ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS
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CORONATION

OF

OUR LADY OF THE MIRACULOUS MEDAL

JULY 26, 1897.

The Coronation of the Immaculate Virgin of the Miraculous Medal performed in the name of the Sovereign Pontiff, Leo XIII., in the chapel of the Mother-House of the Sisters of Charity, at Paris, July 26, 1897, was the completion of the festivities of the Manifestation, celebrated for the first time, November 27, 1894. The splendor and piety accompanying this solemnity rank it among those that shall remain forever memorable. May it contribute to increase the glory of Mary, by developing, by augmenting, the love and devotion of the faithful towards her, in accordance with the wish expressed by the Superior General in his Petition to the Sovereign Pontiff.

1. BRIEF OF HIS HOLINESS, LEO XIII. FOR THE CORONATION; ORDINANCE OF HIS EMINENCE, THE CARDINAL ARCHBISHOP OF PARIS.

The last issue of the Annals published, with the Petition, the Brief—so full of tenderness for Mary, and of benevolence for the Family of St. Vincent de Paul—by which His Holiness Leo XIII. decreed to the Immaculate Virgin of the Miraculous Medal the honors of a Coronation. For the performance of this solemn act in his name His Holiness delegated His Eminence Cardinal Richard, Archbishop of Paris. With his accustomed goodness, the saintly Cardinal accepted this mission; and evinced, moreover, his amiable thoughtfulness by appointing the octave of the feast of St. Vincent de Paul for the solemnity.

Within the Family of St. Vincent, preparations were being made to celebrate most fervently the Coronation of
the Virgin so loved, of the Miraculous Medal. The Superior General, in a circular addressed to the Sisters of Charity scattered throughout the world, had disposed all hearts to this joyful solemnity, that all might gather the fruits which must result therefrom.

Regarding the Apparition of the Blessed Virgin and the Manifestation of the Miraculous Medal in the chapel of the Sisters of Charity as a favor and an honor to his diocese, His Eminence, the Cardinal Archbishop of Paris addressed to the clergy and faithful the following circular, desiring by this means to associate them to the pious sentiments inspired by the occasion.

**LETTER**

**FROM HIS EMINENCE CARDINAL RICHARD ARCHBISHOP OF PARIS,**

**ANNOUNCING THE CORONATION OF THE STATUE OF OUR LADY OF THE MIRACULOUS MEDAL.**

Francis Mary Benjamin Richard, by the grace of God and the favor of the Holy Apostolic See, Cardinal-Priest of the Holy Roman Church titular of *Sancta Maria in via*, Archbishop of Paris, to the clergy and faithful of our diocese, health and benediction in Our Lord Jesus Christ.

**BELIEVED BRETHREN,**

On Monday, July 26th, octave of the feast of St. Vincent de Paul, we shall perform the pious ceremony of the Coronation of the Statue of Our Lady of the Miraculous Medal which is venerated in the chapel of the Mother-House of the Sisters of Charity.

At first sight, this ceremony might seem to be a family feast for the Sisters of St. Vincent de Paul, nevertheless, the Church of Paris must participate therein.
OUR LADY OF THE MIRACULOUS MEDAL
The Apparition of the Miraculous Medal in 1830, possessed a providential characteristic which the years, as they glide by, have placed in bolder relief. We strove to demonstrate this, three years ago, whilst celebrating for the first time the liturgical Office of this Apparition.

In the Apostolic Brief of March 2nd, of the present year, charging us to proceed in his name and by his authority, to the solemn Coronation of the Statue of the Immaculate Virgin Mary, honored in the Chapel of the Mother-House of the Sisters of Charity, the Sovereign Pontiff uttered two words upon which we ground our conviction. In rendering this homage to Mary, Leo XIII. is desirous to offer her adequate thanksgiving for the benefits which she has lavished upon the Christian world: he desires, moreover, to excite the piety of the faithful towards this Mother of Mercy. We are therefore, most happy, beloved Brethren, to recognize in the ceremony which we are about to perform, an occasion of testifying to the Blessed Virgin our gratitude for the maternal protection with which, during past ages, she has not ceased to shield our dear France, so lovingly styled by our forefathers: Mary's Kingdom; impressed as we are, more profoundly than ever, that the Blessed Virgin is the Mother of Mercy.

Doubtless, men whose range of vision is bounded by the horizon of time, lose sight of the great truth: that events are directed by divine Providence. But, amid the struggles of the present, the uncertainty of the future, Christians know how to appeal to the goodness of God.

There is one page in the Gospel of which we should never weary, as it cannot be read too often: in His divine glance the Saviour embraced all human generations, He saw those who would resist His reign, those who would be docile to His law. Rejoicing exceedingly at the sight of the marvels which were to be wrought by the mystery of
our Redemption in souls and in society, He cried out: “I confess to Thee O Father, Lord of Heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them to little ones....
“...All things are delivered to me by my Father...
“....Come to me, all you that labor and I will refresh you....”

Might we not say, if we dare make use of such expression, that these words of the Saviour reveal the secrets of the divine economy.

Vast designs are formed by the wise and powerful of the age; they glory in their wisdom and their strength. They forget that man is dependent upon the one Supreme Power. Side by side with these self-sufficient ones, we perceive men who are scorned by the world, but they have mastered the knowledge of the true causes which direct human movements. These latter are men of prayer, saints who labor to extend the kingdom of God upon earth. Their heaven-born science brings true relief to the sorrows and sufferings of our fallen nature.

When, putting away all prejudice we trace the world’s history from the coming of Jesus Christ, the plans of divine Providence seem to unfold before us. One page of this history has been furnished by our own generation: If the roving glances of our philosophers fail to discern in events transpiring around us, the power of God, we, Christians, proudly recognize the divine intervention in facts which reveal Mary’s protection over Christian society.

The Apparition of the Miraculous Medal is the outset of the grand movement which has caused the Immaculate Conception of the Blessed Virgin Mary to shine forth with greater brilliancy than ever in the Church. Shortly after this event the capital of France witnessed the birth of the Archconfraternity of Notre Dame des Victoires, sal-
uting Mary under the sweet title of Refuge of sinners. For nearly a century, a twofold praise, a twofold prayer, ascends from every section of the globe to the throne of the Mother of God: O Mary, conceived without sin, pray for us who have recourse to thee: O Mary Refuge of sinners, pray for us!

This twofold praise, this twofold prayer contains a deep significance for the society of our own time, were that society capable of comprehending the lesson. At the present day, man would fain ignore his dependence upon God, the Sovereign Good; he displays his own excellence and denies the original forfeiture. Bitter deceptions overthrow his pride; arrogant dreams are succeeded by the gloom of discouragement and despair. Is not this the spectacle too often presented by public life, and private life as well?

This twofold error, this twofold evil is met by the twofold invocation to Mary conceived without sin, to Mary, Refuge of sinners. Humbling ourselves before God, we confess to the guilt of original sin; and we retrieve our loss by confidently invoking His mercy which descends upon us by the hands of a Mother, the Refuge of sinners.

It is, therefore, a fervent prayer for France that we address to the Almighty, in celebrating the solemnity of the Coronation of Our Lady of the Miraculous Medal; and we wish, beloved Brethren, to urge you to unite with us in this prayer.

It is a sweet joy to our heart to add, with the Sovereign Pontiff, that this solemn ceremony will be performed in the abode of the spiritual Family of St. Vincent de Paul, whose members, ever animated by the example of their Founder and Father, consecrate all their efforts to the relief of their fellow men in soul and body. Will not this be as a manifestation of the efforts produced by the reign of Jesus Christ: Come to me all you that labor and are burdened

1 Brief Apostolic March 2, 1897.
and I will refresh you? May our Sisters of Charity be ever found at the bedside of our sick and dying!

As for us, Gentlemen, and dear Co-laborers, with heartfelt consolation we recall to mind that St. Vincent de Paul is our own; that he is the glory and the model of the Parisian clergy; that we live of his works, and that we desire to be inspired by his spirit. We solve the social problems discussed around us, by charity which reaches to the very extremities of human affairs, in order to establish harmony throughout. In our mind’s eye we behold again that humble priest who was saluted in the streets of Paris as Monsieur Vincent, the son of Pyrenean peasants, admitted to the Royal Council and offering a seat in the carriage which had been forced upon his old age, to the poor whom he met on his way. Then, with the Roman breviary, we summarize his life in these few words: Always averse to riches, honors, and pleasures, he found his sole happiness in Jesus Christ, whom in all things, he strove to imitate.¹

O Paris, to whom Providence has portioned out destinies so high, exerting an influence so widespread, Paris, whose name the Blessed Virgin deigned to bear among the titles of honor decreed her by the piety of the faithful, mayest thou seek peace by causing the Lord Jesus to reign over thee, by submission to the law of the Gospel, and mayest thou find, in truth and Christian charity, union of souls and relief amid the trials and sufferings of life!

For these causes, after having invoked the holy name of God, we have ordained and do ordain the following:

ARTICLE 1. — The Coronation of the Statue of Our Lady of the Miraculous Medal will be performed by us, in the name and by the authority of the Sovereign Pontiff, July 26th, octave of the feast of St. Vincent de Paul, in the chapel of the Mother-House of the Sisters of Charity.

ART. 2. — After the Coronation of the Statue of the

¹ Brev. Rom. in festo S. Vincentii a Paulo.
Blessed Virgin, we shall sing pontifically the votive Mass of the Apparition of the Miraculous Medal.

**Art. 3.** — On this same day, all the priests in the diocese of Paris shall add to the Mass the prayers for the feast of the Apparition of the Miraculous Medal, Nov. 27th.

We invite Communities and pious persons to offer the Holy Communion, on this day, for France.

**Art. 4.** — In the Brief, March 2nd, of the present year, a plenary Indulgence is granted by the Sovereign Pontiff to all the faithful who, having confessed and received Holy Communion, shall devoutly visit the chapel of the Sisters of Charity, on the day of the Coronation, or one of the seven succeeding days, and shall there devoutly pray before the Statue of the Immaculate Virgin, for peace among Christian princes, the extirpation of heresies, the conversion of sinners, and the exaltation of Holy Church, our Mother.

This Indulgence can be applied, by way of suffrage, to the souls of the faithful who have departed this life united to God by charity.

The present pastoral Letter will be published from the pulpit at the parish Mass, on Sunday, July 25th, and read in the religious Communities and Establishments throughout the diocese.

Given at Paris, under our hand and seal, with the signature of the Chancellor of our archdiocese, feast of St. Vincent de Paul, July 19, 1897.

† FRANCIS, Cardinal RICHARD,

Archbishop of Paris.

By order of His Eminence:

A. Poudroux, honorary Canon, Chancellor.
THE ANNALS.

II.—THE CROWN.

The preparations which had been afoot for some time, were now steadily carried on. Gifts for the Crown were presented, even by ladies of the world, devout clients of the Blessed Virgin, all desiring to perpetuate by this testimonial their piety towards her; among these gifts were found several diamonds and many precious pearls. The work was indeed a gem; its execution had been intrusted to an artist who, not less distinguished for his Christian sentiments than for his skill, is also a devoted friend of the Family of St. Vincent; in Mr. Mellerio, therefore, all expectations and desires have been fully realized. The workmanship is perfect in finish, the symbolism admirably conceived and interpreted. No enamel or colored stone dims the sparkling radiance of the Crown, so truly virginal and royal, which will adorn the brow of the Statue of the Immaculate. Only pearls and brilliants find place there, scintillating in the nine stars representing the choirs of Angels, and glistening in the lilies which even enhance the brilliancy of the stars. Interesting details will be hereafter given.

III.—THE FEAST DRAWS NEAR. DECORATIONS OF THE SANCTUARY OF THE APPARITION.

The date appointed by His Eminence Cardinal Richard for the ceremony of the Coronation was rapidly approaching. Whilst the Mother-House of the Sisters of Charity was putting on its fairest appearance for so beautiful a day, the Visitatrices of France and those of the adjacent countries were gradually joining the family at Paris: Spain, Italy, Poland, England, Rhenish Prussia, all were represented. Mother Dérieux, Visitatrix of the Province of Belgium, and Mother Havard, Visitatrix of Naples, former Superioresses General of the Company having already arrived.
In order to follow with more vivid interest the details of the feast of the 26th, and its octave, it might not be out of place to outline the ornamentation of the Mother-House, that abode endeared to all hearts by the remembrance of the general and special benefits which the Immaculate Mary has bestowed and still delights to shed upon souls therein.

The court-yard leading to the chapel is bordered with orange trees; at the entrance to the porch, blue and gold hangings give to the house a festive air.

The background of the porch is white; there may be seen oriflammes blue and gold, bearing the representation of the Miraculous Medal, or some inscription selected from the Office of the Manifestation.

In the chapel, a drapery of blue and gold falls from the galleries to the sanctuary terminating in a graceful canopy, to the right, above the statue of the Powerful Virgin, and to the left, above the picture of St. Anne. To each pillar is attached an oriflamme of the same color, bearing alternately the reverse of the Medal, and some selection from the Office of November 27th. These oriflammes dividing the drapery reach the pictures of the Stations, beneath which are suspended, small gilt baskets of choice natural flowers. At the entrance to the sanctuary are two banners representing the Apparition of the Blessed Virgin to Sister Catherine; above them two modillions encasing the arms of His Holiness Leo XIII., and those of His Eminence Cardinal Richard. On the Gospel side, is the pontifical throne. The embroidered canopy is from the workrooms of Mr. Husson: the back represents, on a base of white satin stamped with fleurs-de-lis, the Medal surmounted by a crown; the dais bears the mystic dove, symbol of the Holy Spirit.

It would seem that from Heaven itself should come the decorations for the sanctuary, the favored spot of the Ap-
paritions, where the Immaculate Virgin had descended. But magnificent and graceful was the adornment arranged by loving hands. Beneath a rich crown placed very high, and falling around the altar, are two wide streamers of blue lined with white and bearing golden fleurs-de-lis; just where the streamers are folded back, may be seen, crowned with stars and issuing from the clouds, the Statue of her whom all eyes seek, that Statue which all hearts recognize on the spot where Mary deigned several times to appear.

On the 25th, at the evening Angelus, the bell rang out a joyous peal announcing the so-long-desired solemnity of the following day.

IV. CORONATION DAY.

On the morning of the feast itself, the Superior General offered the Holy Sacrifice at half past five, in presence of the whole Community assembled in the dear sanctuary.

Eight o'clock was the hour appointed for the Coronation. The limited space within the chapel precluded a large attendance; consequently—although with deep regret—it was decided that only the principal benefactors could be invited, and that room could be found only for the Visitatrices and Superioresses of Paris.

The Superioress General of the Ladies of Sion and her Assistant were most happy to represent their pious and numerous Family, bound to the Immaculate Virgin of the Miraculous Medal by the sacred memories of the apparition to Mr. Ratisbonne. After having assisted at the festivity, this good Superioress gave expression to the consolation she had experienced, in these amiable lines:

Very Reverend Mother,—I know not how to thank you for the tender charity you have deigned to manifest towards our religious Family. Not content to have permitted us to assist at your impressive solemnity, you would so mingle us with your own Daughters that we felt truly: Cor unum
et anima una in the Heart of the Queen of Virgins! How sweet the remembrance we shall ever preserve of these days of grace! In contemplating this magnificent Crown, what an honor for us to feel that we are so closely bound up with your blessed Community by the will of Mary herself, our Immaculate Queen! It will be impossible, even in the lapse of ages, to forget that the bond which unites us was formed by none other than the Blessed Virgin, and her diadem of glory will publish the same to all future generations. Wherever the Sisters of Charity of Saint Vincent de Paul and the Daughters of Sion meet, both will feel that they live under the mysterious touch of the Queen of Virgins.—Sister Mary Paul of Sion, S. G.

The Missionaries, priests, students, and seminarians were to occupy the body of the chapel, space being allotted for two rows of Seminary Sisters with the Visitatrices and Sister Servants.

A few minutes before eight, His Eminence the Cardinal alighted from his carriage; he was accompanied by the Abbé Thomas, Vicar General and Promoter. The Most Honored Mother with her Sister-Officers waited to receive him; Mr. Pousset, arch-priest of the Cathedral, and canon Delaage, director of the choir of Notre Dame, were in attendance; and in a voice which betrayed the joyful emotion of his soul, the Superior General thus addressed the distinguished prelate:

"Eminence, Most Reverend and beloved Father in Jesus Christ,

"Thou comest in the name of the Lord and of His august Vicar, the great Pope Leo XIII. Blessed art thou! Hosanna in the highest!

"Since that night ever memorable for us, that night, wherein darkness gave place to the mildest, yet most radiant light, the harbinger and raiment of the Queen of Heaven, this sanctuary has never witnessed a glory com-
parable to that secured to it this day, by the visit of the Eminent Delegate of the Sovereign Pontiff. Blessed art thou! Hosanna in excelsis!

"Thou comest in the name of the highest Authority given by God in His love to the Church, to offer to the Virgin Immaculate a testimonial of gratitude,—to proclaim that, by her manifestations here, she has caused to burst forth a stream of graces which finds its way throughout the universal Church. Blessed art thou! Hosanna in excelsis!

"Our Immaculate Mother is worthy of this honor. Foreseeing the evil days with which the whole world was threatened, she was pleased to manifest herself on this spot to the humble Sister Catherine Labouré, to assume divers attitudes, to make use of the most encouraging symbols, to promise her omnipotent intercession and to leave, as a pledge of her fidelity and of her maternal solicitude, the Medal which has since been so justly styled Miraculous.

"Thou comest to perform an act of religion most solemn indeed,—to stamp with a new seal of authenticity the supernatural origin of the holy Medal. Blessed art thou! Hosanna in excelsis!

"Thou art come invested with authority to salute our Immaculate Mother as becomes thy dignity: Tu, gloria Jerusalem; tu, lætitia Israel: tu, honorificentia populi nostri.

"Come, hasten to adorn her august brow with a Crown of glory. "With our whole hearts we unite with thee, Most Reverend and beloved Father in Jesus Christ; rejoicing exceedingly in the honor thou art about to confer:

"In the name of the Church whose cause has been so efficaciously served by the Medal;

"In the name of France, in whose favor, conformably to her promises, she has, in a most wonderful manner, displayed her power and her mercy;

"In the name of thy immense diocese, the first to bene-
fit, and most largely, by the treasures that flow from the Miraculous Medal;

"In the name of the double Family of St. Vincent de Paul. Rightly does this Family deem itself unworthy, yet, most fully appreciative of the marvelous manifestations wrought in its bosom; and, feeling utterly incapable of giving expression to the profound gratitude by which it is penetrated, joining with me it calls upon Heaven and earth, inviting all creatures to bless the Lord, and magnify His name for having given us the Virgin Immaculate as our Mother. Omnis spiritus laudet Dominum."

His Eminence responded by a few most benevolent words, of which to our great regret we can give only the substance:

"I experience sincere pleasure in thanking the good Father General for the warm sentiments he has just expressed with truly heartfelt eloquence.

"I desire also to thank the worthy Mother Superioress for her cordial greeting.

"I am profoundly impressed as I enter this blessed spot, witness of the marvels of Mary, the Virgin Immaculate who, as we shall say presently in the prayer of the Mass, has revealed herself to us by innumerable prodigies. How happy the thought that two sanctuaries of our diocese have been specially favored by the goodness of the Mother of God: Notre Dame des Victoires and this chapel.....

"And now, the moment has come; let us hasten to offer our prayers before the miraculous Statue of the Madonna. May she, on this occasion of her Coronation, lavish upon us her choicest benedictions, and shed upon all her children most abundant graces."

After a visit to St. Vincent’s chapel where the Blessed Sacrament had been deposited, His Eminence repaired to the throne, and began to vest for the pontifical Mass, to follow immediately the ceremony of the Coronation.
Father Fleuret, pastor of St. Philippe du Roule, and president of the Committee of St. Joseph's Hospital, had kindly accepted the invitation tendered him. But Father Rataud, pastor of Notre Dame des Victoires, could not be present; he deeply regretted this circumstance, above all, on account of the ties existing between the sanctuary confided to his zeal and the chapel of the Apparition of the Miraculous Medal.

Like all the rites of the Church, the ceremony of the Coronation of a Statue of the Blessed Virgin is most attractive in its simplicity and grandeur.

The Crown, resting upon a rich cushion upon the altar, awaits the honor in reserve for it.

The moment having arrived for the beginning of the ceremony, the anthem *Sub tuum praesidium* is solemnly chanted by the choir: then the Prelate, in cope and all the sacred ornaments, blesses the Crown in these words:

"V. Our help is in the name of the Lord,

"R. Who made Heaven and earth.

"Let us pray.—Omnipotent and Eternal God who in Thy merciful Providence hast drawn all things out of nothing, deign to bless and sanctify this Crown destined to adorn the holy Image of the Blessed Virgin Mary. We humbly beseech Thee through Jesus Christ Our Lord.

"R. Amen.

The Prelate then blesses and incenses the crown. Afterwards, he intones the canticle which is to accompany the Coronation: *Regina coeli lætare:* "O Queen of Heaven, rejoice!" Most happy in their privilege of being chosen to chant the hymn of triumph to the Virgin about to be crowned, the Sisters of Charity continue this canticle.

During these notes of gladness, His Eminence ascends the steps leading to the Statue and, finally, places upon the brow of the Immaculate her Crown as beautiful as it is graceful, a fitting symbol of the royalty so long exercised.
by Mary to the glory of that God of whom she is the Daughter, Mother, Spouse; to the joy of the blessed in Heaven, and for the welfare and salvation of those who still linger in this valley of tears.

And whilst the holy Image receives the mark of a royalty all absorbed in mercy, the voice of the Prelate is heard; he pronounces the solemn words of the Coronation rite: “O Holy Virgin, even as thou art crowned by our hands on earth so, by thy intercession, may we merit to be crowned with glory and honor in Heaven, by Jesus Christ thy Son.”

The ceremony closes with this thrilling rendition expressing so well the admiration of the entire Christian assembly:

“The voice of the Prelate is heard; he pronounces the solemn words of the Coronation rite: “O Holy Virgin, even as thou art crowned by our hands on earth so, by thy intercession, may we merit to be crowned with glory and honor in Heaven, by Jesus Christ thy Son.”

The ceremony closes with this thrilling rendition expressing so well the admiration of the entire Christian assembly:

“Let us pray,” says the Prelate in his turn.—O Father of mercy, through the invocation of the Mother of Thy only Son, Our Lord Jesus Christ who, for the salvation of mankind, was pleased to become incarnate without injury to the purity of the Virgin Mary, we beseech Thee, to grant, through the intercession of this same Blessed Virgin, that all those who kneel as humble suppliants before this Image, this Queen of Mercy, our Sovereign, so ineffably benign, may be delivered from all dangers; in the sight of Thy divine Majesty, may they obtain pardon for the evil they have done and the good which they have omitted; that they may merit to receive in time, the graces they need,
and in eternity, rejoice with Thy elect in everlasting salvation. Through the same Christ Our Lord.—Amen," responds the Christian multitude.

The pontifical office immediately succeeded the ceremony of the Coronation. The saintly Cardinal had selected the votive Mass of the Manifestation of Our Lady of the Miraculous Medal.

After the Gospel, in a touching homily pronounced from the pontifical throne, His Eminence interpreted the sentiments of joy and gratitude filling the hearts of the vast assemblage in whose midst he was officiating, and of the entire Family of St. Vincent de Paul. His Eminence insisted, moreover, that this feast was not for one special family alone; but that it might be claimed by all Christian souls, devoted clients of Mary, and notably the whole diocese of Paris. Therefore, by the pastoral Letter already quoted, the priests had been invited to add to the Mass of this day the prayers for the Feast of the Apparition of the Miraculous Medal, and Communities and pious persons also had been urged to offer a Communion on this same day.

The distinguished Prelate, once more, presented the thoughts expressed by the Sovereign Pontiff in the Brief of March 2nd, wherein he reviews the countless benefits which Mary has lavished upon Christians,—wherein he likewise emphasizes his desire to excite, more and more, the piety of the faithful towards the Mother of Mercy. He referred also to the testimonial of benevolence with which His Holiness has deigned to honor the Family of St. Vincent de Paul, and by which His Eminence was led, moreover, to pay tribute of veneration in his pastoral Letter to that Saint "always averse to riches, honors, and pleasures," as says the Roman breviary, that Saint ever regarded as the honor of the Parisian clergy among whom he lived, and as the model of the priesthood.
Mass ended, the beautiful cantata composed for the Coronation was perfectly rendered by the Seminary Sisters, as a worthy termination to the august ceremony.

V.—AFTER THE CORONATION; HIS HOLINESS LEO XIII., HIS EMINENCE, THE CARDINAL ARCHBISHOP OF PARIS, THE SUPERIOR GENERAL.

Immediately after the Coronation, His Eminence addressed to the Sovereign Pontiff through Cardinal Rampolla, the following telegram:

"The Cardinal Archbishop of Paris, now in the midst of the double Family of St. Vincent de Paul, and having this day performed in the name of the Sovereign Pontiff, the solemn Coronation of Our Lady of the Miraculous Medal, presents to His Holiness the unanimous homage of filial veneration, of lively gratitude, and solicits the Apostolic Benediction for the Family of St. Vincent, for the Church of Paris, and for France."

His Holiness was pleased to answer immediately His Eminence, the Cardinal Archbishop of Paris:

"The Holy Father has received with lively satisfaction the news of the Coronation of Our Lady of the Miraculous Medal. He is deeply touched by the sentiments of which on this occasion you have been the worthy interpreter, and with all his heart he imparts the Apostolic Benediction to the double Family of St. Vincent, to the clergy and people of France.

—M. CARDINAL RAMPOLLA.

Notwithstanding the fatiguing duties of the morning, His Eminence, the Cardinal Archbishop, desired before leaving the Mother-House, to bless the Community. The latter also experienced the need of receiving once more the blessing of this Prelate, so full of meekness and benignity.

In the court-yard Sainte Marie were closely and hurriedly ranged, on one side, the Seminary, on the other, the
Visitatrices, Sister Servants, and the Sisters of the various offices of the House, all had the joy of seeing the venerated Cardinal, accompanied by the Superior General, the Director, Father Thomas, Vicar general, also the Most Honored Mother making the tour of the assembly; in passing around, the Cardinal repeated several times with his accustomed paternal goodness: "I wish to bless you; yes all here together, before I leave...." And he blessed them over and over again, seeming so happy, like a father in the midst of his children, rejoicing in his presence. As he stepped into his carriage, His Eminence asked of this immense assemblage of Sisters of Charity, one Ave Maria for his intentions; in their filial gratitude, all most-willingly promised much more.

A second reunion, more familiar still, succeeded to that held in the court-yard Sainte Marie.

It was easy to imagine the sentiments that overpowered the heart of the Superior General, but his children felt that they must see him, that he might judge how fully they participated in his joy; hoping also that some few words from his paternal heart might find their way into so many waiting hearts and thus fill up the measure of happiness for all his family, on this delightful morning.

It was soon announced that he was going to the Community-room, and all hastened either to precede or follow him thither.

They had not long to wait.

"This is not" said he, "a day for Conference. Silence alone befits great joys or great sorrows. I can find scarcely any word to express what I feel. Happy, indeed I am! No Superior General has ever experienced the joy of witnessing the Coronation of the Virgin of the Miraculous Medal... nor will the same favor be vouchsafed to any of those who come after me."
"The Blessed Virgin will fully repay us for all that we strove to do in her honor; she will redeem her jewels. They are yours, my dear Daughters, the offering is yours, and each one among you has, at least, presented the gift of her prayers. Let us rejoice and be glad at the feet of the Blessed Virgin, on this feast which will never be repeated. Never can there be another so beautiful... unless, perhaps, that of the beatification of your Venerable Mother. I am going to distribute among you the first memento of this glorious feast."

And the Superior General gave each Sister a small photogravure, done by Schulgen, representing our Virgin Immaculate, this time, crowned with her diadem as a Queen. On the reverse is marked the blessed date of the Coronation, a date which will ever remain engraven upon the hearts of all to whom it was given to see this day of days.

