and the Manicomio or institutions for the insane, have been spared; the Civil Hospital owes its preservation to a special care of Providence. The fire was very near us, when the wind, which drove the flames towards us, suddenly changed its direction, and we were saved.

Our poor people here allow themselves to be deceived by the philosophy of the day: they would ignore God; then the Almighty stretches forth His hand; but in this instance how heavy the retribution! The heart bleeds at the sight of hundreds left without shelter,—not knowing...
whither to turn for comfort in their distress. There are no houses to receive them; those not destroyed by the fire have, each, shared their humble homes with three or four families, but these do not suffice. Our Sisters of the hospice have been besieged by the poor refugees, of whom multitudes are still sharing their hospitality. The fire broke out on the 6th inst., towards midnight.

October 9th, being the anniversary of their Emancipation from Spanish Rule, they were making preparations for the occasion; their program of festivities greatly resembled the frantic revels of '93; the celebration would have been a series of abominations: but the good God did not permit them to compass their design. He put an end to their plans; tears and lamentations,—instead of festivities. There were many victims of this scourge; among others, two Sisters from Picpus; one burned to death, the other drowned.

The Blessed Virgin protects us in a visible manner; may we, by greater generosity, testify our gratitude towards her. Two of our Sisters are ready to set out to attend to their school duties; the building, at some distance from here, was not injured, although the fire was quite near it.

Deign, Most Honored Mother, to help us to return due thanksgiving to our good God, and accept the respectful sentiments, in which my companions unite. With them, I beg you to believe me, in the love of Jesus and Mary,

Your most humble servant and obedient Daughter

SISTER MATHILDE BIZOR,

u. d. o. c. s. o. t. p. s.
Letter from Sister Touvier, Daughter of Charity, to Most Honored Mother Lamartinie.

Hospital of Talcahuanó, Dec. 21, 1895.

Most Honored Mother,

The grace of Our Lord be with us forever!

I am anxious to send you an account of our Feast of the Miraculous Medal, which, owing to the narrow limits of our chapel, was solemnized in our parish church situated but a few steps from the hospital.

Last year, nothing reached us in time; so that we had to be satisfied with one Mass and a general Communion of the Children of Mary, on the Feast itself.

Our Sisters unite with me in offering you and our Very Rev. Superior, the homage of our deep and filial respect.

Accept, Most Honored Mother, the filial regard of our little family; especially, of her who has the honor to be

Your very humble child,

Sister Touvier,

u. d. o. e.

Extract from a journal of the City of Concepcion, (Chili.)

December 1, 1895.—Translation.

A new festival, which has left sweet memories and produced the most favorable impressions, was celebrated by the worthy Daughters of St. Vincent de Paul at the hospital of Port Talcahuano, in the parish church, November 27, 1895.

His Holiness Leo XIII., has pronounced upon the authenticity and heavenly origin of the Apparition of the Immaculate Conception and of the Miraculous Medal, with which Sister Catherine Labouré, a Daughter of Charity of...
St. Vincent de Paul, was favored, November 27, 1830, a tender and consoling manifestation of Mary's love for her children in this valley of tears.

The population of Taleahuano have once more given proof of their Christian and fervent faith, and of their love for the merciful Mother whom all men possess in Heaven. The parish church could not contain within its precincts, the immense concourse of the faithful, eagerly hastening to offer homage to the august Queen of Heaven and earth.

The beautiful temple was resplendent with rich, artistic decorations. The pedestal upon which stood the statue of the Immaculate Virgin of the Miraculous Medal, had been borrowed for the occasion, from the hospital; this was likewise elegantly adorned with candelabra, bearing lighted candles and twined with bouquets of lilies. Attention was specially riveted on the superb silver and bronze lilies, exquisite and precious offerings of the pious Madame de Merlet.

During the sermon preached on the Feast itself, in the course of the triduum, a devout crowd listened in rapt attention to the eloquent words full of unction, on the prerogatives of Mary and the wonders of the Miraculous Medal, pronounced by the distinguished sacred orator, Abbe Louis Zuniga.

Five priests were engaged up to the last hour, hearing the confessions of the faithful anxious to gain the plenary indulgence granted, on this solemnity, by His Holiness Leo XIII.

The vocal rendition of Doverti's Mass was perfectly executed by the Misses Merlet, Mebuder and Sister Cortes, with harmonium, flute, and violin accompaniment, delighting the immense congregation; one might have fancied that Angels were pouring forth heavenly melodies mid the strains of their golden harps.
After High Mass, sung by Rev. Canon Bahamondes, assisted by Rev. Abbé Ceroceda, and the chaplain of the hospital, Rev. Abbé Torres, the Daughters of Charity distributed among the faithful, as a souvenir of the Feast, over a thousand medals, and pamphlets giving the history of the Miraculous Medal; also, some beautiful engravings and a large number of prayers.

The Pastor, Rev. Abbé Daniel de la Fuente, as well as Sister Martha Touvier and the other estimable Sisters at Taleahuano, had reason to rejoice over the brilliant success that crowned their zealous efforts.

In these sad days of incredulity and materialism, the maternal love of Mary has wrought prodigies; and she has made herself manifest, to recall to God in the most eloquent terms, the children of His adoption, wandering through the weary paths of error and vice. The Blessed Virgin revealed to Sister Catherine Labouré, a Daughter of Charity of St. Vincent de Paul, her holy Medal as a heavenly antidote and a remedy to every evil: and taught her that the Medal, engraven according to her orders, blessed and propagated, should be called Miraculous on account of the prodigies wrought in favor of those who would wear it.

Favored Daughters of Saint Vincent de Paul, by heroic charity for your neighbor, you have long exercised a sublime apostolate with regard to humanity, devoting yourselves to the alleviation of every earthly woe. Your vocation calls you to the side of those who are weighed down by corporal miseries; you have been their consoling Angels. All this has touched the Heart of Mary Immaculate "the Health of the Sick," "the Consolation of the Afflicted!" She desired to reward your devotedness and manifest to the world, how acceptable to her maternal Heart, is the apostolate of Christian charity. The Medal
of Mary Immaculate is your most beautiful reward. You can desire none greater. It is the glory of your family, the heavenly aureole that shines upon us, lending new brightness to your holy Works. Yes! the august Mother of Jesus, Our Redeemer, placing the Medal in your virginal hands imparts to you a powerful means to heal infirmities of the heart, and all miseries,—sad consequences of our faults.

While you place it around the neck of a patient waver­ing in faith, our holy Religion becomes deeply rooted in his heart—thanks to the Medal. And he who refuses to confess his sins will, through its agency, be filled with the desire to obtain God's pardon. Numberless conversions from infidelity and obstinacy in sin will be obtained by means of the Medal. Souls dead to grace will revive: and they who live in forgetfulness of God, will regain their Christian heritage.

Shine, O Medal of Mary! on every Christian breast, like a precious pearl. Inflame hearts with the pure fire of divine charity! All glory to God and to His Immaculate Mother!

URUGUAY. PARAGUAY.


Montevideo (Uruguay), Villa de la Union, December 1, 1895.

Most Honored Father,

Your blessing, if you please!

I address you these few lines just previous to starting upon a series of Missions in Upper Uruguay.

Our Works continue to extend throughout this little Re-
public, blessed by evident marks of divine protection. The Feast of the Manifestation of the Miraculous Medal was celebrated, in this place, with extraordinary pomp. All the Associations of Children of Mary in Montevideo and its environs participated in the ceremonies. Over five hundred Children of Mary, clad in white, walked processionally through the streets of the city, presenting a most beautiful and edifying spectacle. Monseigneur Soler will soon lay the first stone of the sanctuary of “Our Lady of the Miraculous Medal.” To him redounds all the honor of this initiative. I never would have thought of it. The clergy of Montevideo celebrated, this year, the Feast of the Manifestation—inserted in the Ordo of the diocese.

God grant that these new consolations bring some joy to your paternal heart.

My Confrères unite with me in soliciting your blessing.

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

Your very obedient servant,

Emile George, U.P.C.M.

ASUNCION.

INAUGURATION OF THE NEW HOSPITAL
OF SAINT VINCENT DE PAUL, JULY 19, 1894.

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

Asuncion, December 28, 1894.

Most Honored Mother,

The grace of Our Lord be with us forever!

Before proceeding to a description of the inaugural of the New Hospital, the moment seems not inopportune to
give you some idea of our first installation when the Sisters reached Asuncion. It will enable you to form a picture of our trials, which were, however, always followed by some special mark of God's mercy.