VI.—CEREMONIES OF THE EVENING.

The program arranged for the festivities summoned the Sisters to the chapel at 2:30, p.m. for vespers. The public had been notified that they could not be admitted until 6:30, p.m., as the experience of the feast of the Miraculous Medal warned all that the same pious enthusiasm might be again displayed; in which case it would be impossible to control the multitudes and, therefore, the Community could not find room in the chapel during the offices.

The news of the coming festivities of the Coronation had spread far and wide, giving a new impulse to hearts devoted to the Blessed Virgin: in proof whereof, two worthy priests from Marseilles, arriving that very morning in Paris, repaired, immediately, satchel in hand, to the Mother-House to participate in the ceremony. The pastoral Letter of His Eminence, the Cardinal Archbishop of Paris, read on Sunday, the eve, in all the churches of the
capital, had inspired devout pilgrims who hastened thither, surprised and grieved at being unable to reach the presence of the Queen who seemed to be more powerful than ever, or at least more magnificent in her liberality on the day of her Coronation.

The weather, so favorable in the morning, was growing stormy it was feared, and the threatening clouds boded ill for the procession which was to close the ceremony of the afternoon; hence, for a moment, it was decided to anticipate this feature of the program. But the idea was soon put aside, Mgr. Pagis, Bishop of Verdun having expressed his desire to preside after the sermon and benediction. All details according to previous arrangement were carefully carried out, to the entire satisfaction of all.

Mgr. Reynaud, of the Congregation of the Mission, Vicar Apostolic of Tehe-Kiang, sang pontifical vespers. The attendance was almost as large as that of the morning, as regards the clergy and externs; among the latter were Mme. the Countess d’Eu, and the vice-president of the Central Council of the Ladies of Charity, besides other distinguished benefactresses of the works of the Community.

VII.—THE SERMON.

After the Magnificat, Mgr. Pagis, Bishop of Verdun, addressed those present as if he sought to teach the worthy celebration of the blissful joy of this memorable day, and the lessons to be gathered from it. With his exalted and eloquent considerations were blended patriotic sentiments wherein all might recognize the “Bishop of Joan of Arc.”

We quote the principal portions of this beautiful discourse, without altering the oratorical form under which these notes were collected; it may be said that in general, there is but slight deviation from the text as delivered by the illustrious orator.
SERMON BY MGR. PAGIS
BISHOP OF VERDUN,
FOR THE CORONATION OF OUR LADY OF THE
MIRACULOUS MEDAL.

Et dedi coronam decoris in capite tuo.
And I put a beautiful crown upon thy head. (Ezech., XVI. 12.)

MY LORD, 1 GENTLEMEN, MY SISTERS,

I apply to the Miraculous Virgin these words of the
prophet Ezechiel. This morning, in a touching ceremony,
the illustrious Cardinal, venerated by Paris and all France,
placed a rich Crown upon her brow. This spectacle is not
new; in the succession of ages, crowns have been bestowed
upon her, and God Himself has been pleased to set us the
example.

He would crown His royal Mother. St. John, beheld
her in all the splendor of her Coronation. “A woman
clothed with the sun, the moon under her feet, and on her
head a Crown of twelve stars.” This vision surpasses all
that we can conceive; we are dazzled, bewildered; we ad­
mire; but without hope of reproducing anything similar.
And, yet, we desire to offer to our Mother the tribute of
our love and gratitude, we would crown her, Queen of
Heaven.

When we visit celebrated shrines where she is venerated,
we find her crowned. On a certain day some prelate had
there placed a diadem upon her brow. May her miracles,
her benefits still thus, many times, receive due honor,—what
could be more fitting! But here, in this sanctuary, have
there not been witnessed prodigies equal to any that have
been recorded, miracles not less astounding than those by
which the universe is impressed. And, therefore, should
we not prepare a Crown not less brilliant than those in

which we glory? How could we possibly not be mindful of so many benefits; what could we do but celebrate these blessed memories, and how could we do otherwise than solicit the honors of a Coronation?

This signal honor has been obtained by you, venerable Superior General of the Children of St. Vincent de Paul, from the great heart of Leo XIII. It appears to me that it will not only be an exceptional favor, a testimonial of predilection from the Sovereign Pontiff, but from it will date, for your dear Daughters, a new era of piety, fervor, and devotedness. Your paternal joy is filled to-day; from my heart I thank you for having given me part in your happiness. Whilst inviting me hither, you have revived the memory of your compatriot, of the fellow-student associated with you in preparing his armor for life's battle, more than forty years ago. Our destinies have been slightly varied in the path marked out for each. I envy yours which has conducted you by the highest sacerdotal virtues even to the summit of sanctity. Kind father, if my words reach you, I fear that your humility, alarmed, will protest against this tribute; forgive me: it is but just to exalt the humble and to extol the best of fathers, in presence of his assembled Family.

I shall now endeavor to respond to your expectations.

I

Here, through gratitude towards Mary, the orator reminds his hearers that this Virgin Immaculate was pleased to appear upon the soil of France, in this place, at Lourdes, and elsewhere.

He then also noted the opportunities of the Apparition of the Virgin of the Miraculous Medal, and her benefits bestowed on the whole world, more especially on the Sisters of Charity:

II

When the Virgin of the Miraculous Medal appeared, we
were in the middle of an epoch which dates from the eighteenth century. The eighteenth century has been styled the age of debauchery; justly might it be termed the age of apostasy; for, in those days, evil conspiracies were raised up against God and against the Church. God suffered this to go on, and seemed to sleep. In like manner, Mary seemed to sleep; I do not perceive her merciful intervention; reserving her power for a later period she bides her time.

The age of which I speak is generated by a man of melancholy fame,—he is known as Voltaire. In the mysterious and inscrutable designs of God, this man had been endowed with remarkable gifts of intellect; but his pen daily distilled the poison of calumny and blasphemous ideas. Nothing was too sacred for his derision, nor for that ridicule to which he strove to incite others; he engendered in the society of the eighteenth century that human respect which, surviving the revolution at the close of the century, convulsed the universe. And even when royalty is restored there still rings out the jeering laugh of Voltaire, and power is still in the hands of his followers. O Christ, hast Thou forgotten us? Mary, dost thou remember us no more? No, no! Behold Christ, behold Mary! you shall see them appear.

There was here, in 1830, a young religious named Sister Catherine Labouré; a simple, straightforward country girl; intelligent, of sound judgment, but unobtrusive piety. On a certain night whilst sleeping in the dormitory with her companions, she hears her name called; on awakening she sees at her bedside a child, who bids her follow him to the chapel where the Blessed Virgin is waiting for her. Rising, she accompanies him, and they enter this sanctuary where the first Apparition takes place. This was but a prelude; other apparitions follow. Several times Sister Catherine is favored with the vision of the Mother of God as she is represented on the Miraculous Medal; and the
Blessed Virgin orders her to have this Medal struck, to propagate it,—and promises to all who shall wear it her most special protection.

Behold: a small Medal, bearing the Image of the Virgin Immaculate will be the response to Voltaire, and to the sons of Voltaire. This Medal will suffice as a weapon for Mary; with this she will achieve an amazing revolution in ideas, will move the multitudes and lead them back to God; in a word, the Medal will dethrone Voltaire. O God, Thou art pleased, at times, to buffet human pride, and to choose the weak things of the world to confound the strong: *Infirma mundi elegi Deus.*

The Medal is propagated and marvelous, indeed, are its effects: sinners are converted, the sick are healed, the blind see, and physicians declare "that such cures have not been witnessed since the days recorded in the Gospel..." A pious hand slips a Medal upon the breast of a sinner, and a secret force impels him to return to God. The precious symbol is fastened around the neck of a blasphemer, at the point of death, and in his eye there glistens a tear of repentance...he is saved. These instances are innumerable, authentic, historically certain. Mgr. de Quelen, Archbishop of Paris, verifies these facts and earnestly recommends the Medal. Mothers give it to their children, soldiers wear it upon their breasts, and, upon this shield of the Virgin Immaculate, more than once have the enemy's balls been flattened. Youth groups itself into pious associations; Father Desgenettes, pastor of Notre Dame des Victoires, at Paris, engrafts upon the Miraculous Medal his Association of the Most Pure and Immaculate Heart of Mary, for the conversion of sinners. The Medal traverses the seas, the Virgin Immaculate will soon extend her conquest over the entire world.

Voltaire, thy lips have framed a horrible blasphemy: "to crush the infamous one," and thou hast said: "In twenty
years, there will be no more God!” The blasphemy has fallen back upon thyself and crushed thee. Behold, thou art vanquished by an humble Medal, and never shalt thou recover from thy defeat. Blessed be God and the Virgin Immaculate!

The world is snatched from Voltaire; but it remains degraded by impiety, once again it must be elevated, and the faith of the olden days revived. The Medal will be instrumental in calling forth the definition of the dogma of the Immaculate Conception. This was already the belief of the people and, it might be said, of the Doctors of the Church; but, it was not yet an article of faith, and here even the genius of a St. Thomas of Aquin fell short. God completes His teaching, and it is by the Miraculous Medal that He is pleased to accomplish this marvel. The Medal is propagated and elicits acts of faith and love. The prayer: O Mary conceived without sin, is taken up everywhere, and becomes like the spontaneous outbreathing of whole nations; it is wafted across the seas, it is murmured in the savannas, and through the dense forests of America, in the islands of Oceanica, in China and Japan; listen, thousands of voices repeat: “O Mary, conceived without sin, pray for us who have recourse to thee!” What shall be able to hinder the flow of this swelling wave of prayer and faith? Nothing shall impede its progress; it will bear the whole world along with it: the faithful, priests, bishops; the Sovereign Pontiff himself will be carried onward by the strong current, and he will joyfully consecrate this beautiful triumph of the Virgin Immaculate.

Twenty-four years after the Apparition, in 1854, the world is made conscious of a movement new and startling: one hundred and ninety-two bishops repair to Rome. Their journey is undertaken to honor the Virgin Immaculate; a gleam from the Miraculous Medal has reached
every heart, and they hasten to plead with the Sovereign Pontiff that he may set the seal upon their faith and that of their people, with regard to Mary Immaculate. How imposing and solemn the spectacle then presented, recalling that formerly witnessed at Ephesus. Pius IX. is there upon his throne; he rises, and in a strong voice, quivering under his deep emotion, he declares that the Immaculate Conception is an article of Catholic faith. The overmastering joy resulting from this definition could find expression only in the strains of the angelic choirs; earth would fain rival Heaven in this triumphant demonstration, and we rejoice to think that one of the most powerful impulses—perhaps the most decisive—in this grand, simultaneous motion went out from this sanctuary on the day of the revelation of the Miraculous Medal.

III.

If the whole world should be devout to Mary, would it not seem, my Sisters, that the highest and strongest obligations devolve upon you, in that her closest relations were held with you, for, did she not reveal herself to you? I have sought for the motives of this preference. Saint Vincent and Mlle. Le Gras were devoted servants of Mary; they bequeathed to you as an inheritance their belief in the Immaculate Conception; it is on the 25th of March, feast of the Annunciation, on which Mary became the Mother of God because she was Immaculate, that you renew your vows; after each decade of your chaplet, you formulate an act of faith in the Immaculate Conception... Hence then, for two centuries you are the legions of honor, the advance-guard,—marking out for us the path which leads to the glorious triumph of Mary. This explains why, in confiding to you the Miraculous Medal, she wished to bestow upon you a pledge of her maternal love and a recompense for your faith.
There are other reasons still more forcible; I shall briefly enumerate them.

I would not wish to exaggerate in the eulogium which I am about to pronounce upon your holy vocation; I must bear in mind that I address myself to souls who measure all things by the standard of humility. And, yet, I do not hesitate to say that your vocation is worthy of all admiration. You are the privileged auxiliaries of Mary in the works of mercy which she exercises over the world. Under her leadership, you make war upon two maladies, the two scourges of our time: pleasure and egotism.

1. Pleasure: In appearing to Bernadette at Lourdes, the Blessed Virgin could have multiplied her glorious titles, and she uttered only these words: “I am the Immaculate Conception.” Age absorbed in the pursuit of pleasure, nineteenth century, dost thou hear? the Virgin comes to thee; she desires to heal thy wounds, go to the Immaculate, she will restore thy lost vigor! If thou refusest, beware, for chastisement is about to fall upon thee!

The corruption of human ways is not of yesterday, and when the measure is filled up, the Almighty strikes. It is recorded that some centuries having elapsed after the creation, mankind had so far degenerated that, in wrath, God turned away His face from them. And wherefore? Because the human race had become enslaved to the flesh and the senses: Quia caro est. And God resolved upon man’s destruction.—Our age is likewise given over to pleasure, it hath corrupted its way. What shall we do that God may not turn away His face from us? To appease Him, we must find legions of pure souls. Now, God be praised, we have found them! You form, my Sisters, one of these blessed legions, assuredly the most numerous, and one of the most beautiful. There are, I admit, others whose lives, very different from yours, are concealed from the world and hidden in God. Far be it from me to es-
tablish a comparison, still less to mark out any preference. These holy souls, saints of the cloister who, apart from the world in the silence of solitude, pray night and day, suffering and immolating themselves for the guilty, I salute them, I admire them; in the name of God and of the Virgin Immaculate, I thank them. But you, whose vocation does not call you to remain motionless within the walls of a cloister; you, who appear in the midst of the world to shed gleams of light amid its darkness, stemming the tide of its corruption with salt divine, I salute you also; you are not less deserving of our admiration, of our gratitude, and you are not less dear to the Virgin Immaculate. Best of all, it appears to me, are you suited to the needs of our epoch wherein life is wholly external, and must, therefore, be grasped through the medium of the senses.

In traversing this large city I rarely fail to perceive, near, or in the distance, the white cornette of the Daughter of St. Vincent; it cannot pass unnoticed, it is too attractive. In beholding the white cornette, the world recognizes therein a symbol, which conveys a striking lesson, the symbol of what that world should be, and yet is found so far wanting; reflection forces itself upon the mind, and even over the most hardened souls there flashes some Christian thought. Light seems to radiate from pure souls; unconsciously they emit those rays that reach all who come in contact with them; this wonderfully bright radiation is for the world a sign of contradiction, a reproach, a condemnation; if these gleams of celestial sunlight do not convert, at least, they contribute to save the remnant of Christian conscience.

Dunois, the brave Dunois, the heroic companion of Joan of Arc, declares that the very presence of this angelic warrior engendered chaste thoughts. So sacred was the remembrance, so profound the impression which he had preserved of this heroine that, towards the close of his life,
in his manor at Beaugency, he had inscribed on the ceiling of his dining-room, this verse from the Psalm; *Cor mundum creavi in me Deus!* “Create a clean heart in me, O God!”

Hence, my Sisters, when you appear in the world it behooves you, like Joan of Arc, to possess this radiation of soul which commands respect; you will possess and preserve it by that modesty always of itself so safe, because it needs no veil, or rather because you have no other veil; by that calm, transparent serenity which is, as it were, the reflex of pure hearts; by that unwavering courage which enables you, untainted and with unaltering step to make your way amid all the corruption through which you must pass here below. Thus are you the legion of the Virgin Immaculate; under her leadership and shielded by her protection, you will pursue the work you have commenced with the Miraculous Medal: the restoration and salvation of Christian society.

2. You protest against sensual pleasure by a pure life; in like manner, you protest against egotism, by charity: these ideas are all-absorbing. The pleasure seeker, the voluptuary, worships only one object, “myself;” self is the point wherein he concentrates his all, and for which he is ready to sacrifice everything: such is egotism. He, on the contrary, who possessing his heart disengages it in order to elevate it above the senses, belongs not to himself; he experiences the need of spending himself for others, nor can he resist; such is charity. Thus do pure hearts become capable of all manner of devotedness; shrinking from no sacrifice, disregarding every obstacle they rise even to heroism. Detached from the world, they ascend like the balloon when the fastenings are cut away; they ascend to God, and they become conscious of His visible presence with them: *Beati mundo corde, quoniam ipsi Deum videbunt,* and from on high descend to them all light to direct, all energy to endure. They see God in the poor, in the in-
firm, in the sick, in the orphan, in the foundling, in all who are stricken here below; for all afflictions are from God, they are marked with His divine seal, either that of His justice which strikes, or His love which tries His creatures. In your many-sided vocation, my Sisters, its ministration to suffering is the point most salient, most conspicuous, and hence you are called *Sisters of Charity!* Sisters of Charity: behold a title of true nobility. Titles of nobility are usually acquired on the battle field of suffering.

At the age of twenty, you say to the seductive world so fascinating to the young: I despise thee; not for me are thy joys, thy pleasures, thy deceitful promises: sorrow alone hath a charm for me, and to this my choice, I devote myself until my last sigh.

After this supreme renunciation, you go joyfully wherever obedience calls you; to breathe the atmosphere of an hospital ward, to watch day and night at the bedside of misery, where only groans, murmuring, and blasphemy fall upon your ear, the suffering to which you have devoted yourself becoming sometimes even hideous and disgusting: still you love and cherish the afflicted, as a mother loves and cares for her child.

Other trials await you: upon an order issued by your Superiors, you leave your native soil, fair France; steam-power bears you across the waves to the land where the Mussulman dwells, to the shores of the Nile, to the midst of the Fellahin, amongst a fanatical and besotted people; you will love them, and your devotedness will compel their sympathy. Again, at sound of the bugle telling that the battle is on, you will march bravely forward with our soldiers, amid the shower of shot and shell, you will raise their drooping courage, you will minister to the wounded, and for the dying, you will be angels of hope and consolation.
All these heroic deeds you perform cheerfully, with earnestness, with ease, with serenity, and what is of far greater value, with humility, well convinced that it is not you, but the grace of God acting with you. Comprehending little of the things of God, the world looks on amazed and full of admiration. Your sublime charity appeals to its sympathy, and would you know wherefore it appears to me still more worthy of appreciation: because it keeps before the world what so many might otherwise forget or strive to ignore: the divine, the supernatural agency in human society.

Continue thus, my Sisters, by the works of your charity, to be the witnesses, the missionaries of Christ; and, favored by the benedictions of the Virgin Immaculate, who loves you, who sustains you, who leads you, labor with all your strength to restore Christ to the world, and the world to Christ,—its Master, its Lord, its King.

I must not conclude this already too lengthy discourse without saluting once more with my most affectionate and respectful sympathy, this numerous and admirable Family of St. Vincent de Paul. I have extolled the Sisters of Charity in the fullest measure to which my words could attain: they are one of the most admirable, most fruitful creations of the genius of the heart of St. Vincent.—For you, Gentlemen, whom the sentiment of a holy brotherhood has assembled in this chapel; you also are entitled to your place of honor in this work of social and Christian restoration, which calls for all our devotedness, our intelligence, and our affection. It is, indeed, the spirit of St. Vincent which penetrates you, animates you, and through you, maintains and propagates those marvelous works which owe their existence to your Blessed Father.

In our ecclesiastical seminaries you form to science and the sacerdotal virtues, our young Levites the hope of the Church, and of Christian France; and none understand
better than myself, than I who glory in having been your pupil, no one knows better I repeat, with what intelligence and devotedness you fulfil this mission so honorable in itself and to you.

Faithful to the recommendations of your Holy Founder, you preach the Gospel in the country-places of France; you are the Apostles of the poor, of the lowly; they are the beloved of God, for whose sake you constitute yourselves their guardians, thus also insuring the safety of our country.

In fine, your zeal knows no limit; you courageously take yourselves to distant shores, to abide among barbarous people; you plant the Cross upon foreign soil, sowing thereon the seeds of patriotism and of religion, and by your heroism, sometimes by your blood—John Gabriel Perboyre has proved it—you display to the astonished gaze of these people the powerful prestige of Catholic nations.

My Lord, accept a large share of my congratulations, of my gratitude. We are all aware how deeply the ungrateful land of China is indebted to you, and I am proud to salute in you, one of those Sons of St. Vincent de Paul who are the glory of their religious family, the Church, and their native land.

Worthy Fathers, dear Sisters, on this octave of his feast, may the glorious St. Vincent open his great heart, that thence there may flow into yours, waves of light and love! In this ceremony of the Coronation, which thrills us with a heaven-sent joy, may the Virgin Immaculate lavish upon you all the treasures of divine charity, with the holy zeal of the Apostolate! Amen.

VIII.—BENEDICTION OF THE BLESSED SACRAMENT.

THE PROCESSION.

While Mgr. Pagis retired to the sacristy to prepare for the benediction of the Blessed Sacrament, the prayer: O
Mary, conceived without sin! etc., taught by the Immaculate, was repeated alternately, in chorus by the Missionaries and the Sisters of the Seminary. At the solemn benediction, their alternate chants continued.

When our Lord was placed in the tabernacle after benediction, the procession was formed.

A handsome banner representing the Virgin crowned, and three beautiful oriflammes, the medallions of which, painted in the Seminary, portrayed the different scenes of the Manifestation, were borne in front. The Statue of the Immaculate Virgin crowned, was carried on a brand richly adorned. The Seminary Sisters in great numbers walked first. Then followed former Officers of the Community, the Sister Visitatrices, the Sisters of the Mother-House, and others whose ranks necessitated a double file; last of all came the Most Honored Mother, the Sister Officers, and a few special benefactors. Numerous seminarians, students and Priests of the Mission followed. Mgr. Reynaud and Mgr. Pagis with mitre and crosier brought up the rear. Thus was formed the royal cortège in honor of Her whose Statue crowned, was, for the first time, to be borne through the walks of the spacious garden and vast dwelling of the Sisters of Charity, decorated to render homage to the holy Virgin, who advanced as a Queen, taking possession anew of her domain on the day of her Coronation.

The procession passed first through the court-yard Sainte-Marie, all draped in white and gracefully ornamented. The broad pathways encircling the garden through which the procession filed, were adorned with numerous banners, some bearing the monogram of Mary, others, invocations from the Litany of the Blessed Virgin. At the station which serves as a repository on Corpus Christi, was a beautiful grotto of Lourdes; and at a distance, in an opposite direction, facing Rue de Babylone, a handsome statue
of Notre Dame des Victoires, standing on an improvised mound. Lourdes, and Notre Dame des Victoires! two sanctuaries appropriately established beside that of the Miraculous Medal, on this day of triumph; for Mary reigns in these blessed shrines, there daily exercising in a sensible manner, her merciful sovereignty. Lourdes, Notre Dame des Victoires, the chapel of the Apparition—three rivers of grace springing from the same source, the Manifestation of the Immaculate Conception of Mary.

The triumphal procession accompanied by religious chants, passed on under a cloudy sky distilling freshness; but not a drop of rain fell. The clergy and a number of attendants returned to the chapel, and the ceremony terminated with the touching prayer: Sub tuum præsidium. “We fly to thy patronage, O holy Mother of God!”

The public, excluded from the chapel during the day, impatiently awaited permission to enter. As soon as the door was opened, they rushed in, filling the sanctuary of the Miraculous Medal; after an instruction, the benediction of the Blessed Sacrament terminated this first and incomparable day.

THE OCTAVE.

1.—The holy emotions excited on the day of the Coronation, were prolonged throughout the Octave, differing somewhat in character, but none the less glorious for our Immaculate Mother.

July 26th, was a day of solemnity and splendor, stamped with religious recollection, notwithstanding the great number of Sisters who, deprived of assisting at the beautiful morning ceremonies, came during the day to visit the Mother-House, there to pray on this blessed feast. The 27th and following days were variously characterized. The visits, commenced the evening previous, were multiplied. There was a constant ebb and flow in this abode ordinarily peaceful and silent.
Every day of this Octave, from six in the morning when thanksgiving was over, the Seminary Sisters were obliged to leave the chapel to make room for the devout faithful, impatient to offer their homage to Mary, and to share in the favors she so liberally dispensed. They assisted at Holy Mass, approached Holy Communion, and, in their turn, withdrew, to give place to the daily pilgrimages of the Children of Mary who afforded so much consolation by their edifying deportment. This pilgrimage was composed, each day, of several Associations. Many of the young girls included therein, came from a distance, and were obliged, after assisting at Holy Mass, receiving the Bread of the strong, and listening to the word of God, to repair to their daily toil by which they contribute to the maintenance of their family, and which often furnishes them with the opportunity of exercising a true apostolate in the workshop.

The Rev. pastors of St. Sulpice, of Notre Dame de la Gare, of St. Roch, of Clichy, and of St. Thomas of Aquin, came successively to celebrate Holy Mass, at the hour judged most convenient for these dear children, to whom they addressed a few words prompted by their ardent piety towards Mary Immaculate; and evincing at the same time the benevolent and paternal interest with which these distinguished priests are animated in behalf of these souls whom they know to be,—at least the greater number of them,—so deserving of praise, and yet, so exposed to danger.

These Children of Mary were justly entitled to a share in these feasts; for the chapel of the Apparition is truly their cradle, and most worthily did they occupy it.

To the numerous Associations of Paris and the suburbs, several deputations from the provinces were added: Angers, Amiens, Morlaix, and others, sent representatives;
Saint Quentin had its special pilgrimage; Belgium was also represented.

Masses were multiplied; and countless Christians came through the day to gain the indulgence and to solicit favors in that sanctuary in which Mary had promised to dispense them most abundantly.

The Rev. pastor of St. Eligius came, attended by a large body of his parishioners; in the discourse addressed to them, he called attention to the relics of Sister Catherine Labouré in the tomb of Providence Sainte Marie. He made a happy allusion to the tomb of the Blessed Virgin of which the Apostles were the guardians, and to Sister Catherine’s tomb confided to him and to the members of his parish.

The pastor of Notre Dame de Grâce, of Passy, also came with a portion of his flock, to invoke Mary Immaculate, and to rehearse her praises in this privileged Sanctuary.

The pastor of Notre Dame des Champs offered the Holy Sacrifice in this chapel on the last day of the Octave, and addressed the faithful, among whom his own parishioners were devoutly represented, in terms well calculated to excite them to confidence in Mary, Star of the Sea, the salvation and refuge of sinners.

A large and most interesting pilgrimage arrived from the diocese of Meaux, at the head of which we were proud and happy to see the Rev. Vicars General. It would afford us pleasure to speak of this more in detail.

We may also mention among the numerous Visitors to the holy Sanctuary during these blessed days: the Brothers of St. Vincent de Paul, the Society of Young Apprentices from Auteuil, the Patronage of the Holy Angels, composed of children belonging to the lay schools. The youths of the Patronage of Providence Sainte Marie came on Sunday August 1st, to pray and assist at the Benedic-
tion of the Blessed Sacrament. Their touching canticles, and the pieces executed by their band, gave additional solemnity to the ceremony.

The blind Sisters of St. Paul came with their pupils.

The Sisters of Charity from the Asile Mathilde, at Neuilly, brought two hundred and fifty children, incurables. The chaplain of the Institution spoke with the deepest tenderness and faith to these poor children, all of whom were victims of infirmities more or less painful; and yet, it is astonishing, to see the work they accomplish, so perfect and often even artistic.

These devout pilgrimages were frequently accompanied by affecting discourses in honor of Mary Immaculate, concluding with benediction of the Blessed Sacrament.

On some days, this benediction was often repeated: this was, as it were, an adieu to the pilgrimage and devout prayer offered thereto, that space might be afforded in the holy precincts for other pilgrimages waiting.

The evening service at seven o'clock was well attended. A course of instructions was given by Father Sabatié, Priest of the Mission; each of these was preceded by a few words on the Miraculous Medal, referring in an elevated, pious, and practical manner, to the Coronation. These instructions during the first seven days of the Octave riveted the attention of the faithful.

II.—On Monday, August 2nd, last day of the Octave, another Missionary, for the last time, unfolded to his audience the considerations that gave rise to this solemnity of the Coronation of Mary Immaculate. In compliance with the desire expressed, we insert this beautiful discourse.
THE ANNALS.

DISCOURSE

DELIVERED ON THE OCTAVE OF THE CORONATION
OF OUR LADY OF THE MIRACULOUS MEDAL

IN THE CHAPEL OF THE APPARITION AT PARIS.

Posuit diadema regni in capite ejus
He set the royal crown on her head and
made her queen. (Esther II.)