February 12, 1880, Paraguay witnessed the arrival of three Sisters, who came to take charge of a Hospital already in existence under lay administration.

The edifice, used as a Hospital, has some importance in history. It was formerly the palace of a tyrant bearing the name of Francis, who had himself proclaimed Dictator, and governed his people with great severity.

These ancient walls often resounded with wailing and groans; and many victims passed, on their way to a cruel death, through those very gates which, for the last fourteen years, have opened to admit the suffering poor to a place of refuge from sorrow and want.

The word palace suggests the idea of a splendid edifice; but, not in this case. The style of architecture is severe. Eighteen columns adorn the front; the roof is excessively low; doors and windows are rare, and their absence gives to the whole building a prison-like aspect.

Windows and doors had to be made and means of communication opened to facilitate hospital service. In a word, everything had to be transformed at the least possible expense, for means were almost entirely wanting. We could aptly compare our house to an old garment that falls to pieces under every attempt to repair it.

Leaks multiplied with the heavy rains, kept us in constant fear of some dreadful catastrophe. Workmen refused to go on the roof for fear of falling through.

Despite the good will of charitable ladies, who interested themselves in the hospital, we were in want of all the requisites to order and comfort.

The furniture was of the simplest kind. Two tresses, three planks and a straw mattress were bed and bedstead.
Clothes-cupboards were out of the question; chests which we had packed for our voyage now served the purpose. We had shelves nailed around the room for chairs; a dozen sufficed for the household.

Our chapel was a large whitewashed room; its furniture, a poorly constructed wooden Altar which we covered as quickly as possible, with marbled paper. Four wooden candlesticks, which had once been gilded, but were now only fit for kindling wood. In a small trunk, we were shown a chalice and two surgical instruments. So much for our installation. Our bathing-room was the river. And every morning, at 5 o'clock, accompanied by a faithful negress, carrying a lighted lantern, each Sister provided with a stick to try the ground and scare away the crocodiles that might dare approach us, we took these early promenades as being absolutely necessary for refreshment, and to guard against the overwhelming heat of the day.

We, each, took turns. Our good Sister Visitatrix, although she admired our courage, was so alarmed at the danger we might incur, that she lost no time in sending us a Russian Bath.

We had not sufficient linen to change the sick, which was one of our greatest regrets.

Our food in the morning, consisted of soup, of locro (boiled maize), and a piece of boiled or roast meat. In the evening, we partook of rice, and the rest as in the morning; also, four galetas, small biscuits about the size of an egg which we purchased once a month. As the month neared its conclusion, we had to break these with a hammer.

Water, that indispensable element of life, was not to be found in the house, we had to draw it from a shallow well outside, to which we were compelled to repair very early, to escape the inconvenience of drinking after the horses and cattle that browsed peacefully on the lawn in front of the hospital. We never gave a thought to the crowd
of idle, ragged urchins that played at will, around our premises.

Thanks to God, and the generosity of some charitable ladies, we have been able to improve the condition of our patients. We have a sufficient quantity of linen, and food according to our requirements.

In 1884, we were able to secure to the house a supply of water by means of a well and cistern. The latter, we owe to Saint Joseph; for, it was proposed and begun immediately after the devotion of "the Seven Sundays." The individual who undertook the work, was personally opposed to us.

For a long while, we thought of reconstructing the building which, day by day, was crumbling into ruin. But plan and project had no practical result.

In the meanwhile, a charitable gentleman offered us a considerable tract of land. We accepted it and formed a new plan. Work began upon it in 1890, whilst I was in Paris. The first letter I received from my Sisters, informed me that the laborers were at work but, contrary to our intention, the undertaking had not been blessed. I augured ill of this beginning, and my fears were soon verified; for, the following January, the architect disappeared, and nothing further was attempted for the space of a year.

A new contractor or master-builder, at last, presented himself and work continued, under his direction, for some months; when, differences occurring between him and one of the lady-managers, he merely finished what he had begun himself; then giving up the key to the lady-president, in November, 1892, he walked off, leaving us without kitchen, lavatory, and several other indispensable apartments.

Work could not be resumed upon the building until January, 1894. This time, to secure happy results, we beg-
ged our Rev. Chaplain to bless the foundations of the new apartments.

And yet, our good God would try us still more. For lack of means, labor had to be suspended for two months. We prayed, made novenas. At last, June 20th, the workmen returned and, this time, remained until the building was completed.

We had already conveyed to the new hospital a host of indispensable articles; but, from that day, we hurried the moveables. To effect this as economically as possible, every hour of the day, a new procession of men, women, children, and Sisters, wended their way to the new house, each carrying a bundle proportioned to the strength of the individual. The furniture was sent in car-loads.

The pharmacy being fitted up, was in working order June 21st. The Sister in charge of it, had to start every morning after Mass, and remain until evening. This was rather fatiguing as Sister is no longer young, having labored eighteen years in Mexico.

From July 3rd, two Sisters and the orphans slept in the new building. July 9th, was the great day!—Immediately after breakfast, the final procession started; all the patients, some on foot, others carried on litters, others again in carts, repaired to the new house. At three o'clock, the Good Master, Our Divine Lord was the only one left in the old building, patiently waiting in the Tabernacle: tranquilly biding His turn. At last, our Reverend Chaplain sought our precious Treasure. He was preceded by all our orphans and school children carrying lighted lanterns and green branches. On either side of the priest, marched armed soldiers, the commander, and several officers. Then followed, in crowds, all the inhabitants of our quarter, who had prepared and carefully adorned the way. As we approached our new abode, the bell which had been hung a few hours previously, rang out a joyous peal to announce and welcome
the arrival of the Divine Master. Soon, He was placed in the new Tabernacle: the little gilded door was closed—and Jesus dwelt with us!

Our labors were not yet ended. Everything had been conveyed to the new building, but nothing was arranged. Masons, carpenters, painters, etc., still invaded every part of the house. As the inaugural had been appointed for the 19th, all, willing or not, had to work without intermission. In spite of all our efforts, the night of the 18th, found us still busy at the finishing touches,—hanging the garlands, crowns, and banners.

At last, the nineteenth dawned. No one was idle on that day, not even the smallest children in the house.

After an early Mass, general Communion and a hasty breakfast, every able member of the household repaired to the old hospital, to simulate, by a touching ceremony, the transfer of the old hospital to the new. For this purpose the principal statues of the Saints had been left in the old chapel.

At nine o'clock, the procession started. The children of the Holy Angels' Sodality, formed the vanguard, bearing the banner of their society; then the Children of Mary, arrayed in white, carrying their own banner and a beautiful statue of Mary Immaculate, the gift of the Infirmary Sisters, at the Mother-House. Then appeared our good St. Joseph, carried by the carpenters and other mechanics working upon the hospital, each one wearing a medal of the Saint, fastened by a purple favor, to a button-hole. Then our dear Father and Founder, St. Vincent, carried by the members of St. Vincent's Conference, each one bearing a large medal, commemorative of the Feast, pended to a ribbon of the national color.—And last of all, our beautiful statue of the Sacred Heart, carried by the seminarians and accompanied by the clergy; a guard of soldiers, and a military band discoursing excellent music.
All our neighbors, even to the poorest, had prepared for the "Great Day." They had swept the paths, erected triumphal arches, and disposed, at regular distances, stands handsomely decorated, upon which to rest the statues of the Saints, and afford a short relief to those who carried them. The Children of Mary poured forth in sweet, fresh voice the praises of their Immaculate Mother.

Whilst the hospital bell was announcing our arrival, the ladies of the commission and the civic and military authorities came by boat, and landed on a mound just fronting the hospital, so that they reached the chapel door in time (one of the wards was used for that day as a chapel), to meet the statue-bearers. The statues were immediately placed in position on the altars prepared for them. In an instant, the temporary chapel was crowded.

The ceremony began with the reading of a discourse prepared by the lady-president of the Benevolent Society, Señora Dona Clara Q. de Bajac.

Translation.

Ladies, and Gentlemen:

The presence of the clergy, of the civil and military authorities of our Republic and of the élite of society, in this spot on the present day, gives us to understand that no ordinary circumstance brings them together,—but an event that interests the entire nation.