MY DEAR SISTERS, MY BRETHREN,

St. Bernard, so mild and so great a servant of Mary, celebrating on a former occasion the triumph of this heavenly Queen, exclaimed: “Oh, that my mind were endowed with genius, and that from my lips might flow a golden eloquence.” (Sermo de Assumptione). And at the close of these ever-memorable festivities of the Coronation of our Mother and our Queen, the Immaculate Virgin of the Miraculous Medal, would that we had power to chant a hymn fully expressive of the ardent sentiments of your love and gratitude. I must leave to others the honor of singing so perfect a canticle; as for me I can be only an echo; the echo of what has transpired within your hearts during these festivities, whilst recalling to you for the last time what your love could never weary of hearing repeated: That the Virgin Immaculate, above all, your Virgin of the Miraculous Medal, was truly destined to be crowned.

O Mary, conceived without sin, assist us: pray for us who have recourse to thee!

I.

In the first place, the Virgin is destined to be crowned; and you, my Sisters, were looking forward to the Coronation of the Virgin of the Miraculous Medal. Like a heavenly vision this must have been impressed upon your hearts.
Ever since the Church conferred upon the Medal the honor of a public and liturgical veneration, you have not ceased to hear these mysterious words in the Mass of the Manifestation of the Miraculous Medal: “Alleluia. Praise the Lord! His going out is from the end of Heaven: A summo caelo egressio ejus Alleluia.” Who then descends from Heaven? you might perhaps ask, as you listen to the choir chanting these wonderful words. And, as if in reply, amid the silent multitude, the sacred minister raised his voice and proclaimed from the sanctuary: Lectio libri Apocalypsis, Lesson from the Apocalypse. Signum magnum apparuit in caelo: mulier amicta sole, luna sub pedibus ejus, et in capite ejus corona stellae duodecim.” At these words, soaring above this world, and reaching even to Heaven, your thoughts present to your vision this marvelous woman: Signum magnum, mulier amicta sole. A woman clothed with the sun, says St. John, the moon under her virginal feet, and upon her head a crown of twelve stars: et super caput ejus corona stellae duodecim. It was, indeed, she; it was your Virgin Immaculate. Surely, O Holy Virgin, it can be no other than the angels who bear up thy crown, whilst chanting around thee their celestial Alleluias. But here below, thy children would fain even exceed the love of the Angelic hosts; we know that thou must descend: A summo caelo egressio ejus. We prepare for thee the most beautiful Alleluia of our hearts, and we would also crown thee: Veni, coronaberis.

“Ever doth Christ come,” says an illustrious ecclesiastical writer (Thomassin): Christus venit semper. Beautiful truth! In the old law, He came under the form of the Angels and under the shadow of figures; later, He came under the mystery of the Incarnation: Et Verbum caro factum est; and never since has He abandoned us. Ecce ego vobiscum sum usque ad consummationem saeculi.—It appears to me that we may say the same of the Virgin Im-
THE ANNALS.

maculate: Ever doth she come to us, *Venit semper.* She came in the old law, when the prophets foresaw and announced her. She came likewise under figures. Was she not hailed under the figure of Judith as the joy and honor of her people: *Tu, gloria Jerusalem; tu, lœtitia Israel; tu, honorificentia populi nostri!* Was she not crowned under the figure of Esther, as having, saved her race! Yes, I was right, in commencing this discourse, to apply to *Mary* the words that record the coronation of Esther: *Et posuit diademæ regni in capite ejus.* (Esther II.)

But why linger around the symbols of this Coronation. At length, *Mary* made her visible appearance upon earth and became the Mother of God. Within Nazareth’s sacred precincts, when the Child *Jesus* climbed His Mother’s knee, and pressed His divine lips upon her virginal brow, did not His baby hands strive also to crown His Mother? I know not. But what I cannot doubt is that if our hearts and our hands have long been engaged in preparing a crown for our Immaculate Queen, scarce can we entertain a doubt that the *Christ* also prepared a crown for His Mother. His fingers weave crowns for His servants: *Vincenti dabo coronam;* and you are not ignorant of the words with which He welcomes the souls of the elect: *Veni, sponsa Christe, accipe coronam.* Come, O soul, spouse of *Christ,* receive the crown prepared for thee from all eternity by the loving foresight of thy Lord. Judge, therefore, what must have been the entrance of *Mary* into Heaven, on the day of her Assumption, which was also that of her Coronation.

And what? Were we destined to be disappointed and shall we despair that it be given to us, her earthly Sons, to crown our Mother? Not so, my Brethren. You know that *Christ* came again unto His own; the Blessed Virgin acts in like manner.—After the resurrection, *Jesus Christ* appeared to His disciples. At a later epoch, He appeared
to privileged souls, to those whose glance is more penetrating, like Thomas of Aquin, to whom He said: "Well hast thou written of me, Thomas;" to those whose love is more ardent; thus did He appear to Margaret Mary, showing her His adorable Heart; thus also, my Sisters, did He appear to one of your companions, Sister Apolline, showing her the treasures of His Passion.

The blessed Virgin, His Mother, does the same: *Veni semper*. Ever doth she come to us. She came at the dawn of Christianity, when St. Dionysius tells us that she was so beautiful that had not faith restrained him, he would have adored her as a divinity. When, from time to time, mankind had need of special help, the sweet countenance of Mary reappeared in our midst to console and sustain us. On this subject, I shall specify three apparitions, and one of the three is your own. Listen.

Several centuries ago, faith had grown weak; when on a certain day, St. Simon Stock knelt in prayer. The Blessed Virgin appeared to him; like a mother she brought to her children here below a garment of salvation, the Scapular: behold one apparition: O Virgin of the Scapular, thanks! Come, thy children will crown thee; *Veni, coronaberis*.

In another land, heresy breeds disturbance; charity has grown cold and faith trembles for the result. Raise your eyes; *Veni semper*: the Blessed Virgin descends; she appears to Dominic whilst engaged in prayer, her hands are filled with treasures and she presents him with the Rosary: behold the second apparition. O Virgin of the Rosary, come, the world thou hast saved hails thee; that world will crown thee: *Veni coronaberis*.

*Veni semper*. Ever doth the Virgin come; after the Virgin of the Scapular, after the Virgin of the Rosary, behold your own, my Sisters; behold the Virgin of the Miraculous Medal. The Scapular, the Rosary, the Mi-
raculous Medal triple link, woven, I might say, by the Virgin so merciful, and by which whosoever wishes may attach himself forever to Heaven: *Funiculus tripex difficile rumpitur*: Come, in thy turn, O Virgin of the Miraculous Medal, and we will crown thee: *Veni coronaberis*.

II.

She has come, my Brethren, this Virgin of the Miraculous Medal. Even here! "Moses!" said the Almighty speaking from the burning bush, "Moses, put off the shoes from thy feet: for the place whereon thou standest is holy ground." My Brethren, how holy this place, and how holy the ground whereon we tread at this moment; this sanctuary! Here, hath the Virgin appeared; here, hath she spoken; here, hath she blessed. In what manner you well know.

It was in 1830. Here dwelt an humble novice of the Family of St. Vincent de Paul, meek, modest, prudent, submissive. She was called Catherine Labouré. It was, during the night that for the first time the Blessed Virgin appeared to her. As it happened formerly to Samuel, asleep near the temple, a voice called: "Samuel, Samuel!" and the youthful prophet had answered: "Here I am, Lord, because thou hast called me: *Ecce ego quia vocasti me*." Thus it happened also to the pious novice: a voice awakening her out of her sleep calls her name, saying: Come, the Blessed Virgin is waiting. The novice beheld a child of marvelous beauty enveloped in light, it was her Guardian Angel. Then there transpired in the sanctuary wherein we are assembled a heavenly scene.

The Angel and the favored Sister advance: as they approach, the doors open of themselves. This chapel was filled with light, recalling to Sister Catherine the illumination of the mysterious night of Christmas. The Angel led her to this altar, and presently said to her: "Here is the Blessed
Virgin!” The Mother of God appeared. Sister Catherine hesitates an instant, then falls upon her knees: “At that moment,” said she, “I experienced the sweetest emotion of my life, and it would be impossible to describe it.” The Blessed Virgin revealed many things to her, then disappeared. The Sister rose from her knees, and the Angel accompanied her again to the dormitory. “I heard the clock strike two” said she, “and I could sleep no more.”

This vision was only a prelude. Some weeks later, Nov. 27th, during the evening meditation, in this same chapel the Blessed Virgin manifested herself to the young Sister, as in an oval picture. She was standing on a globe of which only one half was visible; her robe was of spotless white, her mantle blue, her hands seemed filled with diamonds, whence sheaves of luminous rays fell upon the earth. A voice said: “These rays are symbols of the graces which Mary obtains for mankind,” and, encircling the image the novice read in golden characters, these words: O Mary, conceived without sin, pray for us who have recourse to thee! The picture was then reversed, and she beheld the monogram of the most sweet, most powerful name of Mary, surmounted by a cross, and beneath, the hearts of Jesus and Mary, the one wreathed with thorns, the other transpierced with a sword. Then she heard these words: “Have a Medal struck after this model: those who wear it indulgenced, reciting with piety the invocation, shall enjoy a very special protection of the Mother of God.” At that instant the vision vanished.

I can well believe that the special protection of the Mother of God, the Virgin Immaculate, will be vouchsafed those who wear with love the Miraculous Medal!

Soon the Roman Church was moved by the well-authenticated miracles wrought within this sanctuary, and in this large city, then, in the Eternal City, and these ere long extended throughout the world. Even as
she had celebrated the Holy Scapular, and the Rosary, so now also did the Church sanction by a liturgical Office the Manifestation of the Miraculous Medal.

We have not forgotten, my Sisters, the triumph with which for the first time, here, then in the divers churches of Paris, and successively almost everywhere, her liturgical praise resounded whilst celebrating the feast of the Miraculous Medal; the echo still vibrates in our hearts; but this was not enough, and we, doubtless, foresaw the joyful solemnities which we have just completed.

Permit me to indulge in a personal reminiscence! On the evening of those ever-memorable solemnities of the Miraculous Medal just mentioned, I sought him who had been the prime motor of all, the Successor of St. Vincent, the beloved Father who governs you, who governs us, as well. I spoke a moment of the beauty of the festivities which were about to close and I said to him: "Now, we must look forward to other solemnities...those of the Coronation." I remember that he smiled; he did not reply, but made a gesture which I interpreted: "It is too grand, and too far away!" Too grand? Oh! no, it was not too grand, for the Virgin Immaculate, beyond a doubt, merits this glory; it could not be too far off either, for your prayers and your zeal, my Sisters, must have hastened this day of days: these joys were due, it seems to me, for the consolation of the Father and for that of his Family, they were due as a recompense to your love and to your faith.

For whom then should we weave crowns, if not for the Virgin of the Miraculous Medal.

III.

A servant of Mary has written a beautiful book entitled: The Triple Crown of the Mother of God. It is greatness says, he, it is also power, and in fine, goodness which merit triumphal honors and acquire crowns: Oh! come then,
Virgin Immaculate, come; thou art indeed the most perfect of creatures, thou art the most powerful, and likewise the most merciful: Come, O Virgin of the Miraculous Medal, under this triple title we shall crown thee: Veni, coronaberis.

Thy greatness is incomparable, O Virgin Immaculate! God alone is holy, God alone is Most High: Quoniam tu solus Sanctus, tu solus Altissimus, as we say to Him. Alas! every human creature is tainted by sin, either actual sin, or at least by that which defiles the very source of life, and of which in the sight of God, every rational creature bears the stain,—original sin. And what! Will this image of God always be disfigured? Alas! my Brethren, not one of the whole human race will escape, not one; the torrent of evil has spared none. Not one...save the Virgin Immaculate. In beauty she is elevated above all human generations, even as her sweet Image is elevated above us as we are here assembled at her feet; she is elevated above all people, and around her brow in glowing characters we trace this incomparable eulogium: O Mary, conceived without sin, pray for us who have recourse to thee! She is all fair, all spotless, she is the glory, she is the honor of humanity: crowns, then, for our Virgin Immaculate.

With sanctity and greatness, there is also power. What is meant by great power? Most formidable, indeed, are the human passions, and speaking of the most violent amongst them, the Holy Scripture says that it is "hard as hell; Dura sicut infernum omnulatio. At length, hell is vanquished, hell is conquered: the head of its infernal prince is crushed. This was prophesied: "The serpent will try to sting thee, but thou shalt crush his head." Look upon this altar: the Virgin crushes the head of the infernal serpent, with her foot.

And we, in our hour of trial, when we are forced to struggle, to resist and vanquish hell, whose succor shall we
invoke? Let us utter the cry engraven around the Miraculous Medal: *O Mary, conceived without sin, pray for us, who have recourse to thee!* And thousands upon thousands of human hearts in deadly strife with hell and its temptations, temptations of anger, of sensuality, of despair, have experienced the efficacy of this prayer; at their cry of appeal and hope, they realized that the Virgin Immaculate had hastened to their assistance; thanks to this sweet prayer and to MARY’S powerful intervention, they came forth victorious from the combat, conquerors of hell and its temptations.

And what appears most admirable is the manner in which the Almighty willed to display the power of the Virgin Immaculate. When David consented to meet Goliath who had challenged and insulted the people of God, the Almighty placed in the youth’s sling a little stone. When the Virgin is to conquer hell and subdue Satan, what means does she employ? A little Medal placed in the hands of an humble child, a timid novice.

You know the condition of modern society when the Virgin Immaculate appeared in this chapel. It would seem that hell had conquered; the bloody Revolution of the preceding century had convulsed all Europe, and triumphing in the ruins—as was so eloquently remarked here a few days ago—hell continued to defy the Church; Voltaire with his spirit of sarcasm and impiety was rampant: this was in 1830. It was then that the Virgin, appearing here, placed in the hands of the novice a Medal as her only weapon: “Go, my child, fear nothing,” said she to her. And the child obeyed; the Medal was propagated, human respect was forced to yield, and faith revived: many a time have we seen the Miraculous Medal placed upon the heart of a Voltarian, by a mother or a child, and conversion followed. Reverence took the place of sarcasm, and canticles resounded throughout Paris, upon the hills.
of Montmartre, and along the shores of the Gave at
Leurdes; pilgrimages have "grown into a custom;" the
Miraculous Medal reposes upon the breast of the priest and
of the soldier, of the little child, and of the venerable old
man. Mary has conquered: Crown the brow of the tri-
umphant Virgin!

The triple crown of this sacred and Immaculate Mother
demands that, with her greatness and her power we name
also her goodness.—No longer should my voice alone be
lifted here; but, rather those of all creatures who have
been the favored witnesses of the goodness and the mercies
of Mary. And who has not experienced her goodness and
her mercy? All creatures should, therefore, join in our
solemn testimonial: Benedicti\textit{c}, \textit{omnia opera} Domini, Dom-
ino; Let every creature bless the Lord; bless also and
praise the Virgin so full of goodness, the Virgin of the
Miraculous Medal.

Angels of God, in your mission of guiding souls to
heaven, how often have you not feared for those confided
to you, as you beheld them struggling so desperately against
the assaults of hell, until the Virgin Immaculate hastened
to relieve your solicitude, and the Miraculous Medal be-
came the shield and safeguard of those hearts so dear to you;
\textit{Benedicite, Angeli Domini, Domino; }Angels of Heaven bless
the Lord; bless also the Virgin of the Miraculous Medal!

Let the waters of the deep bless the Lord, continues the
prophet; \textit{Benedicite, maria et flumina, Domino;} they also
have acknowledged the Virgin of the Miraculous Medal.

One day—on the borders of the Tyrrenhe Sea—a vessel
was in peril; from the shore, the inhabitants could perceive
the sailors abandoned to the fury of the tempest: hearts
were wrung with anguish, but they could do nothing to
rescue those in danger. Yes! they could do something:
they made an appeal to the Virgin of the Miraculous

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Medal, and the angry waves, instead of engulfing the terrified seamen, brought them safe into port, (Annals of the Mission, Vol. III., p. 183.)

On another occasion, several years ago, a ship lay at anchor. It was on the coasts of that Greece formerly a witness of the marvels of primitive Christianity. A storm is threatening; the commander is most eager to weigh anchor and go forth on their voyage; fastened in the rocks, the anchor holds the vessel captive; all human efforts are unavailing, the crew already begins to yield to despair, when a priest leans over the deck; he slips into the abyss the Miraculous Medal. O marvel, the anchor, as of itself, becomes detached, the vessel sails for the desired shore! (Annals of the Mission.) O ye seas and rivers, bless the Lord: Maria et flumina, benedicite Domino: Bless also the Virgin of the Miraculous Medal!

Let fire join with the waters in blessing the Lord: Benedictie, ignis et aestus, Domino, and together, let them publish the power of His Immaculate Mother: thus hath it been. On a certain day, a conflagration is gaining ground, it threatens to consume the dwelling of the servants of God;—this occurred at Angers, in France.—Not a ray of hope! A Sister casts into the devouring flames some Miraculous Medals. Amazing power of the merciful Virgin! The sea of fire suspends its course, the wind changes the direction of the flames, the dread element is under control and the conflagration is extinguished. O ye fire and heat, bless the Lord, Ignis et aestus, benedicite Domino: let them bless also the Virgin of the Miraculous Medal, whose sweet and all-powerful intervention they have recognized.

Juvenes et virgines; senes cum junioribus laudent nomen Domini. Who shall describe the canticles of thanksgiving that rise from the hearts of the Apostles and from those of the privileged Virgins? How beautiful are the feet of those
apostolic men who carry the Gospel of Peace to distant shores: to whom do they owe their vocation? A man of God has said that it is usually at the foot of Mary’s altar that the seed of the apostolic vocation is sown in hearts. Oh! that all those who are indebted to Mary for their sublime and heroic vocation could hear my voice; then, uniting with me, what a canticle all would waft above to the glory of Mary Immaculate, whose Medal, no doubt, has guarded the strength and purity of their hearts; of Mary Immaculate who continues to be their guide and support! You are all acquainted with the touching words of one among these favored souls: “Even to the consummation of ages, the Missionary shall have Mary for the companion of his labors; and should he find himself cast upon a lonely island, a distant continent, with whose language he is unacquainted, it is to Mary that he turns, entreating her to charge herself with the outset of his new labors. Among the bushes in his path, he fastens Medals of the Immaculate Mary, and the breeze from the sea or from the wilderness, is redolent of the perfume which they exhale, diffusing this fragrance, until souls are irresistibly drawn by these emanations from Paradise.”

And, who shall be able to describe the canticle of the Virgins consecrated to God? In unanimous concert, it might be said, they proclaim that, if their fidelity has been docile to the voice of the celestial Spouse, it is to Mary Immaculate that they owe this grace. Yes; and if there be here privileged souls whom the mysterious whisper has already won, if, among them there are any who still waver, may they also respond generously to the call of the Spouse of Virgins. Oh! that in the depth of their heart might re-echo the celestial hymns of thanksgiving that ascend from our blessed Communities and from our cloisters. Therein, under the banner of the angelic Theresa, that of the meek Francis de Sales, or the charitable Vincent de
Paul, cohorts of Virgins advance: they sing this hymn revealing to us the secret of their heart, and instructing us: Glory to the Virgin Immaculate! to her have we addressed our prayers,—at the foot of her altars have we offered our supplications,—there have we wept,—and there have our tears prevailed. As a seal to guard the purity of our souls, her Miraculous Medal has reposed upon our bosom: *Signaculum super cor meum*, that as Virgins we might consecrate ourselves. Imitate us. Emulate our chaste desires, and you shall have part in our glory and happiness! This is the hymn of the Apostles, it is also the burden of the hymn which the Virgins sing; *Juvenes et virgines laudent nomen Domini*: yes, bless the Lord, and bless also the Virgin Immaculate.

Bless her, little ones; bless her, venerable old men; *Senes cum junioribus*. Upon the heart of this little child, the object of so much love and solicitude, O mother, do you not delight to place the marvelous Medal, as a heavenly shield? And when an old man is nearing the term of his earthly career, is there anything sweeter to those who love him, to his wife or his daughter, than to place upon his heart in those last hours, this Medal, bearing the cherished image of her who is the “Gate of Heaven,” sacred palladium of those engaged in the last struggle, ere they enter their true country. Little children, old men, *senes cum junioribus*, unite your voices. Let your unanimous concert ascend to Heaven in praise of God: *Omnis spiritus laudet Dominum* and with Him, let every spirit bless also and praise the Virgin of the Miraculous Medal.

Ah! we besought the favor of crowning the Immaculate, because she is most holy; we besought the favor of crowning the Immaculate, because she is triumphant; should we not have crowns without number to present to the Virgin Immaculate, when we celebrate the prodigies of her mercy and of her goodness. *Veni, coronaberis!*
IV.

Truly then may we say: that the entire Christian world besought the favor of crowning this Virgin of the Miraculous Medal. And it would seem that no other hand than that of the Vicar of Jesus Christ could worthily perform this coronation solicited by Christian multitudes.

We also presented our petition at the Vatican, at that mysterious dwelling-place whence Leo XIII., rules the world; whence his eagle glance contemplates all, whilst his finger points the way that leads to life and salvation. Our supplication reached his Throne, and the Vicar of Christ did not reject it. Graciously inclining his head, he answered: “It is Our will! In Our name, and by Our authority, the Virgin of the Medal shall be crowned.”

As God has at His command Angels who fulfil His orders, even so, the Pontiff, His Vicar, has the Princes of the Church, who are his ministers; and the eminent Prince of the Church, charged to fulfil, on this point, the will of the Pope deigned to say: “Yes, you shall have a Brief; for, even from my infancy I learned to love the Miraculous Medal, and to pray to your Virgin Immaculate.” You remember, my Sisters, the tenor of the precious Pontifical Letter which granted to our Lady of the Miraculous Medal the honors of a triumph. It commenced by these words: “Nothing is more agreeable to Us, than the occasion of glorifying by new honors, the Virgin Immaculate: Nihil sane nobis accidit jucundius quam ut novis Virginem Immaculatam honoribus exornemus.” And, recalling the supplication which had been addressed to him, the Pontiff assigned two motives which had urged him to accede to the petition for the Coronation of the Virgin of the Miraculous Medal; doubtless these two motives did not escape your notice. I blush not to repeat aloud the first: “Our heart inclines Us thereto,” said Leo XIII., “and We accede all the
more willingly, as We preserve in the depth of Our soul, the remembrance of the marvelous Manifestation of the Most Holy Mother of God conceived without sin, in this chapel of the Sisters of Charity, as well as of the numerous benefits of which the holy Medal, struck by her order, has been the instrument—.” There was a second motive: modesty would almost restrain me from mentioning it, and yet, gratitude forbids me to suppress that motive: “Another consideration, no less powerful,” says the saintly Pontiff, “moves Us to grant this favor: namely, the merits of the whole Family of St. Vincent de Paul, the members whereof, animated by the example of their Founder and Father, and incited by the burning zeal of charity, consecrate all their efforts to the relief of their fellow men in soul and body.”

Thenceforth, my Sisters, there was nothing to hinder you from placing upon the brow of the Statue of your Immaculate Mother, a Crown commensurate with your love and her benefits. That Crown is formed of diamonds and gold: of gold, emblematic of love, and diamonds, symbolic of hearts which holy purity renders transparent, and ready to reflect the heavenly light which permeates them.

The Vicar of Jesus Christ could not undertake the journey from Rome to Paris, to place the diadem upon the brow of our Virgin of the Miraculous Medal: he is, moreover, still in captivity. He sent us, in his goodness, the Angel of the Church of Paris; our eyes have beheld this Prince of the Church, so meek and so tender in his affection towards us; we have heard him celebrating in our midst the glory of the Virgin of the Miraculous Medal; in this privileged sanctuary, we have seen him in all the splendor of liturgical pomp, sanctifying by the blessing of the Church, the Crown which you had prepared for your Queen. We beheld the venerable Prelate ascending to the holy Image, and with his consecrated, right hand placing
upon the brow of Our Lady of the Miraculous Medal, the diadem which you had woven for her: *Et posuit diadema regni in capite ejus.*

It might have been asked whether the applause and acclamations of the multitude were to grace this triumph. To withhold both was better, and more befitting a sacred temple. It was like a participation in a feast of heaven of that heaven whereof St. John says, that the revelation of mysteries is greeted with a silence of admiration: *Et factum est silentium in caelo.* There was silence in heaven.

And then it seemed as though the melody had come from above. After the first pulsations of the organ, thrilling from a distance, there rose a celestial canticle that Angels, alone might sing; the voices of consecrated virgins, yours, my Sisters, intoned the canticle prescribed by the sacred liturgy: *Regina caeli, lætare.* "O Queen of Heaven, rejoice!" To you was reserved the honor of chanting the hymn of triumph and thanksgiving: I remarked this, my Sisters, and I thought that it was well. Were you not the apostles, and are you not the guardian Angels of the Miraculous Medal? It was your privilege in this solemn hour to voice the sentiments of universal gratitude; it was meet that you should join the Angels in singing the canticle of triumph to the Virgin of the Miraculous Medal, saying to her: *O MARY Immaculate, Queen of Heaven, rejoice: Regina caeli, lætare.*

Be ever, my Sisters, the gentle messengers of your Queen henceforth crowned; and be ever the guardian angels of the holy Medal. Your hands are beautiful when they wipe away the tears of those who weep; beautiful, when they bind up the wounds of those who suffer,—wounds inflicted upon the heart, upon the body; beautiful, when they support the tottering steps of the little ones; beautiful, when they lead the aged, about to finish their course; but not less beautiful do they appear to me, when filled with those
precious Medals, instruments of consolation and of miracles,—heavenly seeds which you scatter in profusion over our poor earth.

O Virgin of the Miraculous Medal, there only remains to us to entreat thee to continue to lavish thy benefits upon us; continue to manifest thyself in our midst, a maternal smile upon thy lips, thy hands sparkling with heavenly gifts to be dispensed with royal munificence to thy servants and thy children; continue to reign over us: Pros-pere procede, et regna. O MARY, during our life pray for us, who have recourse to thee; in Heaven, may a reflex of thy Coronation be also for us.

Allow me to conclude with this thought, my Brethren. St. Paul said to his disciples: “You are my joy and my crown.” Gaudium meum et corona mea. O Virgin Immaculate, already have we received at thy hands so many favors, that the past seems almost a security in regard to those we still hope for; transform, us holy Virgin, into all that thy heart desires, that we may be during our pilgrimage thy joy: then, in heaven, I hope our souls, saved and sanctified, will chant around thy throne their gratitude and love; and, O Queen, whom our hands have crowned here below, may we be, ourselves, thy crown for all eternity. Amen.

III. The Te Deum, already chanted at the benediction given at half-past five o’clock to the Community by the Superior General, was repeated after the sermon at the last benediction of the Blessed Sacrament. It was most touching to hear this hymn of thanksgiving swelled by the deep male voices of the multitude that had crowded into the sanctuary, whence they withdrew only after having asked of MARY by a familiar refrain, that she would preserve in their hearts “the faith of the olden days,” of which we had just witnessed the consoling spectacle.

“We cannot tear ourselves away!” was said during our
festivities by a person who cast a lingering glance at the chapel. “Must I leave?” replied another to a Sister charged with making room for the Community, “I am delighted to be here!” Is not this the echo of the words of St. Peter on Thabor: It is good for us to be here: *Bonum est nos hic esse!* And a third, who was requested to wait ten minutes: “Oh! Sister,” said she, “ten minutes are not too long to wait before entering Heaven!” Hearts were captivated, and scarce were the people able to tear themselves away from this spot where Mary Immaculate holds her amiable empire.

How many favors must have been granted during these blessed days! We shall cite but one instance, the cure of a sick person occupying a distinguished position in society. An eye-witness, a member of the family has furnished the following details: “The physician had declared the case to be congestion of the lungs; thus made aware of the gravity of the disease, we requested that a consultation be held; the result was to confirm our fears, making us more fully realize that our dear patient was dangerously ill.