We have, in fact, assembled, not to celebrate a brilliant victory won on hard-fought battle field, but one of the most splendid triumphs of Christian civilization. Paganism multiplied thermes, race-courses, theatres and gladiatorial shows to satisfy the thirst of the great ones of the world for pomp and pleasure; but, never did it found one of those charitable institutions that Christianity evokes, on every side, for the solace of poverty and suffering. Therefore, the Act at which we assist, the triumph we so joyfully celebrate, is the
inauguration of a holy work in favor of suffering humanity.

This is the more to be extolled, as it is the first monument of charity founded in this country.

To the ladies of the Benevolent Society is due the honor of having organized this great work of charity, aided by the government of our Republic and the concurrence of a Community that has never yet turned a deaf ear to the cry of suffering.

Let it not be imagined, however, that the members of the Benevolent Society are vain of their work; for if they entertain a legitimate emotion of pride, it is inspired solely by true patriotism and the spirit of Christianity, at the thought that we, at last, possess an establishment that is a proof of our progress in civilization. Far from yielding to pride, the Benevolent Society sighs over its inability to realize its best intentions; its resources fall so short of its good desires and, on every side, crowds of wretched fellow-beings fill our hearts with sorrow. It is not only the broken voice of decrepit age that plaintively implores an alms for God's sake—the forsaken child, the orphan with pitiful cries plead for a refuge where they will receive wherewith to sustain existence.

Alas! so numerous are the afflicted that, but for the thought of Him who is the Source of Mercy, we must sink under the heavy weight we have imposed upon ourselves; without the hope, up to this time, unfailing, of being aided by those whose hearts beat in unison with our own, under the sweet influence of charity.

Let us congratulate ourselves upon having taken the first step, by constructing this edifice; where, thanks to a generous public, we hope to distribute help to each poor sufferer who knocks at its gates. It is the first temple erected to suffering; it is likewise the first asylum opened to orphans in our city. Within its walls, sorrow will be consoled, tears and sobs will cease; instead of murmurs and complaints,
we shall hear only words of praise and blessing on the benefactors of suffering humanity.

Ladies and gentlemen, I say no more, judging that nothing further is necessary to enlist your zeal in favor of a benevolent Institution that gives so fair an idea of the moral progress of the nation. To multiply and sustain charities, is the first duty of society. Let us not forget this for a single instant, that we may enjoy the ineffable happiness of assisting at another ceremony like the one that brings us hither, and be able to bear testimony to the fact that, if there are poor in our midst, at least not one implores in vain, the sweet consolation of charity.

"In the name of the Benevolent Society over which I have the honor of presiding, I now declare the Hospital of Saint Vincent de Paul duly inaugurated, and I beg the Very Reverend Administrators of the diocese of Paraguay to place it under the protection of divine Providence."

Immediately afterwards, the Very Rev. Administrator proceeded to the blessing of the whole house. Mass was celebrated by Rev. Father Montague, Superior of the Seminary. During Mass, our orphan girls sung their most beautiful canticles.

Father Anthony Scarella, C.M., preached a touching sermon upon Charity, and after the celebration of Mass, the first stone of the chapel in contemplation was blessed, and the Act drawn up and signed by a great number of those who assisted at the ceremony.

INAUGURAL ACT OF THE HOSPITAL OF ST. VINCENT DE PAUL.

(Translation.)

In the city of Asuncion, Capital of Paraguay, on the site of the Charity Hospital in the place called: Elysian Fields, on the nineteenth day of July, in the year of Our Lord, Eighteen hundred and ninety-four, this pious Insti-
tute whose construction was undertaken at the public expense, under the presidency of General don Patricio Escobar, being now nearly completed, was made over to the ladies of the Benevolent Society to serve as an asylum of refuge and relief to suffering humanity, to be sustained, for that purpose, by charity; and, it has, on this day, Feast of Saint Vincent de Paul, been inaugurated and solemnly blessed, as well as the foundation-stone of its proposed chapel by the Very Rev. don Claudio Arrua, Administrator of the diocese, the See being vacant.

The sponsors of the Act being General Escobar and the president of the Ladies Benevolent Society, Doña Clara Q. de Bajac; the clergy, the civil and military authorities and a vast multitude being present.

In testimony of which, I, Christine Zubizarreta, secretary of the Benevolent Society, have prepared this Act which is signed by the assistants.—(Here followed the signatures:)

It was quite two o'clock when refreshments were thought of. Our distance from the city, the lateness of the hour, and the impossibility of returning in time for the exercises, in case they withdrew, made all decide upon remaining.

Everything had been anticipated. A restaurant had been improvised at the hospital gate. Considerate families, laden with provisions, established themselves throughout the house.

Fortunately there was no lack of food. One good lady-manager sent us a whole beef and a kid. Chickens, ducks, turkeys, from our own poultry-yard, were sacrificed. Large dishes of sandwiches were sent by the vice-president. Cakes, fine wines, and cordials were provided by friends. Finally, all accommodated themselves to the situation.

The Rev. Gentlemen of the seminary took up their quarters with the seminarians in the clothes-room; the children from the two establishments of our Sisters, with
the orphans and musicians filled the corridors, guests of distinguished rank, occupied the restaurant. In a word, exercising great indulgence, everyone seemed satisfied.

At about four o'clock, a young, native priest preached the panegyric of St. Vincent, and immediately afterwards, Benediction of the Blessed Sacrament took place. When all the religious services were over, a *rifā* or lottery was opened in behalf of the hospital. Commemorative medals were then distributed; they represented, on one side, Saint Vincent with an infant in his arms and a poor man lying at his feet. Around this was inscribed: “Blessing and inauguration of the Hospital of St. Vincent de Paul.” On the reverse: “Sponsors, General Patricio Escobar and Doña Clara Q. de Bajac, July 19, 1894”—and around said inscription: “Blessing and laying of the first stone of the chapel.”

These medals were distributed by young ladies of distinction; only three hundred had been struck; all were disposed of in an instant. Everyone wanted a medal, and they were sold a second time, at very high rates. To satisfy all, I was obliged to sell all the remaining medals of St. Joseph, and a gross of St. Vincent’s.

So great was the enthusiasm that, at nightfall, no one wished to withdraw. Our festival could not have been more successful. God grant that all who apply to this asylum of suffering, may not only secure health of body, but abundant spiritual aid.

In conclusion, I beg the readers of the Annals to implore, in our behalf the powerful assistance of the august Mother of God and to say an *Ave Maria*, that our chapel may be soon built; for the laying of the first stone was merely a ceremony. The foundation has not been touched, we have not yet seen the plans, nor have we yet the first cent towards its erection.
The blessed stone is reverently placed near the Blessed Sacrament, in the temporary chapel—which is to be the Sisters' refectory. God grant that it may not have long to remain there!—

I am delighted, Most Honored Mother, to be able to send you a commemorative Medal of the Festival and a plan of the establishment, that you may have some idea of the distribution of offices. All the pavilions are separated by yards and connected by a single wall which makes hospital service difficult in seasons of great heat and during heavy rains. It often happens that we are over ankle deep in water going from one office to another. We hope in the course of time, to obviate these inconveniences.

Our Sisters' apartments are on the first story of the front pavilion—The others are ground-floor apartments.

It is time for me to conclude this lengthy account.

All my dear companions unite with me in offering the sincere expression of their deep respect and filial affection. Believe me, with profound respect, Most Honored Mother, in Jesus and Mary Immaculate,

Your very humble and obedient Daughter,
Sister Artensac,

u.d.o.c.

ARGENTINE REPUBLIC.

Buenos Ayres, Dec. 18, 1895.

Most Honored Father,

Your blessing, if you please!

In the name of my Sister companions, all Americans, I offer you the sincere expression of our filial good wishes for the opening year, with the assurance of our entire submission.
Whatever were the motives of Divine Providence in conducting me to this new foundation, I have reason, Most Honored Father, to bless the design of Heaven, since it corresponds entirely to the aspirations of a Daughter of Charity, considered as an apostle in these distant regions, where primitive savages have been superseded by savages of modern date. The Ladies of Charity had a happy thought in forming this establishment. In the central part of the population of the lower grade—or "Corrales"—its influence was soon felt; and it quietly continues its work of regeneration. This year, over three hundred and fifty children have attended our school and industrial department. Pupils of the private and the State schools attend, with our classes, catechetical instruction; so that the number of our first communicants is unusually large. Every first Sunday of the month, they again approach the Holy Table, the day appointed as the general Communion day of the Apostleship of Prayer. Thanks to the zeal of our excellent chaplain, our large chapel is, as it were, the scene of a continual Mission.