“On Saturday evening his condition left us little hope. “The disease might terminate fatally he knew, and having a remarkable devotion to our heavenly Mother, he begged us to have a taper burned on her privileged altar, in the chapel at Rue de Bac. This was Saturday in the octave of the Coronation of the Virgin of the Miraculous Medal. To accede to his wish and to transport ourselves to the altar of Mary Immaculate, required but an instant. At the feet of this good Mother we offered a most heartfelt prayer, too fervent to be described, reminding her how truly all the members of our family had been devoted to her, and urging that her honor was in question if, on the following day, there were no improvement.

Our prayer was heard!!! On Sunday, there was so evident a change for the better, that the physicians greatly
surprised, began to speak of convalescence. This accordingly happened: thanks to Mary Immaculate, this dear patient gradually regained his strength, and he will soon go to the seashore for entire restoration. Honor, glory, and thanksgiving to Mary Immaculate!"

Doubtless, numberless spiritual favors were bestowed by the Virgin Immaculate during these days of grace, whilst still more admirable mysteries were accomplished in the secret of souls. Perhaps some of these may be revealed to us in this world, and then we shall rejoice in God; but in heaven alone, to all our other joys shall be added that of discovering the mercies of our Immaculate Queen, in their full extent and beauty, for which we shall bless her eternally.

CROWN.

OF

OUR LADY OF THE MIRACULOUS MEDAL.

Whilst the skilful hand of the artist fashioned the Crown of Our Lady of the Miraculous Medal, the delicate pen of a gifted writer thus describes, for the readers of the Annals, this royal diadem.

A crown destined for a statue of the Virgin should be no ordinary jewel. It is not alone by the lustre of the precious stones, the exact symmetry, even by the perfection of material beauty, that it should strike the eye and challenge the Christian's admiration; but rather by the superior beauty of the ideas which it embodies and the symbols which it expresses.

Such is the characteristic of the Crown which the great Family of St. Vincent de Paul has just solemnly placed upon the brow of the Statue which represents the Immaculate Virgin of the Miraculous Medal, and which is likewise one of the most celebrated, one of the most popular, in the entire Catholic universe. Thousands of Christians
NOTICE.

Subscribers to "Annals of Congregation of the Mission" are respectfully reminded that the present number completes the series of 1897.

A renewal of subscription for 1898 is desirable, as No. 1. of current year is actually in Press.

Our European subscribers, who do not transmit through the Mother-House of the Sisters of Charity, No. 140, Rue du Bac, Paris, France, are requested to remit to Sister Rose Jenkins, St. Joseph’s Academy, Emmitsburg, Md., by International money order, $3.00 or 12 shillings, 6 d. per. annum.

Respectfully,

SISTERS OF CHARITY.
wear this sacred Image around their neck, and they, too, will rejoice at this long-hoped-for Coronation.

This Crown is, indeed, a masterpiece of symmetry and grace; it will be accepted as a solution to the difficult problem of fabricating a jewel, at once, simple and rich. Gold and diamonds are therein most happily combined and, it might be said, blended together. The whiteness of the platinum harmonizes perfectly with the rich glow of the carved gold. But therein is not to be found the chief merit of this rare work of art. It must be sought above all this: altius, higher.

From the reality which is most beautiful, we must rise to the ideal, which is still more admirable.

As to the symbolism, the Crown exhibits three distinct elements traced from its base to the summit: the headband, the stars, the lilies.

The headband is suggestive of the earthly kingdom in its relations with the Miraculous Virgin; the stars symbolize the angelic choirs, that praise eternally the Mother of God; the lilies typify Mary herself, whose dominion extends over the human world and the angelic world,—over men and Angels. Such is the predominant idea in the arrangement of the diadem.

The complicated order of the headband is only apparent. These violets, daisies, roses, olive and oak leaves, transforming the base of the Crown into a veritable garden, all these flowers and leaves are emblematic of the virtues to which the Children of St. Vincent should aspire. The violet represents humility; the daisy, simplicity; the rose, charity; whilst the meek olive and the sturdy oak leaves proclaim what they combine:—peace and strength. In this amiable floral grouping, we recognize amid the flowers, symbols, ideas. We are not done yet with the symbolism of the headband. After having suggested ideas, it goes on to interpret facts to which latter object are destined: the nine charming me-
dallions encircled by diamonds emitting their sparkling rays. These medallions are historical. In the centre, holding the place of honor is the effigy of the Miraculous Medal; on either side, the august images of the Founder, St. Vincent de Paul, and the Venerable Louise de Marillac; then the apparition of the Virgin Immaculate to Sister Catherine Labouré; the portrait of Blessed John Gabriel Perboyre and, finally, the conversion of Alphonse Ratisbonne, which filled with joy all Catholic hearts. The medallions, less conspicuously disposed of, and as it were concealed where the Crown is joined, at the back of the head of the Statue, should not, however, be forgotten: one represents the reverse of the Miraculous Medal; another, the seal of this noble Congregation of the Mission, which has carried the name of Jesus Christ to the farthest extremity of the globe; and yet another, the seal of the Company of those Daughters of Charity who instruct so many thousands of children, and whose ministrations soothe so many thousands of sick. Nor is this all. In the midst of this symbolic garden and those historic medallions, there gracefully winds a ribbon whereon in golden letters shines the familiar invocation: "O Mary, conceived without sin, pray for us who have recourse to thee!" These are only a few words, but few as they are, they constitute a prayer which, as it were, suddenly imparts a stronger eloquence and a more solemn grandeur to all these facts, as likewise to all the symbols. We feel that we are nearing Heaven, and we reach, above the headband, the region of the Angelic world.

Stars, form the second element of the Crown and, we have said already, that they denote the nine choirs of Angels. Modern science holds that the stars are worlds, perhaps inhabited, and herein well may the human mind be filled with wonder; but, in another order of ideas, theology teaches us higher lessons. According to certain Doc-
tors of the Church, each Angel constitutes a species apart, and all the Fathers teach us that the Angels are marvelously graded, and rank one above another, from the one nearest to man, to the Seraph, nearest to God. All praise and magnify the Virgin.

Whatever may be the science and the dignity of the Angels, Mary has long been saluted as their Queen by all the Fathers, by all the liturgies, by all Christian nations. They are below her: longo proximi intervallo: she is immeasurably higher than they. It is she, it is this Virgin Immaculate, it is our Mother, who is symbolized by the lilies formed of diamonds at the summit of the Crown. It is she, of whom one of the most illustrious theologians of the Middle Ages could say:

Beata Maria lilio comparatur: Lilium pretendit candorem, spargit odorem, vulneribus medetur, de inculta terra nascitur. Quae omnia congruunt beatae Mariæ.

It is Mary to whom a Latin poet of the twelfth century has consecrated these beautiful verses too little known:

O castitatis lilium,
Tuum precare filium
Qui salus est humilium,
Ne nos pro nostro vitio
In fletibili judicio
Subjiciat supplicio.

It is Mary, to whom our French poets of the reign of St. Louis, addressed prayers so childlike and so touching: “Thou art, O Mary, the violet and the lily. Thou art the flower and the verdure which never fade. Sweet Lady of Paradise, thou art the honor and the splendor of the whole world. Thou dost surpass in beauty all the works of God. And if all the drops of water in the sea could find tongues to speak until the judgment day, they could not publish
half the loveliness, nor the charms of this rose, this lily of Heaven.” The lily, everywhere the lily!

Thus is combined the triple symbolism of this beautiful diadem:

—Humanity, The Angels, Mary.

Above these,—God alone.

The engraving of the Crown presented here is after a photograph for which we are indebted to the benevolence of Mr. Mellerio. All rights reserved. He furnishes representations at reduced prices, and of all dimensions. Address Mr. Mellerio, Goldsmith, Rue de la Paix, 9, Paris; or the Community.—The engraving of Our Lady of the Miraculous Medal, found at the beginning of this Number is by Mr. Pierre Petit; it is after a model universally admired; copies can be had of him (Cadet Square, 19, Paris); photographs, oil-paintings, of every size.
JUBILEE
OF THE
ASSOCIATION OF THE CHILDREN OF MARY
ESTABLISHED AMONG THE SISTERS OF CHARITY.

His Holiness, the Sovereign Pontiff, Leo XIII., granted to the Associations of the Children of Mary, established in the Houses of the Sisters of Charity, a plenary Indulgence on the occasion of the Fiftieth Anniversary of the Canonical Erection of these Associations, June 20, 1847, approved by His Holiness Pius IX. The Brief of this Indulgence was inserted in the last number of the *Annals* (p. 368.)

Few Institutions have realized within the space of half a century, fruits so abundant as the Associations of the Children of Mary have produced. It is well to cast a glance upon the workings of this inestimable Institution. We quote most of these details from the valuable treatise entitled: *The Miraculous Medal*, Edition X.¹

1. *Divine origin. Traditions.*—Rome, the guardian of faith and of Catholic traditions, bestowed the honor of citizenship upon the Children of Mary, by consecrating to them a chapel in one of the most celebrated churches: St. Agnes without the walls. Their Associations are there inscribed and represented by a group of Children of Mary surrounding the youthful Saint who, in the third century, became a martyr of virginity; these children seem to say to her: “Agnes, thou art our eldest sister, the well-beloved of Jesus Christ, and of His Mother.”

This place of honor and this representation eloquently proclaim that the Children of Mary constitute in the Church of God a Family no less ancient than universal.

Nineteen hundred years ago, Jesus, our Saviour, on the

¹ Vol. in 12mo Paris, House of the Sisters of Charity, Rue du Bac, 140.
point of expiring on the tree of the Cross, by which instrument He had lovingly chosen to redeem us; seeing, says the Scripture, that all was consummated for our salvation, wished to seal His work by making His last testament.

Regarding in turn Mary, His Mother, and the disciple whom He loved, He established John as Child of Mary, by these memorable words: Ecce Mater tua, ecce filius tuus, "Behold thy Mother, behold thy son."

Such is the origin of the Children of Mary. We believe with Holy Church, that the Eternal Word after becoming Incarnate to reinstate men redeemed by His blood, as children of His heavenly Father; also gave them, when dying, His own Mother to be their Mother. But we also know, that in the same family there are some children who have a more tender affection for their mother; for example, that of Jacob for Rebecca, that of John for Mary.

In like manner, in the bosom of the great Catholic family, there have been found in every age, souls desirous to testify more heartfelt and filial veneration towards Mary, selecting her in a special manner as their Model and Protectress.

Hence, the religious Orders particularly consecrated to her service, and Confraternities established for the same purpose, in various parishes. The Society of Jesus, established in the sixteenth century, wishing to efficaciously procure the glory of God among the youth intrusted to its solicitude, found no better means of forming these hearts to virtue, than by placing them under the protection of Mary; and the celebrated Association of the Prima Primaria, canonically erected by Pope Gregory XIII. in 1584, became the tree upon which were engrafted the congregations since erected in honor of the Mother of God.

To our age has been reserved the privilege of extending more generally this admirable work; of rendering it a popular devotion, and a powerful means of salvation. In
placing themselves under the patronage of the Immaculate Conception, the Children of Mary were to obtain from their heavenly Mother still more abundant and inestimable benedictions.

II. Apparitions of the Miraculous Medal, and the Children of Mary, in 1830.—In 1830, the Immaculate Virgin uttered a prophetic word which continually reverberated in the heart of the Missionary who was the spiritual guide of the pious Catherine Labouré, and the depositary of the Apparitions of the Miraculous Medal: "The Blessed Virgin wishes you to found a Congregation," said the pious Sister to him; "you will be Superior; a Confraternity of Children of Mary. The Blessed Virgin will bestow many graces, upon it, as well as upon you; indulgences will be granted.

"The month of Mary will be celebrated with great pomp; Mary delights in these feasts; she will confer favors in abundance."

But why this request and this prediction on the part of the Queen of Heaven to her servant in regard to what was not new? The Association of the Children of Mary, was already existing among the numerous students educated by the Fathers of the Society of Jesus; after the example of the Rev. Jesuit Fathers, the Ladies of the Sacred Heart had organized a similar Association among the pupils of their Academy; in 1832, they formed an Association for ladies in the world, under the title of the Immaculate Conception. It would seem, therefore, that a new work was superfluous. We must, doubtless, admit that Associations of Children of Mary already existed, and that they effected much good; but, they were restricted to isolated places; the members were selected from the higher classes of society, they were not yet popular; but the words of Mary indicated, as elements of the future work, that multitude of
young girls, principally from the ranks of the people, in the midst of the difficulties of this life, exposed to all the dangers of the world, but who, at the present time, constitute a blessed Family whose innocence she guards, whose virtues she encourages;—a Family that renders to Mary in exchange, love and praise;—a service manifestly accepted by this tender Mother. Let us say a word concerning these foundations.

The apostolic heart of Father Aladel, the Director of Sister Catherine Labouré, and the confidant of her heavenly secrets,—had received these consoling prophecies without duly comprehending how he, an humble Missionary, could carry out the designs of the Queen of Heaven.

Whilst waiting for Providence to indicate the moment and the means of so doing, he embraced every opportunity of speaking to children and young girls of the love and tenderness of Mary, and of the happiness of belonging to her. His simple but fervent discourses on this favorite subject, captivated the hearts of those who listened to this good Father; and the unction of grace maintaining the fire which he had enkindled in their souls, Associations were formed, by way of trial, in the Houses of the Sisters of Charity that he visited.

Hence, we find these Associations in the Orphanage of Providence, in the House of Charity of St. Médard, in La Madeleine; again, at St. Flour, Mainsat, and Aurillac, established in 1836, and 1846. Young extern girls soon aspired to the same favor; in 1846, several Associations were formed, among others, that of St. Vincent de Paul, of St. Roch, of St. Paul, and of St. Louis, at Paris; those of Toulouse, of Bruguière, etc., in the Province.

Finally, in a visit to Rome, in 1847, Father Etienne, Superior General of the Priests of the Mission and of the Sisters of Charity, obtained from the Sovereign Pontiff, June 20th, for himself and his successors, the power to
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establish in the Houses under the care of the Sisters of Charity, a pious Association under the title of the Immaculate Conception of the Blessed Virgin, enriched with all the indulgences granted to the Congregation of the Blessed Virgin established at Rome for the students of the Society of Jesus.¹

Three years later, the Sovereign Pontiff graciously extended the same favor to all the youths educated in the Houses of the Priests of the Mission of St. Vincent de Paul, and to the young boys placed under the care of the Sisters of Charity.²

The Miraculous Medal adopted as the Livery of the Children of Mary.

Dating from 1847, the Associations of the Children of Mary, through the benediction of Pius IX, spread rapidly over all points of the globe, among the young girls confided to the Sisters of Charity. A Manual, compiled by Father Aladel, made known the regulations of the Association, the privileges and obligations of the members.³

The Miraculous Medal attached to a blue ribbon, was naturally adopted, as the Livery of the Children of Mary.

III. Fruits of Salvation.—The new Association, though scarcely organized, fostered an admirable spirit of piety among the young girls of various localities. Humble working girls were found practising virtue in an heroic degree, stimulated by the desire of belonging to Mary, and of remaining faithful; daughters of poor families, with admirable courage, were proof against the seductions of the world, and discharged their duties with a filial devotedness and self-denial, very rare at the present day.

To fruits so precious, beautiful flowers were joined: the

2. Ibid., p. 261.
3. This Manual, since translated into Spanish, German, Polish, and English, can be procured at the Houses of the Sisters of Charity.
eagerness of the Children of MARY to lend their assistance at the festivals in honor of the Blessed Virgin; to unite in singing her praises, in attending the meetings of the Association, in order to hear her virtues extolled and to excite themselves to fervor.

But the death of these young girls is still more admirable than their life; many of them have been harvested in the flower of their age; adorned with the ribbon and the Medal of the Association, as a talisman, they could smile at death and defy hell.

Fifty years have elapsed since this grain of mustard seed was confided to the earth; it has now become a large tree whose branches extend to the most distant shores. Europe numbers more than a thousand Associations. Other countries count six or seven hundred. Thus have the effects of the benediction of the Successor of St. Peter, become manifest: the promises made in 1830 were not to be realized until after the approbation of the Vicar of JESUS CHRIST, Pius IX., whose memory will be always most dear to the Children of MARY Immaculate. In this year of their Jubilee, Leo XIII., comes, in his turn, to bless them and to open to them the treasures of the Church.

The Associations vary from ten to three hundred members, giving an average of one hundred thousand young girls. The number of Children of MARY registered from its foundation, may be estimated at four hundred thousand. These are so many young girls living in the midst of the world, without taking any part in its pomp, nor in the works of Satan; leading a pure life in the practice of piety.

A few weeks ago, the Rev. Director of the Association thus addressed the Children of MARY:

"Young girls having the happiness to bear the title of Children of MARY, not content to labor for their own sanctification by the practice of Christian virtues, and fidelity to those spiritual exercises which foster piety, devote
themselves, moreover, to works of charity and zeal; thus exerting a happy influence, as well within the home circle, as amongst their companions; this influence extending even to different classes of society, by the care of the poor and the sick, the religious instruction of children, the preparation of bands for First Communion, the maintenance of churches and chapels, the Apostleship of Prayer, the Catholic Works of the Propagation of the Faith, of the Holy Childhood, of St. Francis de Sales, of the Peter-Pence, etc., etc. So deeply did this spirit of the Association impress Our Holy Father, Pope Leo XIII., that he touches upon it in the Brief which grants you an Indulgence for your Jubilee.

"Moreover, the most striking proof of the good spirit which animates the Children of MARY Immaculate, and of the blessings which GOD grants them, is the great number of religious vocations found among them; of these latter, nearly twenty thousand have recruited the ranks of the various Orders or Religious Communities; another proof is furnished by the edifying lives led by those who remain in the world, and by the pious, it might be said, holy death of so many Associates, called away in the flower of their youth. These excellent fruits sufficiently bear witness that the tree, whence they are gathered, has been planted by the hand of GOD, and that it is watered by the streams of grace."

This Institution is truly a marvel of the right hand of GOD, and of the goodness of MARY!

We repeat: 1. That the plenary Indulgence granted by His Holiness, Leo XIII., to the Children of MARY established in the Houses of the Sisters of Charity, on the occasion of the Fiftieth Anniversary of the canonical erection of these Associations, may be gained throughout the year 1897; 2. That the conditions to be fulfilled are: con-
fession, Communion, and a visit to the chapel of the Association, praying there for the intentions of the Sovereign Pontiff.

CAUSE OF BEATIFICATION OF VENERABLE LOUISE DE MARILLAC.

By a providential coincidence, the Letters, remissoriales sent from Rome, ordaining Cardinal Richard, Archbishop of Paris, to institute the first Process Apostolic of Venerable Louise de Marillac, arrived at the Mother-House of the Sisters of Charity, on the very day of the Coronation of the Immaculate Virgin of the Miraculous Medal, July 26th. In order to give some idea of the progress of the Cause, we shall mention the proceedings up to the present time, and those which are yet to be made.

I.—PROCEEDINGS TO THE PRESENT TIME.

1. The investigating Process, by the Ordinary. This was opened April 2, 1886, and closed December 18, 1890: embracing one hundred and nine sessions.

2. Examination of the Writings of the servant of God. The favorable Decree concerning the same, was signed by the Sovereign Pontiff, July 23, 1894. (See Annals, 1894.)

3. Official Introduction of Cause, at Rome. As a consequence of this Decree, Louise de Marillac enjoys the title of Venerable.—June 10, 1895. (Annals 1895, p. 445.) Moreover, in consequence of this Decree, festivals of thanksgiving were celebrated with great solemnity in the Houses of the double Family of St. Vincent.

4. The Decree stating that the religious veneration, reserved for those who are beatified, had not been paid to the servant of God.—January 11, 1897. (See Annals, 1897, p. 162.)
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II.—PROCEEDINGS FOR THE FUTURE.

Before the Congregation of Rights discusses in its sessions the virtues, miracles, and opportuneness of the Beatification, there will be made at Paris two Processes Apostolic, that is, in the name of the Sovereign Pontiff. The first, quite brief, consists in stating summarily, by the legal deposition of witnesses, that Louise de Marillac enjoys the reputation of sanctity and of miracles. The second, of much greater length, is to establish by legal proofs, that the servant of God practised all virtues in a heroic degree, and that through her intercession, true miracles have been obtained.

The Letters styled remissoriales, have already been sent from Rome to Cardinal Richard, ordaining him to undertake the first Process, above mentioned. There is no doubt of success after the glorious testimonies received on this subject, in a similar Proceeding by the local Ordinary. This Process will commence as early as circumstances permit; we must bear in mind that His Eminence, the Cardinal Archbishop of Paris, has at this moment, several Causes of Beatification on hand, and in particular, that of Catherine Labouré.
fancied ourselves transported to the glorious days of our ancient solemnities. Nearly two hundred priests from the different churches of Paris, assembled to honor the memory of their Patron and Model...

“The Bishop of Saint Papoul officiated pontifically. Abbé Boulogne delivered the sermon. Circumstances did not permit the panegyric of a Saint whose life, in recalling so many benefits would, at the same time, recount our losses and renew most sorrowful remembrances: therefore, the orator discoursed on Providence; St. Vincent de Paul being a glorious instrument thereof....

“We feel that religious souls will learn with deepest interest, that the body of St. Vincent de Paul, which it was thought had been dishonored and destroyed by the Revolutionary vandals, was timely secured by the Priests of the Mission, and placed in the house of a Notary, furnished with authentic seals; here it remains until Providence ordains a favorable time and place for the exposition of these precious Relics, that they may be venerated by the faithful.”

“Boulogne and Sicard, Editors.

1. Mgr. John Baptist de Maillé de la Tour-Landry. Mgr. de Maillé had been transferred from the bishopric of Gap to that of Saint Papoul, in 1784. He resided then at Passy, near Paris. From May 1797, he discharged publicly the pontifical functions required of him: confirmation, ordination, extraordinary ceremonies. He was obliged to desist from his duties in September (fructidor), of the same year; and in December, 1798, was condemned to exile.—The Bishops of France, by Rev. A. Jean.

2. The above text may serve to rectify a little error in date, found in the Life of St. Vincent de Paul, by Maynard (vol. IV. p. 469). Abbé Sicard must have been duly informed; he wrote his article at the close of July, 1797.

On the other hand, the testimony of Mr. Bacq, upon which Maynard appears to rely, seems to be rather a vague reminiscence (“about 1795 or 1796”) and too remote; (his deposition, I believe, is dated April 5, 1830), when the precious Relics were delivered to the Priests of the Mission.—Note of Abbé L. Daix.
Various religious journals have described the feast of St. Vincent de Paul, celebrated by the Priests of the Mission in presence of the Relics of the Saint exposed in the rich silver shrine above the Altar. The following notice is from one of the journals of Paris:

"The Feast of St. Vincent de Paul is celebrated with pomp in the universal Church, but, with the Lazarists, the spiritual Sons of the great Saint, it is attended with extraordinary rejoicing. Yesterday, July 19th, was a remarkable Feast at the chapel of the Lazarists, 95 Rue de-Sèvres.

"His Excellency, Mgr. Clari, Nuncio Apostolic at Paris, wished to preside at this solemnity. Adorned with his mitre, and with crosier in hand, he was seated on the pontifical throne, near the shrine of St. Vincent de Paul.

"All the dignitaries of his court were also present, and the members of the Conferences of St. Vincent de Paul. High Mass was celebrated by Mgr. Peri-Morosi, Secretary to the Nuncio.

"The office was executed in the Gregorian chant.

"The chapel of Rue de Sèvres, was not spacious enough to accommodate all who desired admission. The choir was occupied by the Lazarists, the Nuncio’s Staff, and the members of the Conferences; the Ladies of Charity, the Sisters, with more than four hundred novices were in the tribunes, etc. Among the Missionaries present were several from Syria, Constantinople, Brazil, and China.

"After the ceremony, Mgr. Clari, Nuncio Apostolic, with the dignitaries of his household, breakfasted with the Community.

"At the evening service, at which His Excellency, the Nuncio Apostolic also presided, an eloquent panegyric was delivered by Abbé Bouloumoy, Vicar General of Mgr.
Bishop of Valence. The orator in presence of his distinguished audience, set forth the benefits for which the clergy and the poor were, and still are, indebted to St. Vincent de Paul: 1. The poor whom he assisted in countless ways, and whom he continues to succor by the hands of his Daughters. 2. The clergy, of whom he was the model; for the regeneration of whom he labored, by enforcing the doctrines of the Council of Trent; and to whose education he happily contributes by his Congregation of Priests of the Mission.

“This Feast was solemnized by the Religious of the Mission; but it is worthy of still greater magnificence. Let us hope that St. Vincent de Paul will one day have a basilica spacious enough to admit, at least, on the 19th of July, his innumerable Children, and the representatives of all the works that claim him for a Patron.”

(The French Nation, July 20, 1897.)

“MANUAL OF THE MISSIONS.”

At the assembly of the Superiors of our Missions of France, held at Paris, in 1895, a desire was expressed that a Manual be prepared wherein the Missionaries might readily find, during the exercises of the Mission, the prayers or instructions most frequently needed, all being adapted to the usages of our Congregation.

This book has just been published; it bears on the title page the approbation of the Superior General, and the special Imprimatur for the portions taken from the Liturgical books: Breviary, Ritual, etc. The Preface inserted below gives a correct idea of this most useful manual. Should any desirable matter be wanting, it would be well to notify

1 One vol. in 12mo 300 pp. For sale, at the Mother-House, 95 Rue de Sevres, Paris: bound in mottled sheepskin; red edge, price 32 cts.
the Secretary General of the Congregation, at Paris; in order to have it inserted in a new Edition.

PREFACE.

To proceed with order and to meet the divers desiderata expressed by the Rev. Superiors of our Missions of France, who held an assembly at the Mother-House, July, 1895, this Manual is divided into three parts. First part: Exercises of piety for the use of the Missionaries, contains formulas of daily prayers, litanies of St. Joseph and St. Vincent de Paul, with the Acts of Consecration made on certain days, and which the Missionaries, absent from their Houses, will find it convenient to have at hand.

In the second part: Exercises for the Mission, will be found:

1. The liturgical prayers and the principal practices of piety in use during the Missions;
2. General advices and Acts of Consecration for the various ceremonies of the Mission. The Missionary will find several Acts for the same ceremony, but he can select that which he deems preferable, in regard to persons and circumstances;
3. Practical counsels for the administration of the Sacrament of Penance during the Missions; with varied information respecting reserved cases. This important subject is accompanied with formulas convenient to have at hand, when it is necessary to apply to the Bishop or to the Holy See for extraordinary faculties.

The third part will furnish the Missionaries with practical instructions on several topics, necessarily discussed during the Missions:

1. A brief treatise on Indulgences;
2. Formulas for all the blessings given in our Missions, with the method to be followed in erecting the stations of the Way of the Cross.
3. A notice on the Scapulars of Our Lady of Mount Carmel, the Immaculate Conception, and the Passion, with the rites to be observed in blessing and imposing these Scapulars;

4. A special chapter concerning the Association of the Children of Mary, and various other works dear to the Company;

5. Finally, a chapter on the Care of the Sick.

Four appendices are attached to the Manual; these will be found of great service in many circumstances:

1. Prayers for the opening and closing of the Retreat of the Sisters of Charity;

2. Model of letters announcing and opening the Mission;

3. Manner of performing the principal ceremonies of the Mission;

4. Means to be adopted for the preservation of the strength of the voice.—These last instructions have been borrowed from a well-known and authentic work: The Treasure of the Priest, by Rev. Father Mach.

RHEIMS.

A religious journal of the diocese of Rheims, issues the following notice of a pious ceremony:

Parish of St. Genevieve, Rheims.—On Sunday, July 25th, at 2 p.m., His Eminence, Cardinal Archbishop of Rheims, presided at a beautiful feast in honor of the Queen of Heaven, celebrated in the chapel of St. Genevieve. It was the occasion of inaugurating the chapel of the Blessed Virgin, lately renovated, through the generosity of a large number of parishioners; and of blessing a magnificent Statue of Our Lady of the Miraculous Medal, presented by the Children of Mary.

On his arrival, Cardinal Langénieux, attended by the Vicar General, Rev. M. Compant, was saluted by the Rev. pastor of St. Genevieve, who returned cordial thanks to
His Eminence for having, by his presence, contributed to the splendor of a ceremony so closely allied to that which Cardinal Richard was to perform on the following day at Paris, by crowning in the name of the Sovereign Pontiff, the Virgin of the Miraculous Medal.

The Archbishop responded to this address, expressing his happiness in being associated, in quality of pastor of the diocese, in the pious joy of the faithful of St Genevieve; exhorting them always to preserve in their inmost souls, the most lively faith in regard to the August Mother of God. Vespers were then chanted, followed by a discourse from Father Thirion, Priest of the Mission. The zealous Missionary, who, that same morning, had closed two retreats given to the young girls of the parish, set forth with his usual ardor and zeal, the origin of the devotion to the Miraculous Medal. He showed that this Medal had been given at the same time, to the Sisters of St. Vincent de Paul, to France, and to the whole world. Then, indicating some of the numerous prodigies wrought through the medium of the Medal, he concludes by exhorting the faithful to wear it with confidence and love, and to redouble their fervor towards the Immaculate Mary.

After the sermon, His Eminence, the Cardinal, prepares to bless the Statue, directing his steps towards the new chapel. The procession moving through the church which was exquisitely decorated by the Sisters of Charity, presented a magnificent spectacle. Young girls robed in white, the clergy of St. Genevieve, numerous delegations of the Archconfraternity of Our Lady of Usine, forming the procession, could with difficulty find a pathway on account of the dense crowd filling the nave and the side aisles. Finally, the procession reached the chapel; the paintings that adorned the walls were objects of admiration, so elegant were they in their beautiful simplicity; the Statue to which His Eminence attached an indulgence of one hundred days,
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is placed upon the Altar, and the solemn benediction of the Blessed Sacrament, terminates this feast which left upon the souls of all present, a deep and salutary impression.

In truth, Sunday was a day of benedictions for the parish: all hearts seemed to thrill in unison, and all endeavored to render to MARY the homage of love and veneration so justly due to her.

Marseilles.


St. Margaret, (Catholic Schools), June 27, 1897.

Most Honored Father,

Your blessing, if you please!

The filial love which I entertain for the Successor of St. Vincent, would have prompted me at an earlier date, to transmit to you the last, and harmonious echoes of our solemn Jubilee Feasts; but the Retreat of our Sisters opening at the Orphanage on the following day, prevented me from writing. I must first assure you of the joy of my companions, and my own, on receiving yesterday your circular, that of Father Chevalier, and the Brief of the Sovereign Pontiff. We are happy to know that we interpreted the first two as you intended, as well as the desire expressed by Father Director in the preface of our last Annals of the Children of Mary: “My Children,” said he, to our dear Associates,"it will afford you pleasure to remark, at our epoch in which we delight to celebrate renowned patriotic and religious anniversaries, that June 20, 1897, will be the Fiftieth anniversary of the canonical erection of your Association; this will furnish you with the occasion of renewing yourselves in the spirit of your Society, and of exercising your zeal in gaining new Associates.”
These few lines, Most Honored Father, joined to the happiness of glorifying our Immaculate Mother who has been so liberal in her favors and graces in regard to our dear Children of Mary of St. Margaret, particularly, since the day of her installation upon our school premises, and who from her throne, governs the parish; these few lines, I repeat, enabled me at once to interpret the program suggested by your circular-letter: To endow these Jubilee Feasts with all possible magnificence worthy of a Queen, and with all the filial gratitude due to a Mother.

Hence, Most Honored Father, fearing that more ancient laborers in our works, would anticipate us, by securing the concurrence of the eloquent Apostles who evangelized our dear parish in October last, without losing a moment, I made arrangements with our worthy and venerated pastor.

You will see, Most Honored Father, in the Report of the Feast, which, in accordance with his desire, I shall send during this week to Father Director, that our honored Missionaries, Fathers George Koury and Dalbéra, returned to St. Margaret's, to celebrate a preparatory Triduum which was piously attended, by the Children of Mary only, in our private chapel in the morning; and in the evening, at the parish church, by a large audience.

On the last day, the exercises of the Perpetual Adoration being held in the chapel of the Congregation, the parish church, with the consent of the Rev. pastor, yielded all its rights to us.

But at the different offices, the Sanctuary of Villa Marco was far too limited to admit all who came to share in the favors of Mary and to gather the graces of the divine Master. In the evening, especially at Complin, which preceded the procession of the Blessed Sacrament, the garden of the Villa was thronged to excess. As soon as Complin was over,—about eight o'clock in the evening,—the pro-
cession set out in lengthy files; the Children of Mary heading the ranks.

After making in the court-yard the usual circuit of the procession of the Blessed Sacrament, all ranged themselves a living crown, around the monument erected in honor of our Immaculate Mother, as at the period of the festival of the Manifestation of the Miraculous Medal.

After the benediction of the Blessed Sacrament, which was immediately placed in our private oratory, all the Associates advanced, each bearing a lily in the glow of a splendid illumination, and under the impressions produced by the stirring accents of the orator. There the Children of Mary, in presence of mothers whose tears betrayed their pious emotion, and under the eyes of the entire parish forming a dense mass, renewed by the mouth of one of the members, the solemn Act of their Consecration to Mary. Finally, in a touching canticle, they renewed their promises of fidelity to God and to the Immaculate Virgin.

The crowd enraptured, united in these songs of gladness which were re-echoed far and wide.

Oh! Most Honored Father, why were you not present to be the happy witness of our children’s joy? of the delight of their mothers, of the transports of the crowd, of the general enthusiasm! One thing greatly consoles us; which is that, in the midst of this exuberance of a southern climate, in this admixture of all classes, in this assemblage of characters so widely different, not an unfavorable word, not a discordant note was heard. All seemed to have but one heart, one thought,—to praise our Immaculate Mother.

May we, at least, Most Honored Father, be permitted to see in these memorable festivities, the starting point of a special protection of Mary Immaculate over our dear As-
sociation. To assure us more fully of this, be pleased to add your fatherly blessing.

Your respectful and obedient child,
Sister Antelme.

U. d. o. c.

AUCH.

CALAMITY OF JULY 3, 1897.—INUNDATION.

The Catholic Weekly of Auch gives the following details. The Sisters of Charity had charge of the Hospital in question.

A frightful catastrophe, in a few hours, transformed the lower portions of the city of Auch into a heap of ruins. The river Gers, suddenly swollen by the heavy rains of Friday and Saturday, and by a water-spout which burst over the plain of Lannemezan, rose to the remarkable height of thirty-two feet; so rapid was the rise that there was no time to take measures to save anything. The rise of the river was six feet above the level of the highest water on record. On Saturday morning the water reached its banks, but the rain having ceased, it was thought the rise had attained its maximum elevation, particularly as it seemed stationary; but about 3 p. m., the waters rose with fearful rapidity.

THE WHARVES AND THE CONVENT OF THE PRIORY.

In a moment, the wharves were submerged, the Jacobine footbridge and the bridge St. Martin were carried away; then there was a general rush for safety. Non-residents, installed in great numbers on the wharves des Marronniers, since the festivals of St. Pierre, had scarcely time to quit their barracks; some could save themselves only by swimming. In a few moments, every thing was swept away; huts, tournaments, etc., etc., all were buried in the waters; the despair of the poor proprietors,—ruined in less time than it takes to write it,—their lamentations, their tears, were heartrending.
The terrified crowd, sought shelter on the bridge of Treille, gazing stupified on the still rising waters, that drifted masses of débris, roofs of houses, heaps of straw and hay, trees, furniture, horses, oxen,—all carried away by the irresistible current; everything destroyed by the scourge in its passage. The waters had already reached the summit of the abutments of the bridge, when an extraordinary sound attracted the attention of the people. The convent-wall of the Priory had just given way, affording passage for an enormous flood which, in the twinkling of an eye, filled the gardens, the court-yards, and the meadows. The Religious and their pupils, far from suspecting what was going on without, were assembled in the chapel to celebrate the feast of the Perpetual Adoration. Immediately warned of the danger, Abbé Duc, Vicar General and Superior of the House, with General Taradel and many friends of the convent, hastened to give succor. The convent was hastily evacuated; the good Religious on this sad occasion received a touching testimony of the esteem which the citizens entertain for them, for every one was eager to offer them hospitality; and before the gates of the city, a regular struggle took place among the principal gentlemen of the city, as to whom should be decreed the honor of giving shelter to these pious Daughters of St. Ursula and their pupils. However, the nuns were able to return to their monastery the following morning.

While the people were engaged at the convent of the Priory, the scourge was making frightful ravages in the neighborhood of St. Peter and St. Paul: houses fell with a terrible crash into the devastating waters.

AT THE HOSPITAL

How terrible the disaster! The waters, rushing impetuously and with a mighty force through the Rue Irénée-David, broke down the wall of the enclosure, precipitated
their mighty waves into the garden, penetrated into the house before there was time to perceive the danger, and empty the wards; then suddenly rose to the height of six feet. Every one hastened to the wards to rescue the patients; the Sisters, infirmarians, and convalescent soldiers took the sick upon their shoulders, with the water reaching to their waists, and by means of swimming, or by clinging to the furniture and the walls, by dint of strenuous efforts, and at the risk of their own lives, snatched these unfortunate victims from an awful death; and when the water no longer permitted them to enter the wards, the rescue was continued by means of ladders and ropes through an opening in the roof. But alas! notwithstanding these prompt and generous efforts, seven patients were lost; their bodies were found the next day, buried in the mire.

The Hospital presents a lamentable spectacle: all the lower portion of the house is ruined; the chapel is unfit for use, the ornaments, the sacred vessels are buried under a thick bed of slime; the pharmacy has disappeared, the kitchen is half demolished; the walls, enclosing the court of honor, and the garden walls are overthrown; the hospital offices, the archives, the provision houses, are in ruins, filled, obstructed by a thick mass of slime.—The scene baffles description.

AT THE CHURCH SAINT-PIERRE.

"The abomination of desolation" spoken of in our Holy Books, stands in the church Saint Pierre! The walls remain, it is true, but the foundations are laid bare, a large aperture threatens the destruction of the belfry; the doors are carried away, the windows are broken in, and in the interior, all is overthrown: altars, shrines, statues, chandeliers, benches and chairs, all in confusion, lost in the filthy slime.
THE ANNALS.

HONOR TO THE ARMY!

In this catastrophe which has covered the city of Auch with ruin, and plunged so many families into misery and sorrow, it is consoling to note that acts of heroic devotedness were multiplied; and that the ever-increasing danger, the most perilous situations, even the prospect of certain death, never checked for a moment, the courage of those who volunteered their aid to all classes of sufferers, during these hours of mortal terror. But none were more brave, more prompt, more heroic, than the soldiers of the two regiments of the garrison. They set out for the waters as they would have marched to the battlefield, gun upon their shoulder, with an intrepidity, a contempt of danger, a forgetfulness of self, which elicited the admiration of the people.

Among many examples of undaunted courage, we give the following: About four o'clock, it was ascertained that a Sister of the Holy Family was on the roof of a small house, surrounded by water in the convent garden, beyond the bridge of Saint Pièrre. Immediately, five soldiers of the 88th of the line, jumping upon a miserable raft, which sailors would have feared in the most favorable weather, gave themselves up to the current, wafting them in the direction of the garden. The impetuous stream bearing along enormous débris, threatens at every instant to swallow up the frail raft. While some of the soldiers by means of long staves, freed the raft from this débris, others by means of oars, sought to propel it. But vain were these efforts; a furious wave caught the raft, whirling it in a circular direction towards a parapet of the bridge of Saint Pièrre. This was a moment of inexpressible anguish and terror to the crowd assisting at this drama, on the steps of the monumental staircase. The water leaped above the iron para-
pet, the irresistible current bore the dauntless soldiers onward to certain death: the raft was about to be dashed against this iron barrier. In a desperate effort, the unfortunate soldiers broke their oars; it seemed now that all was over. But when the raft reached the bridge, the five soldiers in a mad leap gained the parapet and were saved. For three long hours they clung to this parapet against which the angry waves dashed in all their fury. It was only towards seven o’clock in the evening, that Lieutenant Mouly, from the roof of a house situated on the wharf, was able to throw ropes and a safety-belt, by the aid of which the men were brought, one after the other, to the roof of the house. A soldier named Raynaud, was the last to quit the parapet; his deliverance, consequently, was more difficult than that of his comrades. He afterwards said to Madam de Taradel: “When I took the rope and leaped into the current, I was conscious of the danger I incurred, so I made, fervently, my act of contrition.” Brave young men!

During this time some courageous men reached the garden at another side, and rescued the Sister.

At the Hospital, a young soldier achieved a deed no less heroic: this was Sergeant des Mesnard, of the 88th of the line; when the water entered the house, a Sister of Charity, Sister Agnes, seventy years of age, having charge of the pharmacy, was surprised in her office, with the woman who assisted her in the duty. They had time only to reach the chapel, mounting the altar steps to avoid being drowned. But the water entering the chapel, rose rapidly and half covered them. In vain, the Sister Servant cried to them from the tribune, to make their way to the pulpit and ascend the stairs. Sergeant des Mesnard, from the height of the tribune, then plunged into the water and arrived within a few feet of the sanctuary. “Save this woman first,” said the Sister to him. “I am old, let me die: I will pray
for you in heaven."—"Sister," replied the sergeant. "I will save you and the woman, or die with you."

In fact, he saved both, one after the other, swimming with them to the base of the tribune; and by the aid of ropes, all three were rescued from the water which was already six feet high. It was time; for a few seconds later, the water continuing to rise engulfed the altar and tabernacle.

VICTIMS: OBSEQUIES.

The number of victims was not known when this article was written. Each day, as the waters receded, bodies were discovered. Twenty deaths were reported up to this time. This was indeed a great many; but what would the number have been, had the calamity happened in the night!

The obsequies took place on Monday, July 5th. At the sight of the funeral cortège, composed of eleven hearses (three victims having been reserved for the evening), the multitude was as if stupified.

On all sides, heartrending sobs mingled with the funeral chant of the Mass which was followed by the Absolution solemnly given by Archbishop Balain. The convoy then moved slowly on to the cemetery.

Oh! what a flood of tears, when the Church, by the mouth of her priests, expressed her ardent desire for the eternal happiness of the departed souls!
We rejoice to record, in the *Annals*, the great success of the Missions; and, to point out the methods employed in divers countries to secure the happy results of an apostolic work, so necessary to the people. In the meanwhile, the clergy are being trained in seminaries to the sciences, and to works of zeal which, at the present day, claim all their devotedness. The following communication from the ecclesiastical seminary of La Rochelle, under the direction of the Priests of the Mission, will be read with interest.

CONFERENCES OF THE WORKS OF THE ECCLESIASTICAL SEMINARY OF LA ROCHELLE.

Conformably to the example and, upon the model of many other seminaries, the Ecclesiastical Seminary of La Rochelle has held Conferences upon its works, since May, 1894.

Established at the request of several of its students, under the patronage of the Rt. Rev. Bishop and the Rev. Superior, it humbly studies the best means of benefiting souls by the sacerdotal ministry, either through its professors, or by parochial work. It has its statutes, its organizations, its program of studies, and its special library.

It is presided over by an official body, composed of a President, a Vice-President and a Secretary, elected by the free choice of the students. The students in the four theological courses may form a part of the official corps, as active members. All the others are admitted to the sessions in quality of audience. The members of the Conference, by handing in their names to the Secretary, engage themselves to assist regularly at the sessions; and, at the request of the President, to give a brief account of some debatable question on the program.

This program of studies divided under several heads, includes all that can directly or indirectly engage, at the present day, the attention of the priest: Recruiting of the clergy and their special training: teaching in all its grades,
and duties of the professor; parochial ministry and the numerous works of preservation, sanctification and religious propagandism, which are its necessary allies; in fine, an aggregate of social questions which are not proposed for immediate investigation or solution but, to which ecclesiastics cannot well remain strangers while all around them are absorbed in their consideration.

From this program are selected the subjects of the Reports.—Every year, after the election of officers, the active members resolve themselves, according to their tastes and aptitudes, into two or several groups and study, in common, the subjects to be discussed, before submitting them to the Conference in public session. This last work is performed by each member of the group, in turn, in a clear, concise Report without long phrases or pretentious periods, but full of matter and well-attested facts. The Report being completed, discussion opens: then, the Secretary prepares his Report which is preserved in a special record.

This method possesses the double advantage of economizing time, and of condensing the ideas of many in the words of one.

The reporter finds, besides, great assistance in the library of the Conference; without being particularly well furnished, it possesses wherewith to authenticate most of our reports: It contains The Catholic Association, The Christian Democracy, Studies of the Jesuit Fathers, Questions of the Day, Bulletin of Union of Works, the Cross of the Committees, and a certain number of very valuable works by Le Play, Hervé Bazin, Ch. Perin, Pascal, Harmel, Lemire, Garnier, Kannengieser, Liberatore, Yves Le Querdec; in fine, a rich collection of Reports concerning Congresses and Associations.

We owe this good fortune to the sale of some old books given to the Conference: but especially to the generosity
of Mgr. the Bishop, our Rev. Superior, and to our present treasurers.

During the current year, 1896—1897, we have formed two groups, designated, from the nature of the questions under deliberation, by the names of: Group upon Ecclesiastical Reports; Group upon Works of Preservation and Sanctification.

Starting from the ordinary isolation of cotemporary clergy, particularly, those in rural districts, in accordance with the urgent solicitations of His Holiness Leo XIII., and of several bishops, the former group has treated upon the active life of a priest in the world. This activity must be regulated by his daily intercourse with the different grades of society:

General intercourse of politeness, amiability, affability, tending to remove from the minds of the people, especially the peasantry, many prejudices against priests. More special intercourse of the pastor, visiting his parishioners without distinction, upon his arrival in the parish, or at stated intervals; more particularly, the sick, the afflicted, workmen in the city, laborers in the country. Intercourse of the priest possessing a bank account, or real estate, with his tenants and farmers: or, of a priest having only his yearly salary of one hundred and eighty dollars, and making purchases of Catholic merchants. Very special communications with the civil magistrates of the place: the mayor, the president and the members of factories; also, with the professor, the priest’s housekeeper, a prudent, discreet woman trained to the proper understanding of her duties, by the pastor; the working hands and day-laborers employed from time to time about the pastoral residence; finally, intercourse of the priest with his Rev. Confrères, as much to relieve the solitude of the country pastor as to remedy, as far as possible, the danger of isolation; also to
study, with his assistant priest, the best means of advancing souls in virtue.

The second group, without presuming to exhaust the subject, has touched upon works of preservation and sanctification. Infant schools, primary schools, free and pay, professional classes for either sex, religious instructions, catechetical classes, children's Retreats. To these, the present year's ambition is limited.

It need scarce be hinted that the question of teaching has given opportunity to many suggestions: present scholastic legislation, the establishing of schools, local schools, teachers of either sex, manuals of instruction and textbooks, gratuities and resources; superintendence, examinations, systems of punishment and reward, the too much neglected yet, necessary action of the priest in the schoolroom; duties of Catholics with regard to free schools, night schools, art schools, schools of economy, industrial schools. Then catechism and retreats for children under ten years of age. First Communion, catechetical classes, Catechism of Perseverance, with summaries and analysis by the members of the class. All these are to be touched upon and discussed during our sessions and, with all which subjects, we shall soon become familiar.

What are the results of the Conference of works? we may be asked. Must we treat of this subject after three years' experience? It cannot be denied that for some time past, rumors have been heard, here and there throughout the diocese, of a patronage, of a committee on the press, young men's circle, or society, of a choir of Christian chanters, and that young priests, formerly, members of the Conference, are not idle spectators of these plans.

God grant that this activity may spread, and may God accept our zeal and our efforts to rouse the diocese from its fatal indifference.

Sheffield, St. Vincent's House, June 29, 1897.

My very dear Sister,

The grace of Our Lord be with us forever!

All England, you are aware, has been a scene of festivity for some time past, on occasion of the sixtieth anniversary of Queen Victoria's accession to the throne. Sheffield has not only had its share in the universal rejoicings, but has, moreover, been honored by a visit from Her Majesty, who traversed the city, amid the acclamations of her people. Great preparations had been made for her coming,—not the least interesting of which was the reunion of fifty thousand children in the Public Park through which the Queen was to pass. Each school, each orphan asylum, had a particular place assigned it, and so perfectly had arrangements been carried out, that the seven divisions of that infantile army reached their posts without the slightest disorder. The Duke of Norfolk, Mayor of Sheffield, who organized this beautiful reunion, had requested, particularly, that the Sisters would accompany the children under their charge; for this favor, he asked the authorization of Sister Visitatrix, at Mill Hill; it was accorded him. Consequently, the Sisters and children of our establishment and of St. Joseph's, repaired to the Park through the crowded streets, under the escort of several good Catholic gentlemen.

The march, however, was accomplished without difficulty; and, without a word being uttered save, here and there,
some warm-hearted Irish woman lifting up her voice, would invoke upon us Heaven's blessing—with many a fervent: "God love you!" "God bless you!"

Having reached the posts assigned, where excellent places had been prepared for us, we were lost in admiration of the perfect order in which the children were ranged. Each school formed a distinct column upon the hills along the route; the little ones in front of the larger children; the national flag, the gift of the Duke of Norfolk, waving over their heads. All around, were stationed musicians, with their instruments. It was truly a wonderful sight those children presented, standing, with eyes fixed on the leader of the orchestra, awaiting the signal to join in the grand chorus.

When the royal cortège approached us, the Duke alighting from his carriage, had Her Majesty's carriage led directly in front of us and informed the Queen (we suppose) that he had a sister belonging to the Community of the Sisters of Charity. The Queen raised her spy-glass, and graciously smiled upon the Sisters. As she proceeded through the Park, a signal was given: Hip! hip! hurra! In an instant, hurras escaped simultaneously from every lip, every flag was waved, every arm was raised, every child fluttered her sheet of music; these, being of all the colors of the rainbow, produced a magical effect. To conclude this delightful pageant, a cake was given to every child; and all withdrew in the same excellent order that marked their arrival.

In London, the Jubilee Festivities were magnificent. The Holy Father's Ambassador was the welcome guest of the Duke of Norfolk. One of the royal equipages was placed at the disposal of the Envoy, who participated in all the ceremonies, occupying everywhere a position of honor. At the expressed wish of the Prince of Wales, the Papal Envoy celebrated High Mass of thanksgiving in the church
of the Fathers of the Oratory, the largest in London, in presence of Cardinal Vaughan, of a numerous body of the Rev. Clergy, of the members of the diplomatic corps, clad in their brilliant uniforms, and of many other celebrated personages. Who would have thought, sixty years ago—when Queen Victoria ascended the throne, that these events would ever occur in England? Then, Catholics scarcely dared show themselves: now, the Queen’s equipages and valets convey the representatives of Catholic governments to the Holy Sacrifice of the Mass.

What changes too, have taken place in the so-called Anglican Church!—Bishops, some of them at least, wear cope, mitre and cross; they study to imitate every detail of Catholicity; and yet our holy Religion is constantly gaining ground. Even in Sheffield, where the inhabitants are Methodists and Wesleyans and, much more opposed to Catholicity than Anglicans, properly speaking, prejudices are perceptibly disappearing, this is owing, chiefly to the Duke of Norfolk’s charity to the poor, to his devotedness, and to his affability. We have had opportunities of remarking this at the procession of all Catholic Societies which takes place, annually, on Whit-Monday. The people are much more favorable and respectful than formerly. Assuredly, all the prayers that, for many years past, have ascended to heaven for the conversion of England, will at last be heard.

Help us to obtain that this grace be not long deferred, to the greater glory of the divine Master in whose love and that of Mary Immaculate, I remain, my very dear Sister,

Your very affectionate Sister N.

U. d. o. c. s. o. t. p. s.
Anthony Wöber was born Jan. 28, 1827, of pious parents at Silzendorf, a town about twenty-eight miles from Vienna. His parents, highly respectable, were remarkable for their strong and lively faith. They afterwards made over their residence to the Sisters of Charity; their son added to this gift a portion of his own inheritance. His parents, who were blessed with this world's goods, sought above all, to bequeath to their children a heritage that neither rust can consume nor the moth destroy, by securing to them a solidly Christian education.

Every created being clearly manifests a certain inclination for that towards which it naturally tends. The clinging ivy seeks the support of the sturdy oak, which, self-reliant, proudly lifts its lofty summit towards the heavens; so did the heart of the youthful Wöber tend strongly and upwards to God, the Author of his existence. When, for instance, his grandfather asked the boy: "What do you intend to be when you grow up?" Anthony invariably answered: "I want to be a priest." Often he might be seen at a little table imitating the ceremonies of Mass, or, standing on an eminence delivering a sermon.

Thus did the childhood of Anthony Wöber glide by in calm and innocence according to the designs of God upon this elect soul. His parents had him taught the humanities. As he had shown great talent and extraordinary aptitude in primary studies, his schoolmaster recommended his parents to let him pursue a literary career. He was, therefore, at the age of twelve years, sent to Znaïm, where
he remained until he had successfully completed the fifth course. During his sojourn at Znaím his aunt, with whom he lived in that city, tried to persuade him to marry. He persistently refused; and, to put an end to this annoyance, he requested his parents, during the vacation season, to allow him to continue his studies at Vienna. His request was granted—he attended the Academical College, which was then under ecclesiastical direction.

There, he was the joy of his Superiors and parents; for, whilst diligently pursuing his studies, he never forgot the wise counsels and useful lessons he had received in his childhood. As a precaution against danger, he made choice of a pious and prudent confessor;—and received Holy Communion on all feasts of our Lord and of the Blessed Virgin.

During the vacation season, as during the scholastic year, he was a model of modesty. Never did he indulge in worldly amusements; he delighted in the society of his parish priests, and loved to converse with Jesus in the Blessed Eucharist. His parents had inspired him with this devotion.

Having finished a two years' course of Philosophy, he entered the Seminary of the prince-Bishop of Vienna, where he devoted himself, with his usual zeal and sincere piety, to the sacred study of Theology. At the same time, he acquired the knowledge of the Oriental languages. The third year, he was appointed prefect of the seminary, on account of exemplary conduct and progress in his studies.

Priest and Missionary.

Being so highly gifted and possessing a soul and mind so rich in piety and science, Anthony Wöber could, with confidence, present himself as a candidate for Holy Orders, August 3, 1850.

Appointed curate at Petersdorf, near Vienna, he was
soon called to St. Augustin's parish church of the Court. There he was universally loved and esteemed, on account of his irreproachable life and erudition. Mgr. Ernest Müller, subsequently Bishop of Linz, the Prelate Rodolph Koller, and other eminent ecclesiastical dignitaries frequently invited him to join in useful excursions. He combined with a retentive memory, excellent judgment, a special knowledge of botany, of aesthetics and even of architecture.

Thus endowed, Father Wöber might justly entertain the most brilliant hopes. He generously renounced, however, the distinguished career then opening before him; and humbly petitioned admittance to St. Vincent's Family, the Rules of which he had read in Stolberg's celebrated Work, whilst in the seminary.

Feb. 1, 1860, he assumed the Habit of a Priest of the Mission, and set out for Paris to go through his Seminary. Having returned to Gratz, he pronounced the vows of the Congregation, in presence of the lamented Visitor, Very Rev. Dominic Schlick, Feb. 21, 1862. He labored at Gratz without intermission, for thirty-five years, for the salvation of souls; above all, for his own sanctification, and acquired great treasures of virtue.

His love of Holy Poverty.

Faithful to the example of our divine Saviour and of St. Vincent, Father Wöber loved and practised poverty. He was plain and frugal in his habits; and when, accidentally, he suffered from some privation, he said nothing.

Once, a Brother having made an overcoat for him, failed through oversight, to sew the material properly. Father Wöber wore the overcoat, although he must have observed the defect, without making a remark, until he was requested to return it.