Encouraged by these happy results, our ladies have secured a branch establishment, three miles hence, in a quarter completely deserted, called the Banado, or Marsh. After much labor, we enjoyed the satisfaction of witnessing the inauguration of the provisional chapel, last September 8th. It will no doubt, give place before long, to a large parish church. The plans have been accepted and the necessary funds are to be furnished by the wealthy proprietors of the Banado. The chief aim is to suppress a powerful Masonic Society existing in that district.

Mgr. Castellano, our new Archbishop, has honored "the Corrales" with a visit. By giving this preference, at the outset, to the poorest quarter of the capital, he seems to have chosen for his device: "The poor have the Gospel preached to them." The magnificent reception tendered the Arch-
bishop was truly a notable event. From day break, peals of artillery resounded on every side and roused the enthusiasm of the honest "Corraleros" who were, for the first time, to call upon a bishop. The streets of the city, in obedience to a proclamation had been duly swept and garnished. Houses disappeared under the flags of all nations. At the entrance to every quarter, or "cuadra", a triumphal arch was erected; and flowers, profusely scattered from high balconies, formed a floral walk for the cortège. It was 7.30' in the morning; a monumental altar had been erected in our spacious garden. The Archbishop there celebrated the Holy Sacrifice, gave Holy Communion to a large number of boys and girls; then administered the Sacrament of Confirmation to several hundred of his flock. The police maintained order in and around our premises. Whilst the guests partook of refreshments, speeches were made. The ladies of that quarter of the city, presented the Most Rev. Archbishop with a splendid pectoral cross. Monseigneur evidently appreciated this attention, and assured them that whenever he wore it, he would gratefully remember "the Corrales."

His departure towards noon, resembled a triumph. Several companies of gentlemen wearing badges, ladies, old and young, carrying national oriflammes, a band of music, citizens and children, formed a grand escort. Having reached the limits of the "barrio", the cortège stopped. Monseigneur alighted from his carriage and, from an improvised platform, in response to renewed congratulations, addressed to the immense crowd, an allocution full of sympathy. His auditors frequently manifested their regard by loud acclamations. Flowers beginning to fail them towards the close of the procession, triumphal arches were stripped to adorn his pathway. This visit must have happy results, for the new prelate, interested in the spiritual necessities of his flock, promised to use all his influ-
ence with the government to secure a parish church for the “Corrales.” More than twenty thousand souls, in that quarter of the city, have been hitherto comparatively abandoned. The morrow of that memorable day, December 5th, we learned that Monseigneur, accompanied by the President of the Republic, had driven through the “Corrales” to explore the territory.

Our aggregation to the Apostleship of Prayer has been a powerful means to bring souls to piety. Amongst our numerous associates, there are several young persons whose edifying conduct would prove a stimulus to others, if they could be brought under their notice. Our Rev. Chaplain considers the moment favorable to the organization of the Society of the Children of Mary. If you will kindly send me, Most Honored Father, the Patent necessary to the legal erection of this pious Association, which will prove a new source of grace to our work, I shall be most grateful.

My Sister companions of Paraguay, Uruguay, and the Argentine Republic, unite with me in assurances of profound respect. In these sentiments and, in the love of Jesus and of Mary Immaculate, I have the happiness to remain,

Most Honored Father,

Your very humble Daughter,

Sister Poujol,

u. d. o. c.
THE ANNALS.

LUJAN.


Lujan, October 2, 1894.

Most Honored Father,

Your blessing, if you please!

The origin of the pilgrimage to Our Lady of Lujan dates as far back as the year 1630. The account of it has been already given in the French Annals. The following are recent details:

In 1824, Lujan was a small town. January 17th, following this same route, along which in humble equipage, the Miraculous Virgin had arrived, two carriages, each drawn by four horses, and preceded by an outrider in grand uniform, drove into the city. These were the carriages of the Pope's Nuncio, who was on his way to Chili accompanied by his suite. The Nuncio and, after him, his secretary, the canon, celebrated the Holy Sacrifice in the chapel of the Blessed Virgin. The 18th of January is the day on which the Church celebrates the Chair of Saint Peter at Rome: Who could have foreseen how prophetic were the words in the Office of the day: "Thou art Peter and, upon this rock I will build My Church," pronounced at the Altar by the young canon, John Mastai Ferreti, who fifteen years later, became Pope Pius IX?

It was in this chapel wherein officiated the Apostolic Nuncio, that sixty-three years later, in 1887, the Archbishop of Buenos Ayres solemnly crowned, in the name of His Holiness Leo XIII, the miraculous statue so wonderfully abandoned by a wagoner, in 1630.

It was likewise on the site of the same chapel, the privileged sanctuary of the Queen of Heaven, that in 1889,
there was begun a large and magnificent basilica, to which I alluded one year ago in a letter.

This gigantic, national monument is rapidly progressing. The crypt is already completed,—and the walls of the beautiful pointed chapel, of the apse, as well as those that form the arms of the edifice, which is built in the form of a Latin cross, have nearly reached their proposed altitude. It is a monument full of interest and well calculated to reanimate the faith of the people. The purity of its architectural style enables it to compare favorably with the most world-renowned cathedrals; many of which, it surpasses in dimensions. Its style renders it the noblest monument in the New World.

Since work was commenced upon it, the number of pilgrims daily increases. Fifty-six thousand people came last year to visit the Miraculous Virgin of Lujan. This has been testified by the head of the railroad department issuing the tickets. The pilgrimage last Sunday, (September 29th), composed entirely of men, reached nine hundred. Inclement weather prevented the advent of a much larger crowd. It was the working class of Buenos Ayres; they came in a body to manifest their love and faith in Our Lady of Lujan. Mgr. Boneo, Bishop of Arsinoë and Capitular-Vicar of the Archbishopric, was to have presided—but at the moment of setting out, he was compelled, by circumstances, to change his plans. The station was reached by express train, at eight o'clock in the morning; and despite bad weather and ill-conditioned roads, the pilgrims were obliged to walk from the station to the sanctuary. They marched in procession; every man wore on his breast the Medal of the Blessed Virgin; and, alternately all sang the Litany of Loreto, and recited the Rosary.

At nine o'clock, one of the priests of the pilgrimage, delegated by Monseigneur, celebrated the Holy Sacrifice, and nearly every one, in that great concourse of men, re-
received Holy Communion. It was a most beautiful spectacle—so many men, united in the same spirit of faith, at the foot of the same Altar, receiving the same God. Was not this a real miracle of the Virgin of Lujan? To purify consciences and unite hearts in the midst of a proud, corrupt age! Was it not, in fact, as great a miracle as the one she performed in 1630, by establishing herself there in a miraculous manner? If, at that time, a small statue of Mary Immaculate sufficed to prevent teams from advancing—Mary Immaculate does no less now in deterring men from evil and converting them to God.

I am, ever, in the love of Jesus and His Immaculate Mother, Most Honored Father,

Your very humble and devoted Son,

J. B. Delpech, U. P. C. M.
OUR DEPARTED.


We have received several touching Obituary Notices, many of which are quite extensive. We shall insert them in our next number of the Annals; the others will be published in next volume of 2nd series of Notices on Deceased Missionaries.

FAVORS

ATTRIBUTED TO THE MIRACULOUS MEDAL.

FAVORS
ATTRIBUTED TO THE INTERCESSION OF THE VENERABLE LOUISE DE MARILLAC.

Vienna, (Austria) Cure—Letter of M. O.
NOTES AND DOCUMENTS

REFERRING TO THE

GENERAL HISTORY OF THE CONGREGATION.

Our Annals are not merely an important source of information on the contemporaneous history of our Company; they, also, contain Notices published concerning many of our establishments, upon matters that must prove of great value, whenever there shall be question of writing a History of the Congregation.

The Supplement to last number of Annals, contained a detailed and interesting Life of Very Rev. René Almêras. To render this biography more complete, we have considered it opportune to furnish a summary of events, which took place in the Congregation, during the Generalship of said Superior. The plan of this History has been already sketched, and can be found in a yet unpublished manuscript bearing the title: "General History of the Congregation of the Mission—from the death of Saint Vincent de Paul down to the year 1720." The author of this work, is Rev. Claudius Joseph Lacour, who died Superior of the House of the Congregation at Sens, June 29, 1731. We shall borrow from him some interesting facts.

A perusal of these pages, may leave, on some, the impression that they do not fully correspond with the title assigned them. The form is frequently imperfect, the historical outlines, stating amid what general events the facts recorded were accomplished, are entirely wanting.

But, many memories, most interesting to all the members of the Congregation, will find mention: and, we shall have placed at the disposal of the writer who, in the near future, we trust, will undertake a history of the Congregation,—much that may be useful.

We have given the author's own words;—we have divid-
ed the subjects and placed them under distinct headings; we have also made some alterations in obsolete terms; before suppressing any part, however, or introducing notable changes,—we shall make known our intention for so doing.

GENERAL HISTORY

OF THE CONGREGATION OF THE MISSION.

BY REV. JOSEPH CLAUDIUS LACOUR. 1660—1731.

PREFACE.

1. Aim and design of this History.—They, who composed the Life of St. Vincent, had in view, to meet the wishes of the Company, by including in one special volume, a kind of history of all that had taken place in the Congregation, relative to the varied works that had been intrusted to it, during the Generalship of its Founder. And the Priests of the Mission still read, with pleasure, of the success of early Missions, and other duties of the Company, throughout the several dioceses in which it was established. They even look upon this second Book of the Life of their Holy Founder, as the beginning of a general history, or a chronicle of their Congregation. We believe that we may afford assistance to some, who may yet enter the Congregation, by giving them a continuation of this work to the present epoch, according to memoirs, letters, and other writings, still extant, to be found at this house, (Sens), one of the oldest of the Congregation. In this way, much that has been scattered here and there without connection, consequently devoid of interest, being reunited in one historical account, will be read not only with more interest, but likewise with greater profit. By this means, the primitive spirit of the Institute will be perpetuated throughout the
several establishments. This has been the purpose of all who have hitherto applied to this and similar works.

To these memoirs have been added reminiscences of different establishments and events in private houses of the Congregation; edifying traditions, so to speak, concerning assemblies and other general affairs relating to the whole Company, during more than thirty years that the author of this work spent therein. We hope that this volume may prove of some utility to any one who shall generously undertake the proposed History, that all may be benefited by these memoirs. We have no other purpose in view than to persuade the readers of these accounts, to thank God, in the first place, since He is the Author of every good gift, for the blessings He has, to the present day, lavishly bestowed upon our humble Congregation, in all the establishments confided to it by Divine Providence; and to beg Him to continue these same graces, by filling, with His spirit, like their predecessors, all Missionaries, who shall succeed those whom, from the beginning, He so admirably fitted for all the functions of the Congregation of the Mission.

2. Object and Sources—No effort has been made, in these Notices, to relate matters that concern only private houses of the Congregation; but to relate events of general interest. Notices have been inserted, in the order of time, upon all that transpired, in the General Assemblies, from the year 1661, when Father Alméras was elected Superior-General. The decrees and general regulations that were drawn up, at those times, with answers given by the Superiors-General to petitions, which members of the Assembly had presented to them; and the several memorials which the same Generals had prepared at the beginning of their official terms, and sent to the several houses, then, on different occasions, for the perfection of the Company, with regard to subjects and employments. As to the Cir-
icular-letters, which Superiors-General have written to houses in several circumstances, either to remedy some failures that had been remarked, or to recommend important matters; especially, inviolable submission to the censures that the Sovereign Pontiff pronounced, at different times, upon certain books, and the propositions of various authors; or, to maintain families, or individuals in good discipline and observance of Rule; all these letters will be found, in the proposed History, in their proper place and shall thus form a certain sequence. (1).

The several favors granted by the Holy See to the Congregation of the Mission, by special powers, Indulgences, etc., will also be enumerated in proper time and order, as well as, those granted to princes in countries where the Missionaries are established. All houses, accepted since the death of Saint Vincent, shall likewise be mentioned in the order of their foundation—with the motives and manner of their establishment. Superiors-General, from the time of their Founder's death, have kept the houses of the Congregation informed of the principal events that have transpired in the Company, by letters forwarded at the beginning of each year. This custom has prevailed to a greater extent since the Generalship of Very Rev. Father Bonnet. All these letters will be incorporated in the History.

Such are the sources whence shall be drawn all that will be published; Such is the motive that instigates the writer.

(1). The author has not, ordinarily, introduced the exact words of the Superiors-General in their Circular-letters. He has given the summary, or analysis of these letters. We have retained the principal argument of this analysis and have replaced the lengthy and, often, dry enumeration of details, by the formula: "etc." At the present day, all Missionaries have, in their possession, the very text of these letters in the three precious volumes of the Collection of the Principal Circulars of the Superiors-General of the Congregation of the Mission, in quarto, Paris, 1877.—Editor's Note.
Such the end we propose to compass by the work in question. And we beg those who live to peruse it, to remember the author in their prayers.

BOOK FIRST.

STATE OF THE CONGREGATION AT THE TIME OF SAINT VINCENT'S DEATH.

3. Origin. Bull of Erection of the Congregation of the Mission. The Congregation was already, well established at the time of St. Vincent's death both with regard to the mutual union that existed among its members, and the number of establishments, in the several Provinces and States, to which it had extended. Its worthy Founder, after many deliberations and consultations held upon the subject, judged it advisable to bind the subjects by simple vows; which met with much opposition at Rome before their approval was decided upon. They had already obtained the Bull for the Erection of the Company, granted by Our Holy Father, Pope Urban VIII, under date January 12, 1632. (1).

4. Establishment of the Vows; exemption from the Ordinary.—St. Vincent having taken the resolution, after a consultation on the subject, with the Archbishop of Paris, to require all the members of the Congregation of the Mission, to make simple vows, immediately upon the expiration of the two years spent in the Seminary; had charged the Superiors of the house at Rome, established during the year 1642, especially Father Berthe, a vigilant and skilful Superior, to solicit, for these vows, the approval

(1). Bull. Salvatoris nostri. This Bull, as well as other documents afterwards cited, is found in Acta apostolica in gratiam Congregationis Missionis. In quarto, —Paris, 1876.
of the Sovereign Pontiff. Neither he, nor others, could secure it. St. Vincent perceiving that unless some other Missionary with more experience in conducting affairs of this nature to a happy issue, were sent thither, to a court where detached and patient spirits would not be discouraged by delays, no successful result could be relied upon, recalled Father Berthe, in 1655, and sent Father Jolly to replace him. The latter was already familiar with the ways of the house and even with the court at Rome; he had been there in quality of secretary to the Count de Fontenay Mareuil, Ambassador of France, and afterwards, as a Missionary, and, had there filled the office of Procurator, consultor and confessor of the house, under Father Berthe, his predecessor; St. Vincent's hope did not prove vain. Father Jolly, two months and a half from the time of his arrival, was so fortunate as to secure the Papal approbation for the simple vows. Our holy Father, Pope Alexander VII., despatched the Brief (Ex commissa nobis) dated the first year of his Pontificate, September 22, 1655.

His Holiness, in this Brief, declared: that, having at heart to favor Communities and individuals that apply themselves particularly to the salvation of souls, and, desiring to solve some doubts relative to the state of the Congregation of the Mission, begun in France, and already approved by the Holy See; and, likewise, to grant a special favor to His beloved Son, Vincent de Paul, its Superior-General, after the petition he had presented; by the advice of His venerable brethren, the Cardinals, interpreters of the holy Council of Trent, to whom He had referred this matter, approves, once more, and confirms, said Congregation; whose members will in future, make simple vows of Poverty, Chastity, Obedience and Stability in said Congregation, to labor throughout the term of their lives for the salvation of poor country people, in such a manner that when these vows are pronounced, no one need be present to accept
them in the name of the Pope, or of the Congregation; and His Holiness only, or the General of the Company, in case of withdrawal or dismissal from the Congregation can dissolve (or dispense) them, and no other; in virtue of any Jubilee whatever, or Bulls, privileges or indults soever, unless express mention therein be made of said vows. His Holiness, moreover, orders that said Congregation be altogether exempt from the jurisdiction of any Ordinary; except that those who shall be sent by Superiors to give Missions shall submit to said Ordinaries as to their functions, without said Congregation being, therefore, considered as belonging to the number of Religious Orders—but it shall continue to belong to the body of secular clergy.

Such is the substance of that Apostolic Brief which Father Jolly, the new Superior of the House at Rome, sent to St. Vincent. And Monseigneur, the Nuncio, residing at Paris, certified that the copy, that reached France was a true copy of the original.