As Procurator, he understood, probably, better than any
one else, how to practise within the limits of the Rules, great liberality without deviating from holy poverty. When his permission was asked for the purchase of anything, it was, usually, granted immediately—but if the object appeared to him superfluous, or too costly, he was in the habit of pausing a few minutes, and would then say: "Well! if it is necessary!" Thus giving him who had asked for the superfluous object, an opportunity of learning to practise holy poverty.

His Obedience.

As to his obedience, it suffices to repeat the significant words pronounced in the Conference of April 7, 1897, upon the virtues of the deceased, by the Visitor of the Province, Very Rev. William Müngersdorff: "That which I particularly remarked in Father Wöber," said he, "was his perfect obedience, his love for that virtue. He never made a difficulty of fulfilling any order whatsoever; it was never necessary to exercise any watchfulness over our words, when we had a request to make of him; he was ever ready to do anything required. How often, for example, have I begged him to give, in my place, an instruction to the Children of Mary. I rarely gave him my reason, but he never refused.

'Oh! what joy to a Superior,' St. Vincent was wont to say, 'when his Confrères obey cœca quadam obedientia; that is 'with blind obedience!' With Father Wöber, I never had to use many words. It sufficed to mention what I wanted; he always found time to comply with my wishes, even when his other occupations were urgent.'

Father Wöber was indeed, thoroughly obedient. This is proved in the journal he kept during his Seminary. We read in it, the means by which he acquired obedience so perfect. "We should," said he, "consider all duties and employments as duties in the kingdom of God, where God Himself is the real Superior, who requires us to obey.
others. When we meet with difficulties, let us obey our Superiors with faith. And do thou, my soul, look with faith to thy God, and bow to His divine will!” The spirit of faith inspired his many acts of virtue. Never did he act without the permission of his Superiors, although for many years, he exercised the office of Provincial Procurator. One day for example, a Confrère, in the absence of the Rev. Visitor, requested him to purchase a book “You know”, he answered, “that I cannot purchase the least thing without permission. Let us await the Rev. Visitor’s return!” Yet another example: A card had been placed on the infirmary door refusing admittance to any one. Father Wöber came to the door, read the card, and withdrew immediately, although the card could not include him in the prohibition.

His Simplicity.

In a repetition of mental prayer, Father Wöber thus expressed himself upon the subject of holy simplicity. “Simplicity, so well expressed in the German: *Ein alt*, means that our hearts, in reference to God and man, should have no secret fold: It should be open and sincere with prudence and discretion. Our words and actions should correspond to our thoughts, and no thoughts should exist in our hearts, but such as are expressed by our external actions and by our words.”

So spoke our dear departed; so did he act. “Father Wöber seeks God only”; were the words of the Rev. Visitor he sought God, and God alone, in all things. Inaccessible to flattery, he knew not how to flatter. But it was precisely his uprightness and candor that endeared him to every one.—The thought of winning affection and esteem had, however, no weight with him. He did not want any one to be concerned about him. *Deus solus suf-
"God alone suffices me." That was his life. To God, his whole being tended.

(To be continued.)

SPAIN.

AVILA.

La Iglesuela, March 1, 1897.

Letter from Rev. Q. Sola, Priest of the Mission, to Very Rev. A. Milon, Secretary General.

Very Rev. dear Confrere:

The grace of Our Lord be with us forever!

Some time ago, I promised to forward you information concerning our apostolic labors in the diocese of Avila. Today, I shall endeavor to keep my promise.

The ninth of November last, after having received the blessing of the Bishop of the diocese, we started on our mission. Rev. Fathers Casimir Arenzana, Director, Father Joseph Sanchez, and your humble servant, together with one Brother, composed the little band. After traveling fifteen miles, six by railroad, and the other nine in a wretched vehicle, through miserable weather,—the country we had to traverse, is the coldest part of the diocese of Avila—we reached Cebreros, an important town of the Province, where the Rev. Archpriest entertained us most hospitably.

We started, the next day, for Tiemblo, about three miles distance from Cebreros.

Le Tiemblo.—This town, alas! bears a poor reputation for religion. The inhabitants are reputed indifferent and even hostile to the faith. It is related that on one occasion they greeted the Missionaries with a charivari and a shower of stones. The last Confrères once giving a Mission there, had to discontinue, and withdraw. Thanks be to God,
we met only kindness. A great portion of the population, and over two hundred children, came to meet us, bearing little banners and standards, and singing songs of welcome to the Missionaries.

The attendance at the Mission surpassed, according to all accounts, any previous occasion;—and, although results obtained, were less than elsewhere, for reasons which I pass over in silence, God did not fail to bless us. Even persons who had neglected the sacraments for years now became reconciled with God. There were many general confessions.

The Association of the Ladies of Charity, was regularly established and many ladies joined its ranks.—Thence we proceeded to

Escarabajosa.—This is a small village whose inhabitants are engaged chiefly in the cattle trade; on this account, the men are seldom in the village, save to collect the cattle and take them to market. This dissipated life did not prevent them from attending the Mission, in spite of inclement weather; it rained continually. On the day appointed for the Communion of the young people and children, one hundred approached the Holy Table. Among them, thirty-two were clad in white—All but three or four of the residents went to confession. At our departure, all accompanied us to a considerable distance.

La Adrada.—The eve of the Feast of the Immaculate Conception, we set out for this place, one of the most important towns of Tietar Valley. We were well received by the Authorities and inhabitants. The next evening, we opened the Mission, which produced excellent results. The pastor is very zealous and much attached to St. Vincent’s Children. To induce his parishioners to frequent the sacraments, he desired us to establish the Archconfraternity of the Holy Agony. We did so:—and many
came members. We spent the Christmas festivals at Adrada, and started on Dec. 28th, for

Piedralaves.—This village, numbering about five hundred families, has the reputation of being one of the most religious in those parts.

Religious indifference, however, was beginning to prevail there. Many inhabitants had ceased to assist at any religious exercises and had neglected the sacraments for years. The enthusiastic reception tendered to the Missionaries, made us look for happy results; nor were our hopes deceived. From the very first day, the church was thronged morning and evening, and this, in spite of the rain that poured all day. The Communion of the children and young people was a most edifying spectacle: Two hundred and thirty youths of either sex, approached the Holy Table. The general Communion, also, numbered a great many; there were five hundred and eighty communicants; and the same number at the anniversary Mass for the departed. General confessions were also very numerous. For several days, we spent eight hours and over, in the confessional. This Mission put an end to public scandals against morality. Balls in this country being the cause of corrupt morals,—we succeeded in suppressing them; or, at least, they are frequented only through the day, and in public. The Apostleship of Prayer was established, and the Associates of Charity greatly increased. The total number of Communions amounted to two thousand two hundred. Finally, a Mission Cross was erected and the City Council paid all the expenses. January 14th, amid the acclamations, the vivats, and tears of the populace, we set out with a large cortège for

Casavieja.—This village of seven hundred inhabitants is, likewise, one of the most pious in which we have preached a Mission. It greatly resembles that of Piedralaves and those that are mentioned in the Life of Our Holy Found-
er. In the early morning, before the church bell rang, hundreds were waiting at the church door, eager to hear the word of God. So great was the crowd, that we reached the sacristy with great difficulty. The labors and fatigues of that Mission were very heavy, for the number who sought to make their peace with God was considerable, and the majority made general confessions. The Communion of the young people, the general Communion, and the Communion for the faithful departed, were all numerously attended. The Association of the Children of Mary for young girls, was established. Some public scandals disappeared; a Mission Cross was erected. The whole population accompanied us to a great distance when we bade them farewell. They formed a brilliant cortège including all the notabilities of the place.

Like results, more or less, have been obtained in the Missions of Buenaventura, of Sartajeda, and of Almendral. Such, Rev. and very dear Confrère, were our labors in the diocese of Avila. Although Missions are no longer crowned with the admirable results obtained in days of greater faith and piety, they cease not to bear abundant fruit. In general, they are, for many, the only means of salvation; rarely do persons fail to be reconciled to God. We remarked that many who had not been to confession since the last Mission, that is, for ten, fourteen, or eighteen years, came forward. We hear many general confessions, often necessary, on account of preceding confessions made without requisite dispositions; public scandals are wiped out,—hatred and inveterate rancor are extinguished, faith and piety revive, thanks to the pious societies we endeavor to establish. I do not mention the unavoidable labors and fatigues of these Missions; if they are unfailing, the Missionary is amply compensated, by the consolation he experiences, in witnessing the kindness and mercy of God in thus rewarding his labors.
We have yet four villages to evangelize in this visita­tion, which will last until the month of May. Beg our good God to continue to bless us.

I am, in the love of Our Lord, Rev. and dear Confrère, your devoted servant,

QUENTIN SOLA, C. M.

ITALY.


Rome, St. Martha's of the Vatican, June 18, 1897.

Very Reverend Father,

The grace of Our Lord be with us forever!

The duties at poor St. Martha's are, at this writing, very urgent. We are wondering if we shall have everything in readiness for the arrival of a French pilgrimage, due in the month of August, and which promises to be numerously attended. We rely upon the assistance of our divine Master;—otherwise, we could not hope to attain our purpose.

The canonization that took place May 26th, of Sts. Zachary and Peter Fourrier, was for us, as for all here engaged, a season of commotion. Our duty was to attend to a Milanese pilgrimage. The priests engaged in it were anxious to get out the next morning, as promptly as possible. They wanted to say an early Mass. In response to a request they had made on the eve of the canonization, the first Mass was to begin at one o'clock in the morning. You may thereby form some idea of the nights of the 26th and 27th, at St. Martha's: as the labors of the eve were very long.

At 5:30, breakfast was served to two hundred persons. For this purpose, we had prepared tables near the front entrance, the only unoccupied space.
I shall not undertake to describe St. Peter’s church. You must have read some account in public papers. It was truly magnificent!... One item may interest you: fourteen Sisters were employed in the Sanitarium. Thanks be to God! no serious accident occurred. Only some persons were overcome by fatigue. There was plenty to do in each office.

The thought occurred to me during the ceremony: What would St. Vincent have said, had he been told that some of his Daughters would, in the far future, be attending an ambulance at St. Peter’s, in Rome!...

It appears to me that it would have afforded great pleasure to our Blessed Father, for, it is a special favor.

The Ceremony began at eight o’clock, and concluded at 1:30. Everybody remarked with delight, the happy, satisfied expression of Our Holy Father’s countenance. His Holiness seemed really to enjoy the beautiful feast.

On the evening of the 27th, St. Peter’s Square was splendidly illuminated. The entire façade of the Basilica was brilliantly lighted and the illumination extended to the extremes of the wings that face the Square. From “the Charlemagne,” the view was magnificent.

Now, calm is restored in that direction, we are about to begin our labors again, elsewhere, with a view to the French pilgrimage. The famous Belvedere and its immense halls will be scenes of great activity. These preparations are not the work of a day. When the pilgrimage will have arrived, our Sisters of Rome and vicinity, will lend us their charitable assistance.

I beg you, Reverend Father, to present our most profound respect to Our Most Honored Father.

I have the honor to be,

Your very humble servant,

Sister Teresa,

U. d. o. c.
ASIA.

CHINA.

VICARIATE APOSTOLIC OF TCHE-KIANG.


Hay-men, Jan. 10, 1897.

Most Honored Father,

Your blessing, if you please!

Events are transpiring in this district, similar to those that occurred at Mgr. Anouilh’s, at Tching-ting-fou; I may venture to say that the movement seems more decisive. God gives the increase: and here the increase takes place without the concurrence of my Confrères, or mine. Already overtaxed by existing Christian settlements, how could we undertake to extend our works?

Just now, Father Nuien is making the tour of the new Christian settlements, where we have neither chapels nor old Christians. Do you know what he writes me? *Revera catechumeni sunt nimis multi:* “Catechumens are really very numerous!” When saints were wont to exclaim: *Yet more!* would we dare say: “Too much, O Lord!” This is not the meaning of our dear Confrère. These new Christian settlers beg, supplicate, even importune me to send them a head catechist. They desire me to visit them in person. How often have I dismissed those catechumens with the injunction: “Learn your catechism!” Fearing that the conversions proceed not, altogether, from a supernatural motive, I deferred going to them. I sent Father Nuien, with word to examine into the cause of these conversions. He tells me that the number of catechumens is so great, that he has not yet been able to discover the real cause of this impetus towards Christianity; and that the
numbers are too numerous for our means; which were all, long since exhausted. I am compelled every year to meet surplus expenses by some personal resources, and yet, I cannot make both ends meet.—The aid from the Propagation of the Faith, and Society of the Holy Infancy, are so limited, that His Grace cannot even assist me as he would desire.

Father Nuien tells me of a large town, Nio-ouan, yet unvisited by any Christian instructor, where no missionary has ever preached, and yet, there are several catechumens there, among them some Bachelors of Arts. He tells me that about one hundred can recite the four catechisms. He was received in that town with great pomp.

During these days, within the octave of the Epiphany, whilst reciting *Reges Tharsis et insulae*, my thoughts frequently wander to my district, where the harvest is promising and, in fact, already ripe. If so abundant without effort on our part, what would it be, were I in a condition to send laborers there? If a Missionary could visit it from time to time? Most Honored Father, for three years, I have been importuning you.—For three years I have been forced to remain in *statu quo*. But, this year, I can no longer refuse to open three new chapels. But what will they amount to amid so many pressing wants!

You are aware that, to facilitate communication, the usual residence of the Missionaries had to be transferred to Hay-men. Sa-kiao, however, does not remain stationary. There, as here, the chapel represents Bethlehem;—exceeds it, perhaps. I repaired to Sa-kiao for the Christmas holydays. There were, at least, one thousand neophytes; at Hay-men seven hundred, without counting the seventeen other chapels which were filled to overflowing. The number at Mao-ling, was quoted at six hundred. Father Fou was absent at this time;—he was at Tchou-san. At Sa-kiao, I might have baptized one hundred and thirty-five adults, if
I had listened to their desires. As I have not yet established any works for the women, the greater number of my neophytes are men.

How can I lodge the women among so many men! Now, the Virgins of Purgatory are about entering the House prepared for them. They will be here in a few days. Then, when I become acquainted with the wives of my neophytes, I shall know whom to baptize. How many men have been put off for the last two, or three years, because they live at a distance from old Christian settlements, and I will not baptize them without their wives. This caused me to postpone the baptism of my one hundred and thirty-five men.

At Hay-men, the first Christian settlement, according to date, within the district of Tay-tehou, where there has been no chapel in twenty years, I only found three Christians of former years. To day, Sunday within the octave of the Epiphany, the chapel was filled. Certainly, over one hundred men, and not less than twenty-five women were present. As I am just installed, I have no schools for boys or girls. The prayers that the Chinese Christians recite in common on Sunday are, notwithstanding, as full and as clearly enunciated as in any ancient and well-filled Christian congregation. Take out the three Christians from the city, some from the country, and you have only catechumens, who must already be familiar with the prayers to be able to sing them so fluently as they do. I shall not baptize any until Easter: the women are still so ignorant. Here, in the city, where our chapel has been open more than a year, I can already enumerate no less than fifty families whose members will be baptized a year hence. With my knowledge of other Christian settlements, I can rely upon three hundred baptisms of adults during the current year.

The number would be far greater if I had a school for female catechumens.
In my turn, I cry out: Catechumens are too numerous, too numerous for only three of us to instruct thoroughly; too numerous to be regularly visited; too numerous, above all, for our resources.

What a heartbreak it is to Missionaries to find opportunities of doing good, of saving thousands of souls, and to be withheld by a vile consideration: by the sapec (a coin). Ah! I sometimes say to myself: If I had but a small portion of that gold that Protestants squander, how many souls could be saved, how many elect for heaven! instead of the Compelle intrare, I have, sometimes, been obliged almost to shut the door against them. It is hard to be driven to this. His Grace, Archbishop Reynaud, feels even worse than I about it. I know, how hard it is for him to tell me that he cannot increase my means. The money that he receives from the Propagation of the Faith and from the Society of Holy Childhood, does not permit him to assist me!

The Virgins of Purgatory have not yet arrived to take possession of the residence prepared for them. Eight little girls have already been left at their doors; of that number, four have winged their happy flight to heaven. The rest are cared for by nurses. Were it not for the thorn that makes me grieve over my limited means, how happy your three children at Tay-tchou would be; but there is no joy without a sorrow! St. Vincent says that the works of God must pass through the trial of poverty which is the crucible that purifies them. This thought is my only consolation.

I write, to wish you a happy New Year, and I am pouring out my soul in lamentations. Alas! I know it! What can you do? Are you not poorer than we? You have so many works to sustain, and times are so hard!

May the Sacred Heart of Jesus, Patron of Hay-men, the Powerful Virgin of Ouang-ngain, St. Joseph of Kaoling,
St. Vincent of Ta-ky, the other patrons of this district, assist us in our distress!

Bless me, Most Honored Father, you know that I am ever, in our Lord,

Your very obedient Son,

J. B. Lepers, C. M.

PERSIA.

Letter from Mgr. Lesne, Apostolic Delegate in Persia, to Very Rev. A. Milon, Secretary General.

Ourmiah, May 9, 1897.

Reverend and very dear Confrere,

The grace of Our Lord be with us forever!

Here, we do not feel very secure. The son of the Sheik Oubéidoullah, who devastated our district towards the close of the year 1880, threatens to leave Turkey in order to make a descent upon Persia for the purpose of pillaging, and destroying the Christians of these parts. Rumor says that he is making preparations. Friends of our Catholic mountaineers have warned them to be on their guard. We have informed Government officials, who do not seem to believe it. So, we commit ourselves to the Divine Protection. Having performed our duty, we can only commend ourselves to the Providence of God.

Up to date, the weather has been favorable. The crops promise to be fairly good, and we shall not have to suffer miseries so great as during the past winter, whose disasters still affect us. But the rising of Lake Ourmiah, is a great source of anxiety. For the last five years it has been constantly spreading over the plains of Ourmiah, Salmas, and Marajo, as well as the plain of Souldouse. Villages at a considerable distance from the lake, are under water; meadows, fields, vineyards, gardens, are successively sub-
merged. Plains, situated at a distance, attainable only after a journey of seven or eight hours, and which were formerly very fertile, have now become mere swamps, on account of the abundant water rising out of lands in which springs were never known to exist. In villages where the inhabitants were formerly obliged to dig to a great depth, to procure water for domestic purposes, stables, houses and yards are covered with sheets of water; buildings are sinking and threaten destruction. One of the most beautiful villages on the Plain of Salmas, named Aftouan, near Kosrovia is gradually disappearing and the inhabitants are powerless to save it. Another village on the plain of Ourmiah, called Balean, is likewise submerged, although it is six hours drive from the Lake. Formerly, the inhabitants drew water from wells nearly thirty-three feet deep; now, they dip it up from the surface of the earth. We have a large apartment upon this plain, in which we celebrate the Divine Mysteries; it, too, threatens to disappear. So far, this phenomenon is inexplicable. The oldest inhabitants have never heard that, from the remotest antiquity, the like ever occurred.

Should this continue, the beautiful country around Lake Ourmiah, and which is very fertile, must, in a short time, become a real sea,—like the Caspian.

A fortnight ago, the Jews of our town were on the verge of being pillaged and massacred. Without doubt, the turn of the Christians would have come next; for after all that has taken place around us in Turkey, the Mussulmans of our district have grown more threatening; now, it requires but a spark to kindle a conflagration.

A Jew had quarrelled with another of his race; he had accused him before a magistrate of having murdered a Mussulman’s child and buried it in a place which he pointed out. The affair immediately became public and the whole population rushed to the Jew’s quarters, intent on
pillage and murder. It was about eleven o'clock at night. The Governor, being informed had the clarion sounded, and the soldiers arrived in time to prevent the threatened attack. For several days, the soldiers kept guard over the Jews, who it was rumored, had paid 1300 “thomans” to the Governor to hush the affair; — and calm was re-established.

Government does not desire pillage, nor the massacre of either Jews or Christians; but it is often powerless to stay the fury of the fanatical mobs that breathe only blood and carnage.

Teheran (Persia), July 15, 1897.

I came to Teheran to pay my respects to the Schah. Having arrived here on the 2nd inst., I called upon Count d’Arlot, chargé d’affaires of the French legation. I begged him to request the Schah to grant me an audience, and to inform him that I was the bearer of a letter from Our Holy Father, to himself. In order to hasten the desired favor, I secured the kind offices of Dr. Tholozan, a French physician highly esteemed by His Majesty. Three days later, the chargé d’affaires notified me, that the audience had been secured and appointed for the day following, Thursday, July 8, at 10 o’clock in the morning.

The Schah, being at one of his country-seats, decided upon receiving me there. I repaired thither at the appointed hour, accompanied by the chargé d’affaires of the French legation, by Mr. Retel of that legation, and by our Confrère, Mr. Dillange. His Majesty, the Schah, received us with great pomp and the ceremonies peculiar to audiences of this kind.

The audience lasted from ten to fifteen minutes. The Schah was very kind and, above all, much flattered by the letter from His Holiness, which I had the honor of remitting to him. Giving him the letter, I informed him that the gift of His Holiness would be conveyed to him by an
envoy extraordinary. He again manifested his great appreciation. Then he inquired for our Holy Father—and learning that, despite His advanced age, His Holiness enjoys perfect health,—he said to me: "Assure the Holy Father that Catholics shall always be kindly received and well treated in my Kingdom."

As he continued to inquire into the state of our Mission and of Catholics, I availed myself of the interest he evinced to recommend to his kind offices one of our Christian settlements which was unjustly treated. He promised to see that justice would be done that settlement. We then withdrew with the same formalities that attended our entry.

I learned, the following day, from an intimate friend of the Schah, that he was charmed with our visit. May it facilitate the accomplishment of our duties.

To me, His Majesty looked like a man desirous of seeing justice exercised towards all his subjects. His countenance wears an expression of fear and suffering. It is said that, since his father's tragic death, he is in constant apprehension of being assassinated.

My mission is accomplished. I hope that, after having regulated certain matters, I shall be able to return to our House in Ourmiah, where there is suffering on account of the unexpected arrival of the Russian *papas* or priests.

Conversions to Catholicity meet daily with new obstacles. Expecting everything from Russia, the Christians rush in crowds to the *papas*, who promise efficient protection and speedy deliverance. Let us hope that from all these events, God may bring about effects that will contribute to His glory!

In the meanwhile, I recommend to your prayers both
Missionaries and their flocks. And, I beg you to believe me, in the love of Our Lord,

Your devoted Confrère,


SYRIA.

FIFTY YEARS IN SYRIA.

Sister Gélas, one of the first Sisters of Charity missioned to Syria, has just attained the fiftieth year of her sojourn at Beyrout. We may say that she represents the Daughters of St. Vincent and their beneficent lives in the East; It was therefore desirable to celebrate, in her person, those fifty years of devotedness and heavenly favors for which the Sisters and all who have profited by their labors in the East, have reason to thank divine Providence.

Father Leroy, a Missionary whose memory still lives in Egypt and Syria, predicted this beautiful future. A few months after the arrival of the Sisters at Beyrout, in 1847, he wrote to the Superior General:

You will be pleased to learn that your dear Daughters, established since July, at Beyrout, successfully exercise their works of mercy.

There is but one opinion throughout the country as to the benefits produced by their presence here. The Daughters of St. Vincent, sent to this mission, shall enjoy happiness. Every benefit, bestowed by the Sisters, is already repaid by a thousand blessings; we never weary listening to one of the most familiar: "May God bless those that gave you life; may He grant them length of days; may He grant mercy to your departed!" Letter of Dec. 26, 1847. Annals, Vol. XIII., p. 64.

Sister Gélas who has survived the early days of those far-off missions, can relate the heavenly blessings of which
she has been the witness and the instrument; she has seen the number of Sisters greatly augmented; and establish­ments increase in number until they now form an entire Province. The following letter gives an account of the family feast celebrated in commemoration of God’s mer­cies to St. Vincent’s Children in this distant land, and which fill their hearts with liveliest gratitude.

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

House of Mercy, Beyrout, June 15, 1897.

Most Honored Mother,

The grace of Our Lord be with us forever!

I know that your maternal heart was with us in our family rejoicing, and I fancy that you desire to learn its details, of which I send you a brief account.

To lessen the fatigue, incident to those festive days, for our good Mother Gélas, we graded our congratulations. They began June 6th, feast of St. Claudius, her patron. The children of Marmetry took the initiative: they are the larger foundlings of Broumana; when they leave the tutelage of our Sisters, they are taken by our kind Mission­aries, who find occupation for them in the country. These dear, abandoned children are the favorite objects of our dear Sister’s care. It seemed only right that they should be the first to greet their venerated Mother. On that first day’s celebration, our little preparatory College of St. Vin­cent, the boys’ extern school, and the two orphan asylums, successively, presented their affectionate good wishes. At 11 o’clock, the Sisters from the House of Mercy offered their compliments to our venerated Mother.

A sweet surprise filled our hearts with gratitude whilst we were gathered around our beloved Mother: the blessing of Our Most Honored Father fell like delicious dew
upon our beloved Sister as well as upon ourselves. That dear telegram was the choicest bouquet of the beautiful feast.

In the evening, the village teachers joined those of the Normal School. I almost forgot to mention that the Sisters from all the Houses came, at one o'clock, with their charming bouquets and pictures, and above all, hearts filled with filial respect and loving gratitude for the Foundress of the Syrian Mission.

On Monday, the 7th, our extern Children of Mary, who are very numerous, arrived at 10 a.m. At 11:30, all the Sisters who could be spared from their respective Houses came to participate in the feast prepared. Egypt could not accept our invitation; Sister Guentin and one Sister companion worthily represented Tripoli, one of the first foundations. Damascus was represented by one of our good Mother's former companions. Zouike, Bromana, two establishments dear to her heart, were represented by their estimable Sister Servants, and as many companions as could be spared from their duties.

After dinner, the good Missionaries under the guidance of our Very Rev. Visitor came, together with Father Saliège, Superior of Antoura.

In the evening, all the free, and the pay-schools claimed the privilege of offering their congratulations.

Tuesday, the 8th. Our venerated Delegate Apostolic, Mgr. Duval, offered the Holy Sacrifice in the chapel where, for fifty years, our good Mother has poured out her heart in fervent prayer. The Delegate was accompanied by our Very Rev. Visitor, Father Bouvy, the Superior of Antoura, and several other Missionaries. The Ladies of Charity, who were invited, came to offer their congratulations. Our navy officers considered it an honor to attend the Mass.

At 3 p.m. we had solemn Benediction; then a little entertainment, and the felicitations of our boarders.
Many members of the best society in Syria, came to tender their sincere wishes to our beloved Mother, and to thank her for the good she had effected throughout the country.

The large statue of St. Vincent that stands in the front garden, was beautifully adorned and illuminated for three days. Was it not he who inspired his Daughters to bring to Beyrout the branch from the flourishing tree of his charitable works in France. Until to-day, the chapel was adorned with brilliant oriflammes and hangings. Every House of our Community in Syria was represented there. On each banner was recorded: name of establishment, date of its foundation, and the present year; below was a beautiful picture of our divine Saviour, or of the patronal Saint of the establishment; and under that again, words or some maxim applicable either to St. Vincent, or to the Patron of the House.

Be pleased to recognize in these details, Most Honored Mother, the desire of your child to conform to your wishes. In the love of the Divine Heart, I remain with deep affection and respect, Most Honored Mother,

Your very humble and obedient child,

Sister Gueze.

U. D. O. C.
AFRICA.

ABYSSINIA.

Letter from Rev. J. B. Coulbeaux, Priest of the Mission, Superior, to the Very Rev. Director of Catholic Missions.

On the banks of the Niger, opposite Crete, June 6, 1897.

Two years ago, I forwarded to you an account of our exodus from Abyssinia; afterwards, the decree of our Expulsion.

I then wrote in spite of myself; my heart was under the pressure of a poignant sorrow.

To-day, however, I feel urged to inform you, that our exile is ended. We are returning to the shores of Africa. We are, once more, about to plunge into the deep gorges of those gigantic mountains of Ethiopia; seeking for souls scattered here and there, on the sides and upon the summits of that enormous black mass where the eagle and the lion dispute the sovereignty of Menelick.