God, alone, knows the joy with which Saint Vincent received the Brief he had so long solicited. He returned thanks to Father Jolly in a very kind letter; but, that humble Superior assured him that the success of the affair should not be attributed to him, but to another; that his efforts were failures: and, some time afterwards, he wrote to St. Vincent that having been sent to Rome on that business only, he begged to be recalled; and that the post of honor be given to Father Berthe or, whomsoever he pleased.

5. Common Rules of the Company. — St. Vincent afterwards gave Rules to the whole Company, as is mentioned in his Life. And this was another means of cementing the Congregation, which, for its consolidation, required to be thus bound by Common Rules.

6. New Brief of Alexander VII. explanatory of the Vow of Poverty. — The Apostolic Brief relative to the
vows, could not be immediately reduced to practice. Certain private individuals, then in the Congregation, made a difficulty of submitting to these vows. And this is probably the reason that they are not mentioned in the Rules. It was again necessary to have recourse to Rome to obtain enlightenment on doubts upon the vow of poverty; the most difficult to understand, because it left to the members of the Congregation the propriety of their possessions, and forbade them their use.

Father Jolly was still the Superior at Rome, and obtained of Pope Alexander VII. a new Apostolic Brief (*Alias nos*), dated August 12, 1659, a little over a year previous to St. Vincent's death. This Pontiff refers to the substance of the former Brief, and the representations which St. Vincent made him regarding certain difficulties that disturbed the members of the Congregation, who found it necessary to have recourse to the Holy See to authorize the fundamental Statute of the Company on Poverty. This Statute holds that the subjects of the Congregation retain the propriety, or ownership, of the real estate they possess, without, however, enjoying the use of it. The same to be observed of the revenues of simple benefices, if they have any;—which they cannot use without the permission of the Superior: they must spend them in pious works, with the advice and consent of Superiors, who will permit them to apply them to the wants of poor relatives, if necessary. His Holiness confirmed this Statute with His Apostolic Authority, supplying, Himself, any defects of form or claim, if such existed.

Saint Vincent was the author of this Statute, and, towards the close of his life, sent it to Rome to secure its approval, thus authorizing, to use his own words, all that was implied, by the Common Rules, in the third Chapter, *On Poverty etc.*

7. Several Establishments: The wise Founder beheld
before the end of his life, the Congregation already established in several Christian States.

1. In France, besides the Seminary des Bons Enfants, at Paris, whose exercises had begun in 1642, there were others at Toul, in Lorraine, at Troyes, at Annecy, Cahors, Montauban, Tréguier and Agde; that is, throughout nearly all the Provinces of the kingdom; and ecclesiastical students resided there, in less or greater number, according to the ordinances of bishops, to prepare for the reception of Holy Orders. There were, besides, some other establishments charged with the duty of giving Missions in divers dioceses—for example, the Houses of Richelieu, and Luçon, in Poitou; of Crécy and Montmirail, in Brie; of Notre-Dame de la Rose, at Agenois; Marseilles, Sedan, etc.

2. Italy possessed a flourishing establishment at Rome, thanks to a commodious building, purchased by Father Jolly, towards the close of Saint Vincent’s life, on Monte Citorio. It is still occupied by the Congregation. Previous to its purchase, the priests had only a rented house, sometimes in one quarter of the city, sometimes in another. This building had been the palace of Cardinal de Bagny—former Nuncio to France. Cardinal Durazzo, Archbishop of Genoa, an intimate friend of the Company, especially of St. Vincent, used his influence to secure the success of this affair, and contributed to its purchase. St. Vincent, already very infirm, thanked the great Cardinal in a letter full of gratitude; which was certainly due to His Eminence. Shortly afterwards, Our Holy Father, Pope Alexander VII., had the ordination exercises performed in this establishment, obliging all who should in future take (des démissoires), at Rome, to assist at these exercises in that same House. The two Abbés de Chandenier assisted at these first exercises, but subsequently returned to France; when one of them, the Abbé de Tournus, died of a fever at Chambéry, as is related in the
Life of St. Vincent. The same Cardinal Durazzo had founded another House for the Congregation, at Genoa; of which place, he was Archbishop; and the Marquis of Pia- nezze, minister to His Royal Highness of Savoy, established a third, at Turin.

3. In Poland, there was a House of the Priests of the Mission at Warsaw.

Mention should also be made of two establishments, of the Priests of the Mission, at Tunis and Algiers, for the relief of poor Christian slaves. Missions also, on the Island of Madagascar, beyond the Cape of Good Hope; and in the Hebrides, or Scottish Isles. All these works enjoyed the manifest blessing of God, to the consolation of pastors and profit of the people.

8. Privileges granted by the Holy See to the Congregation of the Mission.—St. Vincent judged it necessary, in order to encourage the Missionaries to continue their functions profitably, to obtain certain privileges of the Holy See, as he had done for the establishment of the Company. The same Pontiff, Alexander VII., thoroughly informed of the merit of the Founder, and the utility of his labors, willingly granted, to the petition of St. Vincent, two favors in one same Brief:

1. The power to absolve, only during the course of the Missions, and in the tribunal of Penance, cases reserved to the Holy See, not including such as are reserved in the Bull, *In Cena Domini*; 2. A plenary Indulgence to all subjects of the Company who shall be sent on Mission and shall, each, approach the Sacraments of Penance and Holy Eucharist and recite the prayers designated by His Holiness. Saint Vincent, upon receiving the new Brief Apostolic, sent it to the several Houses, with a letter, or notice mentioning, particularly, that in going to a diocese to give a Mission, the Missionaries should show the Bishop, or his Vicar, a copy of the Brief—to obtain the faculty of publishing the
Indulgence of the Congregation in places where the Mission is given, lest the pastors of said places should find fault with them for so doing.

Thus did this prudent Superior of the Mission ever insist upon the spirit of subordination required by the Church. He even forwarded with this Notice, or memorial, a copy of the permissions, accorded in writing, by the Grand Vicar of Paris, to the Missionaries at Saint Lazare's, to serve as a model; and to secure the like from the prelates of each diocese in which Missions would be given. He considered it necessary to regulate every detail in this manner, so as to avail himself of the Apostolic Decree and send this Notice, or memorial in writing, that Superiors might, in future, conform to it.

Certain doubts that might occur upon the use of privileges granted by the Holy See to the Congregation of the Mission were, likewise, sent by him to Rome for solution. They were addressed, among others, to the Rev. Father Hilarion, of the Order of Citeaux, a very able man and in high repute at the Court of Rome for his great learning; above all, in whatever referred to the regular clergy and the privileges enjoyed by several Institutes. He was consulted by all who sought light on these difficulties.

This learned man judged that beyond a doubt the Congregation should enjoy all privileges possessed by the secular clergy, inasmuch as they were members of the same body. Besides which, the Bull of Erection of the Company declaring that it should enjoy the privileges and favors granted to divers other Congregations; and they should understand by the term, divers Congregations, regular societies. Nevertheless, this was not considered certain; and the Congregation has never claimed the privileges enjoyed by Religious Orders. It was, moreover, resolved that the Missionaries had the power to absolve, in the course of...
Missions, cases reserved to the Holy See, in virtue of the privileges of the Congregation of Saint Philip Neri, with the exception of cases included in the Bull, *In caena Domini*, and the five vows reserved to the Pope. That externs laboring with the Missionaries on said Missions, could not enjoy these privileges; that it was not necessary, in order to gain the indulgence to confess to a Priest of the Mission; only they should confess during the actual course of the Mission: *In actu Missionis*, which seems to imply that these exercises be performed in the church where the Mission is given, etc.

St. Vincent, before his death, had the consolation of seeing the Congregation quite well established; and he had reason to hope that the Company which he had founded, without thinking, at the outset, of forming a new Congregation in the Church, would endure, and continue throughout the course of time, the same functions which it had hitherto exercised.

**BOOK SECOND.**

**GENERALSHIP OF VERY REV. RENE ALMERAS, SECOND SUPERIOR GENERAL OF THE CONGREGATION.**

§ 1.—Election of Father Almeras as General of the Congregation 1661.

Very Rev. René Alméras appointed Vicar-General at the time of St. Vincent's death.—September 27, 1660, death deprived the Congregation of its Father and Founder, and the name of Father Alméras, whom he had summoned to his side, shortly before he expired, to aid him in directing the Company, during the latter years of his life, was found
in a small casket, after the Saint’s death, as the one best fit-
ted to fill the post of Vicar-General during the vacancy of
the office of Superior General, as well as to succeed him in
the government of the Congregation. The members at the
House of St. Lazare favored the choice of their worthy
Founder,—and all were satisfied.

10. Convocation of the General Assembly.—The Compa-
ny had not yet been divided into regular Provinces gov-
erned by Visitors residing in said Provinces, as at the
present day. (1) They held, however, the Assemblies nec-
essary for selecting deputies for the General Assembly con-
voked at Paris by the Vicar-General.

Father Jolly left Rome to attend it, and, before his de-
parture from the Eternal City, took leave of the principal
friends of the Congregation residing there. Among
others, of Cardinal Corrado, Datary (Officer of the Chan-
cery at Rome), who gave him truly paternal advice re-
garding the direction of the Congregation. He said, in the
first place, that he had learned, with deep regret, the
death of its worthy Founder—and, after recollecting him-
self, for a few moments, as Father Jolly has left in writ-
ing, he declared that St. Vincent’s Institute was one of the
best in the Church, but its spirit should be preserved and
its maxims followed; namely, disinterestedness, mutual un-
ion, observance of Rules; no business should be undertak-
en except through obedience and disinterested motives. To
avoid giving any knowledge to externs of the affairs of the
Congregation. To be careful in the choice of subjects and
to be solicitous about their establishment in Rome. This

1. The Congregation was divided into six provinces, namely: France,
Poitou, Champagne, Aquitaine, Savoy and Italy. Visitors did not all re-
side in their own provinces. The Assembly of 1724. required this residence
Domestic and provisional assemblies were held with a view to this General
Assembly. See Acts of the Assembly of 1661.

(Manuscript Note).
Cardinal was well informed of the Community spirit and the means of preserving it.

11. Father Alméras elected Superior General.—Some individual members of the Congregation did not think it advisable to consider Father Alméras as a candidate for the Generalship, on account of his delicate health. So far did things go, that one of these Missionaries, a man, moreover, of sterling good sense, very zealous and highly esteemed in the Company, would not listen to his nomination, until, as is currently reported throughout the Congregation, St. Vincent, appearing to him, induced him to condescend. He addressed to him the words of Jacob's mother to her son, when urging him to obey her, and go to secure his father's blessing in place of his elder brother Esau. Jacob feared that if his father discovered the deception, he would curse and maltreat him. Then his mother uttered these words: 

\[
\text{In me sit ista maledictio, fili mi.}
\]

Father Alméras was, therefore, elected General in the Assembly of the Congregation at the beginning of the year 1661. This same Assembly gave him for Assistants, Fathers d' Horgny, Berthe, and Jolly. The first was appointed monitor of the Superior General. The Assembly accomplished its business in five days.

12. Some details about Father Alméras. He notifies all the Houses of the Congregation of his election. The new General, immediately after his election, informed all the Houses of the Congregation of the fact, in a very beautiful and judicious letter, but full of humility and self-distrust which proved him a worthy disciple of the deceased Superior. We know that Father Alméras had distinguished himself in the world, that he was the scion of a rich and influential family. Promoted, at an early age, to the post of counsellor of the Great Council, every effort was made to dissuade him from entering a nascent Congregation, all of whose members seemed to be of humble birth and ordinary
education; he was not to be deterred. He assumed the soutane of the Missionary, in 1637, and, about twenty-four years later, having successfully filled the several offices of the Company, he was, as we have already observed, elected its Superior General.

He had the consolation to see his father die in the Congregation. He who had so strenuously opposed his son’s entrance, petitioned to be himself admitted to the Congregation of the Mission, as a Brother, and obtained his request.

The Italian Edition of the Life of St. Vincent contains an abridgment of the virtues of the second Superior General of the Congregation of the Mission—to which we can refer.

§ 2. Regulations of the Assembly of 1661.

13. *Fitness of Father Alméras for Government. Several Regulations.*—All the Priests of the Mission are aware of the great talent and, at the same time, the happy disposition of Father Alméras for the regulation, not merely of one House, but of a whole Order. St. Vincent had availed himself of his services in drawing up the Rules already given, as well for the general administration as for private offices, and he discharged his task with great zeal and ability. As soon as he was elected General, he determined to decide, in the Assembly which confirmed his election, certain points which he considered essential to the perfection of the Rules of the Congregation. The Company was not sufficiently numerous; or rather, no falling from their first fervor called for the drawing up of certain decrees; at least, in the first Assembly, held in 1642, during the life of the Founder; the Assembly in which he begged to be deposed, as we read in his Life. The decrees, which are considered the first drawn up, were those which the Congregation published in the Assembly, following the one of which we speak—held in 1668.
Some time after his election, Father Almiras sent to the several Houses of the Congregation, a Circular informing Superiors of the qualifications necessary in those who seek admission to the Company. In it, he recommends them to note their good or bad qualities of mind and body, in order to represent them correctly to the General, that he may judge of their fitness for the Congregation.

14. The Act of Protestation made on the first day of every year.—Father Almeras, likewise, regulated at the beginning of his Generalship, the Act of Protestation which is made throughout all the Houses of the Congregation on the first day of the New Year, to consecrate all its members in common, to the service of God in the functions of the Institute. He drew it up in its present form, conformably to that which St. Francis de Sales used for direction. Theunction and tenderness that filled the heart of this worthy Superior General is manifest in every line. He sent it to the Houses—so that it was made in common, for the first time, at the beginning of the year 1663; and, has ever since continued to be observed.

15. Other regulations.—He, moreover, directed, conformably to a memorial prepared in the name of St. Vincent, that, in each House, written letters should be preserved when they contained important matter for the information of successors; they should be kept on file, according to the intelligence they conveyed, for the sake of convenient reference; that every year, in a book kept for that purpose, anything notably affecting each House, both in the spiritual and temporal order, and relative to each duty, should be therein recorded; to be communicated from time to time to the Superior General. If any one should be found, in any of the private Houses, who had not completed the two years of the intern Seminary; it was necessary to give information to the General two or three months previous to the end of
said Seminary course, acquainting him with the dispositions of these subjects, that the Superior General may send word whether they shall make their vows, or not; and when they shall have made them, send their family and baptismal names, the name of their country, the date of their entrance to the Congregation, etc. Should any one die in a House of the Company, the Superior General should be immediately informed, and a summary sent him of all that has been remarked in the life and last illness of the deceased—and an exact record should be kept of all who die in the several Houses.

He even desired, according to the intentions of the late Father Vincent, that in Houses where they were charged with giving missions, a book should be kept—recording all that had been done in each Mission—writing name of the parish, date of the year, distance from the Episcopal city, number of communicants, number of priests engaged in giving the Mission, the duration of the Mission, its success or disappointing results; the most convenient time for giving Mission in said place, and other particular circumstances. When there shall be question of Missions already given,—the book of the House can be consulted—and the band of Missionaries, who succeed the former laborers in the same field, will, by this means, learn what they should do to secure the success of a Mission, where others have labored before them.

The same Superior General judged, during the early years of his administration, that it was a matter of importance to decide upon the manner in which Priests of the Mission should apply their signatures to their letters, or, to public Acts made in the name of their establishment, or of the Congregation, etc.

16. Advice of Father Alméras to the Superiors of the Company.—Nothing was more essential to the good order of the Company than the choice of Superiors of Houses and the
care to secure the observance of Rule. Father Alméras had a document prepared which he sent during the month of April, 1661, to the Houses of the Congregation, that Superiors might conform to it. He remarked that they should themselves observe, and see that the others faithfully observe, the Common Rules and particular customs which are prescribed concerning poverty, correspondence, charity, the good order of Houses, etc.

§ 3. Some Establishments.

17. Establishment of Metz.—Father Alméras, in the year 1661, confirmed the establishment of Metz, which had been in contemplation previous to St. Vincent’s death, after the Abbé de Chandenier and other ecclesiastics had given a successful Mission in that city by order of the court. The Missionaries, to whom the Queen-mother had presented her request, represented to Her Majesty that the Congregation, according to the Bull of its Erection was forbidden to conduct the exercises of the Mission in Episcopal cities, as may be read in the Life of St. Vincent. The Queen was so satisfied with the fruits produced by the Mission at Metz, that she resolved to establish the Missionaries in that city. Some Priests of the Mission were sent thither, in the year 1661, and Montgomery Palace was purchased for the residence which they still occupy. They give Missions throughout the diocese, and sometimes beyond it, upon the frontiers of Germany. Later on, Mgr. d’Aubusson de la Fenillade, at first Archbishop of Embrun and transferred to the See of Metz, gave the Priests of the Mission the spiritual direction of his Seminary, which, up to the present time, is under their control.