* *

Again, are we penetrating these wild regions after the manner of apostolic explorers. Going further than our courageous precursors of the present century, we must expect to attain central regions that they have known but little, and have scarcely visited. The insecurity of the state of anarchy then existing, had closed the avenues to these hidden regions. Stopped at Tigré in the north, they founded there establishments that bear witness to their constancy and zeal. They belong to the colonial zone of Erythrea.

Many, congratulating us upon our return to Abyssinia, imagine that we are about to re-enter as victors, the dwell-
ings, the villages, the loved cantons of our former mission, where we enjoyed the fruits of our fifty years’ labors amid the converted people of Kéren, among the Bogos of Ak- rour, Hébo, etc., in the Akélé-Gousay! ......

No! for the present, that consolation is not ours. According to the desires of the Holy See, our new destination is beyond; far deeper, in the heart of the Abyssinian Empire. Like Mgr. Jacobis, in 1839, we shall penetrate further, in search of the field of labor that may appear most propitious.

That is to say, that we shall not find the resources of every kind, with which our dwellings became gradually endowed, for creating and extending the works of the Missions. Temporal means: different trades, work-shops, printing-presses, manufactories, agricultural schools, pharmacies, dispensaries, etc.... Nothing! Spiritual means: schools, extern, and intern, seminaries, orphan asylums, chapels, etc. Nothing yet! Nothing left of that beautiful organization established with so much pain and difficulty by the Vicars-Apostolic, De Jacobis, Biancheri, Bel, Touvier, Crouzet, and all their co-laborers, who died at the work.

All these works will have to be created ab ovo, from the very beginning, as is always the case in new undertakings.

In the first place, the bundles of branches and twigs, then the bundles of straw, then the humble cottage, again, the more pretentious wooden house...and, finally, the large sheds for schools and chapels!

To cultivate, enrich, build up, amid a population yet new to us: therefore, still strangers and mistrustful in their savage state and the barbarous independence of their rough, steep mountains! How many difficulties I foresee.

Stationed somewhere, under the shade of a tree; or, at the entrance of a cavern amid the deer, we shall be condemned for months and years, to that slow, painful labor: laying the foundation of a mission.
And with what?...

We have given our good will. We are about to expend health, faculties, strength, life itself. Now these, you know are merely human. But the wherewith,—the means? where shall we find the nerve, the spirit, of these holy works?

That depends not upon ourselves, but upon the charity of souls devoted to the salvation of nations still slumbering in the shadow of death. May they hearken to this appeal, this cry of my deep distress.

When, a few weeks hence, we shall be struggling with these dangers, these privations, these uncertainties and innumerable trials, I promise myself to interest you and, through you, many of our readers devoted to the Works of the Mission.

John Baptist Coulbeaux, C. M.

MADAGASCAR.

THE SISTERS OF CHARITY AT MADAGASCAR.

I.

Prelude and Reminiscenses.

Further on, we shall read of the happy arrival of the first colony of Sisters of Charity, who started for Madagascar, last March.

It is like the realization of a far-off dream, and, proves that St. Vincent de Paul and the Venerable Louise de Marillac had foreseen for their Daughters, in the distant future, the honor they were to enjoy of that Apostolate of Charity, in the great African Island.

"Your name," said St. Vincent, one day, addressing his Daughters, Conference to the Sisters of Charity, "is spreading almost everywhere; it is known even in Madagascar, where your presence is desired; and, our priests write that
they wish you had an establishment there to help them to
win the souls of the poor negroes to God."

The wishes to which St. Vincent alludes, are those that
had been expressed by the Missionaries at Madagascar,
particularly Father Bourdaise. Some years later, one of
the Missionaries, who was to give his life for the Apostleship
of Madagascar, Father Etienne wrote that he had
erected a church much larger than the one built by his
predecessors, that he might receive the numerous neophytes;
he also had a large house built for catechism classes, and
another for hospital purposes. "We will attend to this hospital,"
said he, "until the arrival of the Sisters of Charity, then,
we shall hand it over to them. How much good,
he continued, those good Sisters will do to the sick, who
since our coming, are very numerous; and only four or
five have died! Our Sisters could instruct the negresses,
who daily go to the two women whom we brought from
France, to be taught the truths of faith and how to lead
good Christian lives. Their assistance would prove a great
help to us!" (Letter, Jan. 15, 1664.)

St. Vincent was not content to anticipate; we may say,
that he fostered in the hearts of his Daughters, these apostolic
desires. In one of those striking Conferences in which
he explained to them the Rules of their Institute, and
during which occurred those touching dialogues that
took place between the saintly Founder and his spiritual
children, he said: (September 29, 1655): 1

My Daughters, you have heard these words of the
Rule: "They shall be sent and recalled as shall be thought
proper." You should be disposed to go everywhere, as you
are called for in many places.

"At Madagascar, our priests beg that you may be sent
thither to assist and attract souls. Father Mounier and
Father Bourdaise write to me, that they consider, it would

1 Life and Writings of St. Vincent de Paul, Vol. XI, p. 245.
be the best means to bring the inhabitants to the faith; that a hospital might be erected for the sick, and a seminary in which the children would be duly instructed.

"Some foundling children are likewise asked for to instruct the others;—so get ready. The place is at a distance of twelve or fifteen thousand miles: and it takes six months to get there.

"Now, my Daughters, I tell you these things, that you may understand the designs of God. Get ready, my dear Daughters, and offer yourselves to our Lord to go whithersoever He pleases. Are you resolved to go wherever required, without exception of places?" "Yes, Father," answered the Sisters. "But, do you all feel so disposed? If you do, tell me!"—and all the Sisters rising, exclaimed: "Yes, Father!"—

These appeals so full of hope, could not then be realized. The Missionaries, in the meanwhile, utilized the zeal and devotedness of two pious, fervent women who, as we have just learned, came from France to devote themselves to the religious instruction of the Malagassy, under the direction of the Priests of the Mission.—The latter, whilst awaiting the arrival of the Sisters, began to train some to their lives on the great Island. As they had the germs of an intern seminary of the Missions at Madagascar, they gave the Habit of the Sisters of Charity, to a fervent Christian, a pious widow, who is mentioned in the last letter of the Missionaries of Madagascar to Rev. Father Alméras, just when the French colonists and the Missionaries were on the point of leaving the Island, for a time. (1671):

"In case we should be recalled to France," wrote the Missionary, Father Ignatius Roguet, "kindly inform us what to do about the woman to whom Father Manié (Missionary, since deceased at Madagascar), gave the Habit of

the Sisters of Charity. Hitherto, she has had charge of the seminary for women and girls. She desires to return to France.”

Sister Joseph, the Community name of Mlle. de la Ferrière embarked, the year following, on the vessel la Dumquerquoise which was to convey the French colonists to their native land.

The desires of St. Vincent de Paul burned no less ardently in the heart of Louise de Marillac. “Oh! the blessed voyage!” she exclaimed one day.1

And she laughingly inquired: “If that, at least, did not frighten Sister Henrietta!” It certainly did not frighten Sister Nicholas Haran, who was the third Superioress of the Community of Sisters of Charity. Whilst collecting, at Nantes, the remains from a shipwreck from which three Missionaries miraculously escaped who had embarked for Madagascar, she wrote to St. Vincent, that she felt urged to go with them to serve God in that forsaken land. St. Vincent answered her in the following kind words replete with the spirit of God, (March 14, 1657):

“My Sister, I have received the letter you wrote me, and I read it with consolation; for I perceive that all is going on well, for which I return thanks to God; particularly, for the inspiration that makes you desire to go and serve Him at Madagascar. I know not if He will take you at your word, but, I well know that your zeal is agreeable to Him; and that you will do well to offer yourself to Him to go, and remain, and to do, generally, all that He will require of you. Since you will only what He wills, and nothing at variance with His designs. I often offer you and all your sisters to God, that you may be most submissive to Him always and everywhere, as sisters whom He has selected and called to His service.”

1. Letter to a Sister. History of Louise de Marillac (By Madam de Richemond), Paris, 1883, page 324.
Sister Nicholas Haran to whom these lines were addressed, was not the only one that offered herself, for Mlle. Le Gras did not hesitate to say: "The majority of our Sisters would not like the passengers to Madagascar to leave without them." (Letter to St. Vincent, Jan., 1658.)

St. Vincent, peering into the future, exclaimed in a burst of apostolic zeal: "The day will come, my Daughters, when God will send you into Africa and to the Indies." (Confer, to the Sisters of Charity.) The Sisters of Charity are now in Asia and in America. Algiers, in Africa, has long possessed them; they are in Tunis. They have been, and shall, soon again we hope, be in Abyssinia. In fine,—they have just arrived in Madagascar (1897).

The following are the names of those who have reached their far-off destination:

Sister Champay, Sister Vollaro, Sister Gautron, Sister Martin.

The forecasts and the wishes of St. Vincent, and of the Venerable Louise de Marillac have been fulfilled.


Fort Dauphin, Madagascar, June 5, 1897.

Most Honored Father,

Your blessing, if you please!

We reached Fort Dauphin in good condition, and I hasten to send you an account of our voyage. Divine Providence, whilst trying us, did not fail to visit us with many consolations; and, I can assure you, that it would be difficult to travel under more favorable circumstances than we did, from Southampton to Fort Dauphin.

As we left Paris, there were few evidences of deep regret to be read upon the countenances of the band leaving the
great Metropolis.—Already had imagination wafted us to Fort Dauphin, our new, and please God, our last home here below. We were, in all, nine travelers: one Brother, three Sisters of Charity and four young ladies who accompanied the Sisters, as their assistants, all under the guidance of your humble servant. We took our places in an express wagon for Havre, and at 6:30 that evening, March 5, 1897, the train started. We already formed a little Community and had no difficulty in conforming to the essential rules, by placing ourselves under the protection of the Blessed Virgin, St. Joseph, and St. Vincent. At 11:30, the train reached the railroad station at Havre. Our chief anxiety concerned our baggage; but to every inquiry, the invariable answer was: Fear nothing, you will find all aboard. Weary of hearing the same words constantly repeated, we got into the last omnibuses and started.

We reached the steamer, which a few minutes later weighed anchor and set out for Southampton. Thence we were to take the English packet which, after sailing along the African coast and doubling the Cape of Good Hope, would touch at Fort Dauphin, and leave us there; thence it was to continue its route. Every one hastened to his state-room. The following morning, at day-break, we assembled on deck—where one and all acknowledged their faults. The Brother humbly confessed that he had felt somewhat indisposed. As to the Sisters and the young ladies, all had paid a heavy tribute to seasickness.

March 6th, at 6 a.m., we landed at Southampton. A French interpreter offered us his services, and we impatiently awaited the arrival of our baggage. Imagine our disappointment when informed that it had been left at Havre! Reviewing the measures we had taken, it appeared to us, that we had done the best we could. The thought, however, that the steamer was about to start without us, and, that we would be forced to tarry several weeks in a strange
country, oppressed us, for the time being, evey painfully. 
God had His designs in these events; and we bowed to 
His holy will. Each one of us derived consolation from 
the thought that our Heavenly Father would not abandon 
us. Without loss of time we drove immediately to the 
Agency to learn something about the next departure. Dis­
appointed in our expectations, for we found it necessary to 
despatch to London, we withdrew after having been prom­
ised that we would be notified in time to meet the next de­
parture. Not at all satisfied, we discussed the question of 
continuing our voyage. To all objections: what shall we 
do here? what will become of us? not knowing any Com­
munity to which we could apply in our perplexity, I tim­
idly assented to our embarkation; foreseeing many difficul­
ties of another kind, and secretly hoping that the plan 
might prove unsuccessful. To undertake so long a voyage, 
two things were necessary. The first and most pressing 
need was to procure a chapel service, in order to say Mass 
during our voyage; the second: to make indispensable 
purchases. The venerable priest to whom we had recourse, 
knew of a chapel we might procure for five hundred francs. 
But, to secure it, we should have to comply with some 
formalities which time did not permit us to carry out. That 
project, therefore, had to be renounced.

Now, where could we find a suitable stopping place? 
That was our chief perplexity. We were informed that the 
Sisters of Charity had an establishment at Romsey. At 
2 p. m., we took the train for that locality. We reached 
our destination in half an hour and, whilst awaiting a guide, 
we availed ourselves of the interval to mail some letters. 
Finally, we were informed that all was ready, and that 
the bearer of our packages, with his leather strap as a 
shoulder belt, was at his post. He was above the middle 
height and possessed a dignified carriage. He had a mar­
tial appearance, and for the last thirty-six years his em­
ployment had been to wait upon travelers. His general appearance, above all the sight of his shoes, in which his feet seemed too much at liberty, owing to a lack of shoe-strings, amused us greatly, despite the gravity of the situation. The road was wide and in good condition, the declivity gentle, and everything led us to believe that we should soon reach the term of our trials. At last, the signal for departure was given and the carriage started. But, scarcely had we proceeded a few yards when, suddenly, our guide halted, as if he perceived danger ahead.—A carriage, it is true, was coming from the opposite direction, but the road was wide, and not the shadow of danger existed. Unable to account for this unexpected delay, we looked into our guide's face and some one exclaimed: "Why! our guide is blind!" Now we understood the case, and continued our route, wavering between hope and fear. We soon had to help the poor man, and after a half hours journey, which appeared to us very long, we knocked at the door of an unpretending convent. The first Sister, who made her appearance, was a revelation to us. I perceived at once that she was a "Sister of Divine Wisdom." Several of this Community are French and gave us a cordial welcome. They informed us that we would find Sisters of Charity in Salisbury, a town some leagues distant.

After a brief stay and a light collation, we availed ourselves of two carriages which we had secured, drawn by two magnificent horses that seemed impatient to annihilate space.

It was about 3:30 p.m. when we started, and we reached Salisbury at 5:15. The sight of the cornette dispelled all our anxiety; and in a few moments, we were at home at St. Elizabeth's Orphan Asylum. Sister Chatelain, to whom we had forwarded a despatch, left her sick room, to which she had been confined for several days, to receive us.

It would be difficult to express the joy we experienced
at that moment: and the cordial greeting bestowed upon us made us speedily forget our fatigue and annoyances. Sister Chatelain, Sister Servant of the Asylum, in spite of her advanced age and infirmities, provided for everything with admirable devotedness. Her companions rivaled her in zeal, and not for an instant did they cease to lavish upon us, with true cordiality, the greatest attentions. We were also much edified by the piety, good order, and neat appearance of the children.

I found an opportunity, Most Honored Father, to inform you of our situation; and, by your advice, left March 11th, for Mill Hill near London, accompanied by Brother Koëfner. At the station, some one, in waiting, took us to Mill Hill, where our Confrères gave us hospitality. Father Gavin, the Rev. Superior, was absent on account of ill health, and was replaced, pro temp, by Rev. Father O’Sullivan. Whilst we awaited the arrival of our Sisters who were to rejoin us the following Saturday, Rev. Father Quish kindly showed us all the most celebrated monuments of the great metropolis. Sister Marcellus was delighted to offer hospitality to our Sisters: but, unfortunately, circumstances did not permit us to gratify all her wishes. And Monday, March 15th, we had to leave Mill Hill, bearing away with us sweet and endearing memories of our dear Confrères and Sisters. That same evening, we bade farewell to Sister Chatelain who had welcomed us so warmly to her Orphan Asylum at London, and at 3 p.m., we took the train for Salisbury. Time not allowing us to enter into the details of our little excursion, I shall merely remark in reference to the Orphan Asylum, over which Sister Marcellus presides, and the two hundred children there sheltered, that the establishment is princely.

Upon our return to Salisbury, we learned that another vessel would sail on the 19th, feast of St. Joseph. We took good care not to miss it. Friday, March 19th, at 3.
p. m., we boarded a little steamboat and, in half an hour, we embarked on the steamer *Warwick*.

According to the agent in Paris, orders had reached London recommending the captain to treat us with the greatest respect, and provide us with all we might desire. These orders were punctually obeyed by all the officers of the vessel. I offered the Holy Sacrifice of the Mass on deck. We there, too, performed all our exercises of piety to the edification of all. At table, we had a special service, and how great are not the exigencies of stomachs exercised by sea-sickness! Attentions so minute and incessant, overwhelmed us with confusion, and we were unable to account for them until the indiscreet tongue of a waiting-woman put us in possession of the secret. Finally, we started, and our vessel was to stop at Fort-Dauphin. We had no further subject of anxiety, although our steamer carried five hundred tons of powder. St. Joseph would have care of us!

But, we were no longer on land; and the waters of the Gulf are often rough, above all, when the wind is high. Complaints were soon audible, and when the bell invited us to patronize the well-supplied table, it was easy to read on more than one face, marked opposition. Each one, however, endeavored to look cheery and, with eyes modestly cast down, quietly decline the polite offer to help us to the several dishes. At last, there was no help for it,—the procession began; and a few minutes later, I was sole master of the situation. Our hospital was filled. For two days, forced absences were the rule. Urged, no doubt, by hunger, my traveling companion tried, the next day to put in an appearance, and repair the disasters of the day previous: But sickness returned, and to his great regret, he was compelled to return to his state-room faster than he came out of it. After passing the Isle of Wight, we were
again on the Atlantic Ocean. Sunday, 21st, although the sea was very rough, every one tried to attend Mass. That evening, we were opposite Cape Finisterre, near the coast of Spain. A heavy mist compelled us to slacken our speed and guard against running aground. At last, on the 23rd, the sea was in splendid condition, and joy beamed on every countenance, already lengthened by the protracted fast. At six o'clock, on the morning of the 25th, we reached Las Palmas.

On that day, a little family feast was celebrated; for it was the day of the Renovation.

At noon, the anchor was lifted and we directed our course towards the Cape of Good Hope, which we reached, Saturday, April 10th, at 2:30, p. m., having crossed the Equator, March 31st. The powder had been removed, and we were allowed to enter the port. Wednesday of Holy Week, we paid our respects to Mgr. Rooney, Coadjutor of Mgr. John Leonard, Vicar Apostolic, then absent for the benefit of his health. Holy Thursday, we had the happiness of making our Easter at the Cathedral. The next day, Good Friday, at 10:30, a. m., we embarked again: directing our course to Port Elizabeth, which we reached, April 18th, at 5 a. m., and left on the 20th. On the evening of the 21st, we reached East London. The tide was so heavy at that place, that for the first and only time during the voyage, I was obliged to omit Mass.

Saturday, April 24, we touched at Durban, and I went ashore with a Brother, to pay a visit to the Oblates of Mary, who are all Frenchmen. Our mission ended, we returned to the vessel and imparted the good news to the Sisters, that they could land here and enjoy a few days' rest. At ten o'clock, next morning, we were at Durban, the government headquarters at Natal. It is a very pretty city: Every house is surrounded by trees; and a hill, covered with villas and orchards of oranges and lemons, forms an
enchanting back-ground to them all. Durban presents a
most delightful picture to the traveler. It was 11:30, a.m.
when we reached the Cathedral, a Brother accompanied me
to the pastoral residence, and our Sisters went to the nuns
of the Holy Family. That evening, the tramway conveyed
them to the Sisters country-seat upon the hill. The day
following, April 30, Mgr. Charles Jollivet came to spend
a few days with his Confères, and we had the happiness
of paying him our respects, and of receiving his blessing.
Great was his joy to see the cornette once more, and he con-
versed a long while with our Sisters. Saturday evening
we again embarked, confused at all the attentions that Mon-
seigneur, the Rev. Fathers, the Sisters of the Holy Family,
of St. Dominic, and the Little Sisters of the Poor had lav-
ished upon us. Our return to the vessel had been hastened
by the arrival of the mail from Southampton. And Sun-
day, May 2nd, at 5, a.m., we set out for Delagoa Bay.
Wednesday, 4th inst., at about 10:30, an accident occurred
which might have been followed by fatal consequences and
which filled the travelers with consternation. A sailor fell
overboard; the quarter-master had a safety-boat launched
at once. The sailor in his haste mistook the side, and
whilst he hoisted the flag the boat took fire and was wrapped
in thick smoke. We all watched the poor sailor anxiously
as he tried to reach the safety-boat, and, above all, we
feared the sharks that infest these waters. Another boat was
sent to the rescue of the unfortunate man, whom it reached:
and twenty minutes after the accident, we resumed our
voyage. Tuesday night, 4th inst., we sighted the first light-
house on Delagoa Bay, and at 6 o'clock, we were in port.
Eight men-of-war, were lying in readiness for probable
events. There is question of nothing less than gaining
possession of Delagoa Bay, of renting the harbor for thirty-two years (that means forever), and of gaining posses-
sion of the mines of Transvaal.
Wednesday, May 5th, at 3 p. m., we started for Fort-Dauphin. As at our departure, the sea was very rough in the Channel of Mozambique; but, we were by this time, experienced sea-men, and save a few passing indispositions, we kept up bravely despite the fatigues of our long voyage. At last, May 9th, feast of the Patronage of St. Joseph, after a voyage of fifty-one days, we landed at Fort-Dauphin. The landing, usually so difficult, occurred without incident; and a few minutes later, we had the happiness of expressing our joy upon meeting Mgr. Crouzet, who awaited us on the shore. We were conveyed by four Malagassies on a litter to our residence, then, to the Sisters' house. We formed a real procession, which excited great curiosity.

The Sisters' dwelling stands near the church. It is admirably situated and planned. Beside them, and similarly planned is the young ladies' residence. Some yards distant, and further down, stands a whole row of buildings. These are the class-rooms and childrens' dormitories. A second building is in process of construction and will form a supplement to the class-rooms from which it will be widely separated. Really, Mgr. Crouzet understands business!

Our abode is not so far advanced; but, it is being erected on another tract of land. Our school numbers sixty-one boys; and the Sisters' school, forty-six girls, I believe. The number is constantly increasing. We hope that the resident Officer, General Gallieni, who is expected in a few days at Fort-Dauphin, will crush the conspiracies which have been formed against us.

I brought with me, some musical instruments that have not had time to rust. We are, all counted, twelve musicians; and in seventeen days, we have had time to prepare two musical selections which we performed in church on the occasion of the foundation of the St. Vincent de Paul Conferences.
I beg you, Most Honored Father, to send us some Confrères; for, now we are overtaxed. Sister Emily, the Sister Servant we have been expecting from Bourbon, has just arrived.

I have the honor to be, Most Honored Father,

Your very devoted Son,

B. Vervault, C. M.

TUNIS.

The Rev. Abbé Bombard, Curé, Archpriest of the Cathedral at Tunis, presents in the ensuing letter a natural and legitimate appeal to the Children of St. Vincent de Paul.— The Rev. Abbé is zealously attending to the completion of the Cathedral, dedicated to our Holy Founder; himself, once, a slave at Tunis. He desires an altar and a stained-glass window worthy of the Saint; and, for this end, appeals to his Children. In memory of our Blessed Father, the Community accepted, two years ago, an establishment of the Sisters of Charity, at Tunis. They are, already, effecting much good there.

Tunis, July 19, 1897.

Very Rev. Superior General,

It is a sweet consolation to me, on this Feast of St. Vincent de Paul, to address the best beloved and most venerat ed of his Successors.

I am writing under the shadow of the Cathedral erected in honor of our illustrious Patron, in this very land, where for the sake of Jesus, the divine Master, he was treated like a vile animal; on this land where repose the sacred ashes of Father Guerin; near the ruins of the chapel built by Father LeVacher, the Martyr-Consul. These touching memories encourage me to treat with you, humbly, on what I may term: the Cause of St. Vincent de Paul.

We are, with difficulty, completing the great work of the Cathedral begun by Cardinal Lavigerie. To attain
even this incomplete stage of the building, the diocese of Carthage has expended all its resources, sold all the property it owned in Tunis.

Notwithstanding these sacrifices, the monument must remain uncrowned. We shall have to stop at the towers; and, at Christmas-tide, enter a church unclosed, and devoid of everything.

I cannot dwell upon the thought, that wretched altars shall disfigure this edifice so grand in its proportions. A conviction preoccupies me: The Children of St. Vincent de Paul, obedient to the appeal of their venerated and best-loved Superior General, will not refuse to encroach upon their own resources, in order to offer their glorious Founder an altar, and a window, worthy of him whom we commemorate, together with his first disciples, the Missionaries of Tunis.

The smallest sum, from each establishment of the Congregation of the Mission, and each House of the Sisters of Charity, transmitted directly to the Very Rev. Superior General, would soon reach the required amount. A plaque, the wording of which would first be submitted to you, would remind future generations of the sorrows of Our Blessed Father and the generous and filial piety of his Children.

With confidence, Rev. Superior General, do I submit my humble project to your valued appreciation—begging you to give it your kind consideration, and communicate it to each of your children in Jesus Christ. Were times more prosperous,—if the wind of persecution did not assail Religious, I would have asked more.

This minimum cannot be refused. The Lazarists have a right to an honorable place in the proposed Basilica which rises in Tunis, there, where St. Vincent de Paul, amid the humiliations that weighed upon him, first conceived the idea of Missionary Priests, as consecrated to the consolation and redemption of Christian captives. To our Patron,
to him whose immortal virtues we now sing in the touching office proper—asked for at Rome by the Primate of Africa, at my own humble suggestion—I address a fervent prayer for the temporal and eternal happiness of all who shall help me to glorify him.

Corde qui puro miseros levabas,  
Disce nunc votis hominum rogari;  
Te suum clamant inopes, amica  
Turba Patronum.

O thou, by nature formed to soothe  
The weary, the oppressed,  
Ah! let our tears thy pity move,  
Still succor the distressed!

Thy ancient friends protection claim;  
Then lend a willing ear—  
They call thee by the tender name  
Of Father, Patron dear.

Accept, I pray you, Very Rev. Superior General, the expressions of gratitude and deep respect with which I have the honor to be your very humble and obedient servant in Jesus Christ.

Bombard, Archpriest, Curé.

Offerings for the altar, and the window, of St. Vincent, can be directed to the Cathedral of Tunis, under the address of the Rev. Abbé Bombard, Curé of the Cathedral at Tunis; or, forwarded through either of our Mother-Houses at Paris.
NORTH AMERICA.

MEXICO.


Monterey, December 15, 1896.

Most Honored Father,

Your blessing, if you please!

You will, without doubt, be glad to receive an outline of our occupation, at Monterey. There are few vocations to the priesthood in Mexico, owing to the unfavorable condition of the church here, and the lack of resources. In many dioceses, the clergy have scarce the means of subsistence. Ecclesiastics, educated at the Seminary in Monterey, are remarkable for zeal and piety. And the Archbishop, has expressed his satisfaction thereat.

There are ten students in Theology and there is one in Canon Law. Greek is taught this year. We follow the order of the directory for the distribution of classes, as well as, for the order of day, week, and month. This, also, pleases the Archbishop. Monthly Retreats will be established this year.

The preparatory seminary numbers forty-five seminarians. Their course extends through six years. A large number study the natural sciences; so that pupils, not destined for the ecclesiastical state, and they are in the majority, (many parents being unwilling to trust their children to irreligious colleges), may present themselves before the Examining Board. Several of ours have already done so, and all passed successfully.

The primary school opened last September. It includes two classes: boarders and gratuitous pupils; a necessary
division, owing to the requirements of wealthy families. These two classes are quite numerous.

The occupations of the seminary, leave us but little time for other zealous labors.

This year, the Priests of the Mission have conducted the Lenten Retreat in three churches, during which, the men, in large numbers, fulfilled their Paschal duty. They were, according to the pastors, double those of preceding years.

For two years, our Confrères at the beginning of vacations, have given a number of Retreats to the clergy, then to the Children of Mary.

A Missionary presides, in the chapel, over the monthly reunion of the Ladies of Charity. They celebrate the festival of St. Vincent de Paul with solemnity and hold another General Assembly. They number four hundred, and work with pleasure and devotedness for the poor. The Association of the Holy Agony counts twelve hundred members; they fervently make the monthly retreat; and annually, previous to the principal feast, they make a retreat of nine days; from which they derive great profit. The Apostleship of Prayer, established in our chapel, is attended with most pious results and, particularly, secures many confessions and Communions on the first Friday of every month.