18. Establishment of Fontainebleau.—King Louis XIV., after the conclusion of peace and his marriage with the Infanta of Spain,—again asked for Missionaries, to confide to them the parish of Fontainebleau. The Mathurin Re-
ligious already served the castle chapel; which fact, afterwards gave rise to disputes among the curés. This establishment was made in 1661. The Superior is curé, and removable, at the option of the General, and this with the consent of the Archbishop of Sens,—to whose diocese Fontainebleau belongs.

It was the first parish that the Congregation attended after the death of St. Vincent, who had already accepted that of Sedan. But that these establishments might be more conformable to the Missionaries' Institute, they went thence to attend country Missions; and continued so to do. In the course of time, they found themselves obliged to accept other parishes, in places where Missions and Seminaries were already established; the claims of establishments not assimilating with those of the curé, with whom there was always some misunderstanding, as at Saint Méen's in Brittany, where the pastor resides. They also accepted the parishes of St. Bartholomew at Cahors, of Saint Amant at Toul, of the Holy Cross at Warsaw, in Poland; and so with others.

19 *Amiens.*—There is mention made, in the Life of St. Vincent, of two Seminaries whose establishment was proposed before his death,—namely at Amiens and at Noyon. The illustrious Abbé of Séré, of the most noble house of Nesle de Mailly, who held St. Vincent and his Congregation in high esteem, ardently desired to see the Congregation established at Amiens and gave, for that purpose, a considerable sum; he died before the business was concluded and was buried at St. Lazare's, beside St. Vincent. Shortly afterwards, Mgr. Francis Faure, Bishop of Amiens, sent for the Priests of the Mission, and opened the establishment, appointing them perpetual directors of his Seminary; it is one of the most frequented in France, the Missionaries have directed it since the year 1662. The priory of Lucheux, a benefice with a good revenue, between Arras
and Amiens was joined to said Seminary for the maintenance of the faculty. His successor, Mgr. Henry Feydeau de Brou, before his decease, made provision for a band of Missionaries to labor throughout the country parishes of that vast diocese.

20 Noyon. Mgr. Henry de Baradat, Bishop of Noyon, adjacent to Amiens, had likewise asked St. Vincent for Missionaries to conduct his Seminary. He had connected with it the chapel of Biache near Peronne, to which were annexed certain revenues in measures of wheat, to be applied as offerings for Masses; The late Abbé de Montigny, archdeacon of the cathedral, had bequeathed to it the estate of Categny with its dependencies. Father Raimond, theologian, had given it a library and other furniture. But said Bishop dying before the Missionaries were sent to Noyon, his illustrious successor, Mgr. Francis de Clermont de Tonnerre, confirmed these first donations. He appointed the Priests of the Mission, perpetual directors of his Seminary, with an income of $400, to be drawn from the diocesan benefices (other than curacies and prebendaries) exceeding the value of $120, in rents, according to the patents granted by His Majesty in Paris, during the month of January, 1652, and verified in Parliament in the month of January, 1653, and again in the month of May, 1662. His Grace authorized them, at the same time, to give Missions throughout his diocese. Father Alméras accepted this establishment. His act of acceptance is full of humility and gratitude; “We”, he says, “most unworthy Superior of the Congregation of the Mission, accept with all possible respect and reverence, the favor that Monseigneur grants our little Congregation, etc.” The building that has since been erected at Noyon is small, but very neat: it is built of brick, stone being rare in that part of the country. It is one of the handsomest now belonging to the Company.

(To be continued).
BOOK NOTICES.


Recent researches have given rise to the belief, among investigators, that they have come upon the remains of the house into which the Blessed Virgin withdrew near Ephesus. At Smyrna, the Archbishop, Mgr. Timoni, Father Poulin, Superior, and the professors of the College of the Sacred Heart, are deeply interested in the study of this question. They have just published an account of their investigations and opinions.

The following remarks have been made by the Archbishop of Smyrna, in the preface of the volume to which we refer.

"We publish this pamphlet solely for the purpose of acquainting the faithful with a discovery which may interest them.

"Some will believe, others will doubt, and suspend their judgment. Some will deny, and perhaps oppose it. Each one is free to exercise his individual opinion. All that we desire is, that amid conflicting opinions, light may dawn upon us, and the truth become known.

"Smyrna, March 25, 1896.


"It is well" says the Following of Christ, "to close our eyes to earthly things and to fix them upon Heaven." These words are fully and literally realized in the person of the pious Missionary, Father Francis Xavier Déléens.
He had been a priest, many years, when, full of Apostolic promise, God stopped him, as it were, on the road that opened before him. He was struck with total blindness: the sacrifice was great; he accepted it, and his heroic courage was blessed by God.

The glance of his soul to the truths of eternity, became keener and more penetrating. He became the guide of a multitude of souls who found him assiduously devoted to the duties of his confessional. The clearness of his direction, the meekness of his words, gathered around him a vast number of souls that gave themselves up to his guidance. The blind Saint lived wholly in God, and for God. The unalterable gentleness of his character conciliated to him universal affection.

This simple and heroic life, developing amid interior self-sacrifice, and distinguished for its persuasive charms, has been admirably delineated by the Abbé Bony, in the biography to which we call attention. The author possesses a wonderful talent for relating the lives of God’s servants. He speaks and writes in a spirit of love and reverence.

We must acknowledge that the typography of this volume, leaves much to be desired; but the reader will surely exercise indulgence on this point, upon the consideration, that this labor has been undertaken under the auspices of Our Lady of Good Counsel for a charitable end, and the work has been performed by hands as yet inexperienced.

Breviarium Romanum cum Supplemento pro Congregatione Missionis. Tornaci, Desclée. 4 volumns 12mo, Edition of 1894.

In this Edition, the three Supplements pro aliquibus locis, pro Clero romano et pro Congregationis Missionis are now replaced by a very complete and convenient Supplement, for use of the Priests of the Mission.

New Breviary. Edition 16mo. This new Breviary published by Messrs. Desclée and Co., of Tournai, is printed on genuine Indian paper, very strong and perfectly opaque.
Each volume about 1100 pages bound in shagreen; weight not exceeding 14 oz. The strong, clear characters of this breviary were printed specially for this Edition. Each volume is ornamented with numerous vignettes, and completed by a very recent Edition (November, 1896), of the Supplement for the Congregation of the Mission.

This, latest Edition of our Supplement, like that of 1894, is honored by the approbation of the Superior General.

N. B.—These two Editions of our Breviary can be procured at the Mother-House, or from Mr. Desclée, at Tournai.

The Scapular of the Passion. 1 volume 18mo, Mother-House, Rue de Sèvres, 95. Net 15 cts.

This Work, composed under the direction of a Priest of the Mission, contains, besides the prayers for the blessing and imposition of the Scapular, meditations on the Passion of Our Lord, for every Friday of the year, so that all may have at hand, a text for meditation to secure the indulgence of this day. Thereunto is also added the ordinary formula for making the Way of the Cross, with other prayers.
The reader of the Annals will be happy to learn tidings which reached us, from Rome, just as we were completing this Number.

At the usual session, January 5, 1897, the Sacred Congregation of Rites approved the favorable sentence already pronounced by His Eminence, Cardinal Richard, Archbishop of Paris, declaring that, conformably to the decrees of Urban VIII., no public act of religious worship had been paid to the Servant of God, Louise de Marillac, widow Le Gras, Co-foundress of the Daughters of Charity. Therefore, there is nothing to hinder the Canonical proceedings: Nihil obstat quominus procedi posit ad ulteriora. This decision is so much the more important as, had it not been favorable, all future proceedings would have been stopped; and the Cause of Beatification set aside forever.

We hope that the Sacred Congregation of Rites will, in the course of a few months, afford some information as to the method of giving the Apostolic process concerning the reputation of the Venerable Mother for sanctity.

This Cause of Beatification, already examined by the Ordinary, is now going to be conducted in virtue of the powers of the Sovereign Pontiff Himself, (potestate apostolica,) and if, in Its wisdom, the Roman Court requires of us delays painful to our hearts, we shall love to profit by the time by special invocations to our pious Foundress, that brilliant miracles may obtain for us new marks of her powerful protection.

Agent: C. Schmeyer.
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