The feasts of the Sacred Heart and of St. Vincent are very fervently celebrated. But the feast dearest to the pious heart is that of the Miraculous Medal. The little seminary now celebrates its feast, November 27th, that of the Apparition of the Immaculate Virgin. His Grace, the Archbishop, assisted at it this year, and gave Holy Communion himself. He, likewise, presided at the evening services; the crowd was very great. Among the beautiful gifts presented upon this occasion, we must specify two banners, one of the Virgin of the Miraculous Medal, the other of the Sacred Heart: both embroidered in gold.
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and silver, the work of pious ladies: the material alone, cost three hundred dollars.

Last vacations I had, with a young Missionary, the consolation of giving a ten days' Mission, the fruits of which were most consoling: Fifty marriages made valid, the Communion of three hundred children, general Communion of one thousand, the establishment of the Association of the Ladies of Charity, and of the Society of the Children of Mary.

I beg you to bless the good will of all your Children in this House, and believe me, in the love of Our Lord, Most Honored Father,

Your very obedient Son,

B. Alvarez, C. M.


Mexico, Jan., 1897.

Very Reverend Confrere,

The grace of our Lord be with us forever!

It will afford me great consolation to send you the account, for which you ask, of our Associations of the Children of Mary; which now number about three hundred, and thirty; with twenty-two, or twenty-three thousand Associates, whom, thanks to God, we direct in the triple exercise of prayer, good example, and instruction. I have, besides, the great consolation of seeing that these pious young girls become auxiliaries of the Conferences of the Ladies of Charity, whose prodigious spread and immense quantity of temporal assistance and spiritual works, you must have remarked in the general account recently published in our church of St. Lawrence, in this capital, under the presidency of the Archbishop, and which corresponds to the exercise of July, 1895—1896.
It is very difficult to furnish you with an exact account, but we shall do our best to reach facts approximately. For the Fiftieth anniversary, our Associations will, in heart, unite with all those established in other portions of the globe, and will, certainly, do their utmost to honor our most dear and Immaculate Mother, Mary.

Our Associates love to consider the Sisters of Charity as the teachers and Foundresses of their Associations. They sigh continually for their return to Mexico; and by fervent prayers they beseech God to hasten that happy day.

I am, in the love of Our Lord, Very Rev. and dear Confrère,

Your devoted servant,
I. Moral, C. M.

CENTRAL AMERICA.

COSTA RICA.


Sipurio, Talamanca, April 5, 1897.

Most Honored Father,

Your blessing, if you please!

I have just returned from a third visit to the Indians near Estrella River, who form a portion of the missionary flock at Talamanca—Together with a Brother seminarian, I devoted an entire month to them. Beginning at the first cottage on the sea-board, I ascended by degrees, to the very last, ensconced amid the mountains, near the source of the Estrella River.

During this visit, by the grace of God, I was enabled to baptize fifty-nine Indians, among whom there were some
who had attained the age of eighty and ninety years. Among them, were some magicians, etc. Three Protestants were converted, fourteen marriages were legalized. A chapel, the first in these parts, was begun. One of the magicians, attempted my life, last year. This year found him completely changed. He was very kind and brought me his whole family to be baptized. This portion of the mission confided to me, is gained over. There are now only twenty-four Indians unbaptized. I beg you to return thanks to God for this great grace.

My health, so much impaired last year, is now excellent. But after the Mission, the Brother at Sipurio fell seriously ill. Thanks be to God, he is now better; traveling is very hard on him. Difficulties, however are, not generally, extreme; and we are not in want of anything. For the time being, I must make my visitation over the mountains of Talamanca, alone.

I cordially salute Father Kreutzer, our worthy Visitor. I have the honor to subscribe myself, Most Honored Father,

Your very humble and obedient servant.

J. Krautwig, C. M.
SOUTH AMERICA.

COLOMBIA.

Letter from Rev. F. Gougnon, Priest of the Mission, to Very Rev. A. Milon, Secretary General.

Panama, May 23, 1897.

Rev. and very dear Confrere,

The grace of Our Lord be with us forever!

Thanks for your valued letter of April 2nd. The mail from Panama to Paris goes regularly: Via. New York, fifteen to seventeen days; Via. Southampton, eighteen to twenty days, Via. Saint Nazaire, twenty-two days; Via. Pauillac-Bordeaux, twenty-four days.

Never shall we learn all the ways of Panama. This does not appear probable. Have they yet agreed upon the possibility of building the canal and the manner of constructing it? Oh! the millions, and the time! we need more yet. The work, however, is going on. Over three thousand workmen are engaged in the workshops of Culebra and Emperador.

The Sisters of Charity at the Canal Hospital have to work very hard: their wards are filling by degrees. The yellow fever has re-appeared and, its victims are numerous. One of our Sisters at St. Thomas' Hospital, narrowly escaped from death; she is, now, on the road to recovery, thank God! After a dry season of four months, we are, at present, inundated with heavy rains.

The Bishop of Panama, has just started for Rome, with the Chaplain of St. Thomas' Hospital. This gives me plenty of work; for, you are aware that I had to accept a class at the ecclesiastical seminary, which occupies one hour every day; and, here, I have to hear the confessions of all, sick,
THE ANNALS.

or well, who desire to approach the sacred tribunal. Oh! how I wish another Confrère would be sent me.

Believe me, always, etc.,

T. GOUGNON, C. M.

ECUADOR.


Riobamba, June 11, 1897.

ESTEEMED FATHER,

The grace of Our Lord be with us forever!

The insecurity of the mails in these calamitous times, leads me to fear that you did not receive a letter I wrote you, some months ago. To-day, I forward another; trusting that it may reach you.

It is a long time since we enjoyed the pleasure of hearing from you. This is one of the great sacrifices of foreign missions, but we must be resigned.

On these shores, we are plunged from one abyss into another. Persecution is rampant against Religion and its ministers. Freemasonry has established its realm in Ecuador, and work must be done promptly.

Riobamba, the centre of the Republic, has not been spared. Less than a month ago the city presented a picture of desolation; sacrilegious profanations were committed in the church of the Jesuit Fathers, and their Superior was shot in his room, out of hatred to the faith. The Tabernacle was shattered with musket balls and robbed of the sacred vessels. The Sacred Hosts were scattered over the sanctuary carpet, trampled under foot, gathered up in handfuls and sacrilegiously eaten by the soldiers and government-officers. Not content with these abominations, they used
the sacred vessels to intoxicate themselves with the altar-
wine, found in the sacristy. Their convent was pillaged,
robbed and sacked. All the Jesuit Fathers with ropes
about their necks and their hands tied behind their backs,
were driven to prison amid the jeers of the populace.

Mgr. our Bishop, has been exiled to Peru, for the same
cause; several priests, after suffering imprisonment, have
accompanied him into exile.

Such, very Rev. Father, are a few details upon the lam-
entable condition of our poor Ecuador.

As to our little family at Riobamba, it was providential-
ly protected by our Immaculate Mother, on May 4th,
the day of the battle at Riobamba. Several circumstances
point to the powerful intervention of MARY. The plots of
wretched men against us, were infamous. But, no harm
befell us!

Glory to MARY Immaculate! She proved herself our
good Mother and Guardian; and our hearts overflow with
gratitude to this Mother and Queen. May we prove our-
selves her true children by our love and fidelity.

We must be satisfied, in these times, to do whatever good
circumstances permit; and not attempt all the good we de-
sire. And may we be permitted to remain in this poor coun-
try. But we fear that our stay cannot be of long duration.
The works of our Institute can with difficulty be sus-
tained. For over fourteen months, government has failed
to meet its contract with our schools and hospitals. This
state of things cannot last much longer.

Whilst awaiting the dawn of happier days,—we place all
our confidence in GOD, on whom, a lone, we feel that we can
rely. And I entreat you, kind, Reverend Father, to make
a strong appeal, in our favor, to the Sacred Heart, that,
through the divine grace, we may remain firm and invinci-
ble in the divine service.
All the little family at Riobamba, unite with me, in offering you the homage of filial respect.

Sister Mondange.

U.d.o.e.

BRAZIL.

Letter from Rev. L. Dilda, Priest of the Mission, to Very Rev. A. Milon, Secretary General.

Bahia, St. Teresa’s Seminary, April 19, 1897.

Very Rev. and Honored Confrere,

The grace of our Lord be with us forever!

Would you like to learn my first impressions of Bahia? In a country, I will not say like Brazil, I am not prepared to say much about it yet; but, like Bahia, sociologists would certainly meet experiences for which our course of political science, in no manner prepares us. As you are aware, the black element prevails in this place. Bahia being the centre which, in 1887, almost all the slaves chose for their home, when allowed their freedom. They chose it, perhaps, as the first soil trodden by themselves, or their ancestors on reaching the shores of America. In truth, their selection was a happy one;—for Bahia is, in some respects, as African as Africa itself. The Sufficit diei malitia sua: “Sufficient for the day is the evil thereof,” is, I think, as completely applicable here, as is possible. Unfortunately the divine words are here synonymous with the Pagan maxim: Comedamus et bibamus, eras enim moriemur: “Let us eat and drink, for to-morrow, we shall die.” I am from a land, which you well know to be the land of harmony. I must, nevertheless, acknowledge that I never heard so many musical tones as since my arrival at Bahia.
But, alas! why are these tones so discordant? When forced to endure this noise, particularly, during entire nights, we recall to mind what Dante said of Cerberus, the three-headed dog: "Che intoncì l'anime si ch'esser vorrebbe sorde. "Who thundering stun the spirits, that they, for deafness wish, in vain." And you may well believe me, when I assure you, that all idea of gain and of labor is banished from the minds of these poor people. Certainly, they do not puzzle their brains over the knotty problems of labor-hours and wages, or means of conciliating capitalists and the laboring classes, etc. But, unfortunately, strangers are on the alert to profit by their indifference to the conditions of life, to win them.

These foreigners have, at best, but a pagan morality and the natives in no manner share their wealth. We see, for example (I am still referring to Bahia), worthy men, for as such we must consider them, going their way and perceiving the nudity of the children without manifesting compassion or indignation. To procure a garment for all those meninos, little negroes—is a question that would deserve as much consideration as many others that are publicly discussed at the present day.

As to other works, I have paid one visit to the establishments conducted by the Sisters of Charity, since my arrival here. The City Hospital, an Asylum, for the aged and infirm, and several orphanages, are their principal works of charity. They have, also, several educational houses, in which we observed a mixture of European and Brazilian taste. At Bahia, as well as everywhere else, the Sisters labor with devotedness, and prepare, by care of the little ones, the girls particularly, the work of civilizing and evangelizing the multitude. In South America, according to my observation in Bahia, we find ourselves in a world, not precisely like that over which the Holy Spirit hovered in
the primitive days of creation, but, still far from the medium stage. Something altogether primitive seems to give that exuberant life which, ill regulated, seems opposed to the moral regeneration we would wish to promote.

We do not obtain desired results in this debilitating climate. This does not prevent the Priests of the Mission from spending themselves entirely. They daily traverse the city from one end to the other, in order to promote the Sisters' works. Two of them are almost always in the interior of this immense state of Bahia, traveling hundreds of leagues in a barque, and often on horseback. Sleeping on the wayside, when they cannot reach a lodging before nightfall, and following a régime to which they can never become accustomed.

Our Confrères at the Seminary, who, likewise, during vacation season, evangelize the rural districts, have sometimes an audience of ten thousand. Naturally, heaven's blue vault is all that shelters these numerous assemblies.

The work of the Seminary is that to which I devote my humble powers. No one denies that it is the most important work, not only in Bahia, but throughout Brazil. The very air we inhale makes us long for something of that air that St. Charles breathed into his diocese. The Children of St. Vincent can but implore of God that same spirit wherever it is needed; even as their Blessed Father solicited and obtained it for France.

Our Seminary of Bahia exists, you are aware under peculiar conditions. The history of the direction that took precedence of ours, is the most important point to afford you an accurate idea of our work. You are, no doubt, acquainted with all the details; for, ten years have not elapsed since the ecclesiastical and the preparatory seminary were confided to us.

The year 1896, closed with five grown seminarians. We must seek some means of increasing the number of voca-
tions. Up to the present time, the preparatory seminary contains about one hundred children of various inclinations and aspirations. We have just separated those who manifest a serious desire to embrace the ecclesiastical state; particularly among the youngest. We shall endeavor to foster these budding vocations; that will probably prove the best means of preparing a beautiful future. Of these children, we have already selected twenty.

All of us at the Seminary, live in great union; and every one has plenty to do.

I am, in the love of our Lord, Reverend and honored Confrère,

Your respectful and devoted servant,

L. Dilda, C. M.

CHILI.


Chillan, March 19, 1897.

Most Honored Father,

Your blessing, if you please!

I have been a long while without sending you any communication. To-day, Deus nobis hæc otia fecit: “God has granted unto us, these relaxations.”

I credit St. Joseph with having procured me a few moments’ leisure which I am happy to devote to you. No extraordinary circumstance has induced me to allow myself this pleasure. We are leading always the same life, with its routine work and somewhat monotonous duties. When we have no opportunity of engaging in regular battle, we must be satisfied with skirmishing. Unable to rout the enemy completely, I do all I can to harass him and torment him by partial defeats.
During the early days of my sojourn here, I accepted an occupation. I took under my personal charge a small-pox lazaretto, without rejecting any other cases of a contagious nature. It is not a work peculiar to our mission; but I have contracted no official engagement to attend to it. I am not bound to observe any special course of treatment, nor am I under obligation to take charge of the work; although I have done so, for twenty years. But I have reserved to myself the freedom of giving Missions and making journeys. In these cases I do not even take care to name a substitute: so earnest am I to preserve my freedom and, above all, not to involve the Congregation. I wanted to give my personal attention to it; for, it is not an attractive work that we can offer, much less impose, upon any one. Despite my long years of service, I am not exempt from a certain disgust and a real apprehension.

The small-pox, above all other diseases, presents a horrible aspect; exhales a most fetid odor; and, is always most repugnant to nature.

The Saints kissed hideous sores. I would not kiss the pustules of varioloid. I am not a saint! I prefer the cholera. If it runs a more rapid course, it is less repulsive! Both, but one more than the other, have given me plenty to do, during the last twenty years, and have, also, afforded me great consolations. This list of services—altogether voluntary and gratuitous—I keep in a special treasury: in time, it may prove of valuable service to me.

Can it be the uncleanliness of the Chilians, the corruption of morals, carelessness, or neglect; or, a prejudice against vaccination? I cannot say.—But the fact remains: the lazaretto is rarely closed. I could not attempt to number the thousands that have passed through it. Only God can read that long and tangled account.

Outside of this work of supererogation, are the details of every day work. At church, on Sunday, the Mass is
THE ANNALS.

well attended,—the bread of the Word is broken to the multitude. Novenas are made, less out of devotion to the Saints, than to avail ourselves of the opportunity of daily giving an exhortation on the characteristic virtues of the Saint invoked. In this way, the Blessed and Immaculate Virgin, St. Vincent, Blessed Perboyre, St. Philomena, and the adorable Sacrament of the Altar are honored by novenas, more or less solemn; but never without instructions.

Confessions occupy much of our time. There was a period when I did not hear less than seven thousand confessions in the course of the year. Now, the number is less. There are more confessors belonging to other Communities. And do not think that I refer only to confessions of the professedly devout. This is precisely my weak point: that I have no taste in that direction. Let me say rather, that I experience a special attraction for the faithful observance of the Rule which recommends us not to assume these exclusive responsibilities.

Many penitents come to us from the neighboring towns. Every Saturday they attend the market, and avail themselves of the opportunity to go to confession. This affords me the occasion of practising, more fully, the maxime ruricola: or “Especially to the country people,” of the Rule.

Great numbers make general confessions; some from necessity, others through devotion. This Lent particularly, I am much pleased. I am conscious of doing good work.

In default of Missions—which I always regret, and for which I cannot supply by any other work—these, Most Honored Father, are my occupations. By them, I am striving to win heaven, without aiming at the brilliant, glorious crown of a Mission-giving Missionary.

Accept, Most Honored Father, the sincere devotedness of

Your obedient Son,

G. MAILLARD, C. M.
OCEANICA.

PHILIPPINE ISLANDS.


Manilla.—St. Marcelin, April 20, 1897.

Most Honored Father,

Your blessing, if you please!

For several months the Philippine Islands have been in a state of turmoil, owing to the secret manoeuvres of impious Societies, so often reproved and anathematized by Holy Church. At Manilla, in the provinces where the Tagalo language prevails, numerous bands of armed men have appeared in revolt against lawful authority, robbing, burning, and assassinating all Religious and Spaniards whom they chanced to meet; carrying, everywhere, terror and alarm.

Meanwhile, prayers have been, and are still addressed to God. In establishments of young girls under the tutelage of the Sisters of Charity, especially at the Concordia, the Blessed Sacrament was, for several days, exposed for public adoration and prayers were offered to appease the divine Justice, irritated by our sins.

Sisters and children watched day and night before the Blessed Sacrament, imploring Our Lord to protect and assist us under these terrible trials. With the same intent, they had recourse to the Blessed Virgin by novenas under her title of Miraculous Virgin, and of Our Lady of Sorrows. St. Vincent and Blessed Perboyre were, likewise, invoked and many other saints; and many Communions and good works were offered for the same intentions.

God seems, at last, to hearken to our prayers; the rebel-
lion appears to be dying out. Troops having taken possession of villages, in which the insurgents had concentrated their forces, the latter have been routed, and have fled to the mountains, whither they have been pursued. The indults published, have, for the time being, produced good results. Thousands of rebels have availed themselves of them; this encourages us to hope that we may regain peace and prosperity, though with less security than heretofore. The small bands, scattered among the mountains, will be a continual menace to public tranquility.—And, as they are affiliated to the sectarians, tranquility cannot be assured until all sectarians are pursued and driven from these Islands.

We owe devout thanksgiving to the Almighty who has preserved our double Family from reverses. Our Confrères, in their seminaries, and the Sisters in their establishments, are universally loved and esteemed.

The institutions directed by the Sisters of Charity have, since the beginning of these untoward events, been abandoned by the majority of pupils who returned to their families.

On the other hand, it has been necessary to inaugurate hospitals for the multitude of sick and wounded. The Sisters of Charity, owing to the departure of pupils, have been able to devote themselves to hospital duties; in the performance of which, they are esteemed and loved by all.

I am, in the love of Our Lord,

Most Honored Father,

Your devoted Son,

J O H N  S A N T A N D R E U, C. M.
Our Dear Departed.

Our Missionaries.

Brother James Calmet, Lyons, France, June 12th, 70 years of age, 49 of vocation.

Brother John Demal (Cleric), Wernhoutsburg, Holland, June 15th; 25 years of age, 6 of vocation.

Brother Augustine Hoefer, Montevideo, Argentine Republic, May; 23 years of age, 4 of vocation.

Rev. Hellade Alvarez, Badajoz, Spain; 46 years of age, 27 of vocation.

Rev. Nicolas Raulet, Mother-House, Paris, June 30th; 69 years of age; 22 of vocation.

Rev. Louis Dillies, Prime-Combe, France, July 1st; 58 years of age, 38 of vocation.

Rev. Louis Saullorente, Cebu, Philippine Islands, June 20th; 35 years of age, 16 of vocation.

Rev. Thomas Gonzalez, Jaro, Philippine Islands, June 20th; 36 years of age, 20 of vocation.

Rev. Francis Stella, Florence, Italy, July 12th; 55 years of age, 38 of vocation.

Rev. William O’Connor, Castlenock, Ireland, July 17th; 55 years of age, 34 of vocation.

Rev. Henry Lescano, San-Juan de Cuyo, Argentine Republic, June 30th; 29 years of age, 11 of vocation.

Brother Andrew Funck, Rio-de-Janeiro, Brazil, August; 57 years of age, 26 of vocation.

Rev. Augustine Wolf, Vienna, Austria, August 3rd; 78 years of age, 40 of vocation.

Rev. Marcellin Del Rio, Madrid, Spain, August 5th; 72 years of age, 42 of vocation.
OUR SISTERS.

Sister Catherine Clemence Fieux, House of Charity, de-Beaurepaire, France; 60 years of age, 37 of vocation.
Sister Carlotta Ugarte, Hospital de Concepcion, Chili; 51 years of age, 17 of vocation.
Sister Florine Josephine Delemasure, Armentières, France; 46 years of age, 25 of vocation.
Sister Pierrette Duchesne, Bègles, France; 46, 17.
Sister Marie Legrand, Morlaix, France; 69, 41.
Sister Perrine Le Plain, Hennebon, France; 37, 18.
Sister Thérèse Nindl, Salzburg, Austria; 34, 12.
Sister Jeanne Josephine Hütter, Cula, Poland, 55, 30.
Sister Marie Emélie Raffenau, Limoges, France 54, 26.
Sister Petronila Vivet, Madrid, Spain, 51, 26.
Sister Magdalena Prous, Leganes, Spain, 55, 28.
Sister Catherine Nader, Beyrout, Syria, 34, 12.
Sister Marie Louise Debiesse, Montolieu, France, 57, 37.
Sister Laure Jeanne de Narp, Arceuil, France, 72, 47.
Sister Françoise Pitet, Bitonto, Italy, 73, 53.
Sister Maria Bracco, Alassio, Italy, 22, 4.
Sister Luisa Lezama, Lujan, Argentine Republic, 48, 17.
Sister Maria Miret, Havana; 69, 47.
Sister Concepcion Laval, Madrid, Spain; 53, 39.
Sister Vicenta Ongay, Madrid, Spain; 29, 13.
Sister Catalina Ocaranza, Guadalajara, Spain; 36, 13.
Sister Josephine Félicité Richet, Talmay, 29, 6.
Sister Marie Josephine Lacourège, Pau, France, 35, 15.
Sister Emilie Garcia, Lisbon, Portugal, 27, 3.
Sister Rosaria Polazzo, Naples, Italy, 30, 8.
Sister Marie Rousseau, Blanc-Misseron, France, 25, 4.
Sister Yolande Tahon, Metz, France, 67, 48.
Sister Marie Gutierrez, Santona, Spain, 67, 29.
Sister Marie Françoise Drouet, Montolieu, France; 85 years of age, 65 of vocation.
Sister Marie Madeleine Cocheril, Clichy, France, 70, 43.
Sister Marianna Villalba, Latacunga, Ecuador, 24, 7.
Sister Mary Ayde Gallen, Buffalo, United States, 65, 46.
Sister Juana Rojo, Seville, Spain, 69, 46.
Sister Sebastiana Varquez, Barcelona, Spain; 26, 4.
Sister Antonia Quesada, Santiago de Cuba; 33, 17.
Sister Urdicain Enriqueta, Havana; 44, 13.
Sister Jeanne Marthe Dupard, Smyrna; 53, 35.
Sister Anna Schopf, Brünn, Austria; 62, 38.
Sister Catharina Klimpe, Grätz Austria; 72, 44.
Sister Marie Rosalie Malherre, Sully, France; 27, 4.
Sister Françoise Insulza, Santiago, Chili; 45, 14.
Sister Marie Thérèse Bonhore, Paris; 22 years of age, 6 months of vocation.
Sister Jeanne Mot, Valparaíso, Chili; 82, 60.
Sister Eugenie Joanny, Santiago, Chili; 73, 51.
Sister Marie Saintemarie, Clichy, France; 60, 40.
Sister Marie Joseph Odoux, Jerusalem; 28, 7.
Sister Mary Michael Donahoe, Philadelphia, U.S. 58, 34.
Sister Catherine Kaminska, Warsaw, Poland; 35, 15.
Sister Ernesteine Bezançon, Saint Malo, France; 54, 33.
Sister Marie Escarrié, Donéra, Algeria; 77, 53.
Sister Louise Fortin, Paris, France; 60, 30.
Sister Marie Anne Giuliani, Panama; 36, 16.
Sister Marie Jeanne Piano, Genoa, Italy; 72, 53.
Sister Thérèsa Richtarié, Knittelfeld, Austria; 21, 2.
Sister Augustine Jeanne Gagnot, Paris, France; 27, 1.
Sister Marie Sophie Durand, Doullens, France; 85, 59.
Sister Catherine Rogan, Baltimore, United States; 26, 2.
Sister Maria Lach, Laibach, Austria; 19, 1.
Sister Marguerite Comard, San Isidoro; Argentine Republic; 49 years of vocation.
Sister Margaret Murphy, Dublin, Ireland; 63, 40.
Sister Anne Marie Amadieu, Marseilles, France; 48, 27.
Sister Grace Clinton, San Francisco, U. S. 65, 44.
Sister Félicité Marie Jonet, Clamart, France; 37, 15.
Sister Margherita Rosati, Siena, Italy 23 years, 4 months of vocation.
Sister Dolores Pena, Guatemala, Central America; 27, 7.
Sister Gabrielle de Lazarini, Vigaun, Austria; 65, 44.
Sister Gabrielle Boudeau, L' Hay, France; 34, 3.
Sister Françoise Albano, Ragusa, Sicily; 29, 7.
Sister Marie Fort, Lyons, France; 58, 33.
Sister Marie Pérachon, Pernambuco, Brazil; 50, 28.
Sister Barbe Silvano, Impruneta, Italy; 56, 32.
Sister Marie Cavirot, Constantine, Algeria; 75, 46.
Sister Anne Kerschbaumer, Salzburg, Austria, 34, 15.
Sister Jeanne Artigas, San Isidoro, Argentine Republic; 30, 5.
Sister Marie Hennequin, Boulogne, France, 43, 20.
Sister Josépha Rucher, Budapest, Hungary, 43, 17.
Sister Maria Saullehi, Plasencia, Spain, 24, 1.
Sister Cattalina Carreras, Manilla, Philippine Is., 61, 42.
Sister Francisca Canudas, Palma, Majorca Island, 78, 27.
Sister Herménégilda Garcia, San Diégo de Valdemoro, Spain, 58, 36.
Sister Joséfa Tormo, Alcire, Spain, 63, 44.
Sister Segunda Clemente, Madrid, Spain, 67, 42.
Sister Erundina Garcia, Cáceres, Spain, 19, 1.
Sister Petra Hernandez, Madrid, Spain, 26, 9.
Sister Raimunda Serra, Seville, Spain, 64, 44.
Sister Marie-Louise Deschamps, Santiago, Chili, 86, 58.
Sister Victoire Oprawska, Pultusk, Poland, 36, 14.
Sister Eléonore Benoit, Fortaleza, Brazil, 75, 52.
Sister Adeline Parent, Bahia, Brazil, 63, 36.
Sister Maria Régo, Rio-de-Janeiro, Brazil, 31, 12.
Sister Françoise Reiter, Salzburg, Austria, 76, 52.
FAVOR

ATTRIBUTED TO THE MIRACULOUS MEDAL.

A priest of Paris, in a letter addressed to the Rev. Director of the Semaine religieuse of Luçon, upon the catastrophe at the Charity Bazaar, who has made known to us the name of the worthy priest here referred to, relates to us the following touching episode.

"I have learned it from a venerable curé of Paris, who visits a family in which mother and daughter were severely burned. They repaired at about 3 p.m., to the Bazaar, with a brother—like many another—a stranger to the practice of his religion.

At 4 o'clock, the fire broke out: the young man took his mother in his arms and was so fortunate as to save her; at the expense, however, of some burns. He then rushed back for his sister, an angel of piety, to rescue her. He was in the midst of flames, and, a burning beam fell upon his hat, without inflicting any injury, or, burning him even ever so slightly. His poor sister was saved; with a few burns, serious enough, but not dangerous.

The next day whilst conversing with his dear sick, the young man said to his sister: "It is really extraordinary, that in spite of the burning beam that fell upon my head I was not burned. Were I a devotee, I would say it was, miraculous!" And why not say it? answered his sister. Dear brother, bring me your hat." The young man, surprised, went, with a smile, for his hat. "Look in the crown of it, and see what I put there before we started for the Bazaar!" said his sister. More puzzled, than ever, the young man found in the crown of his hat, a Miraculous Medal! "God be blessed!" exclaimed the young hero, I acknowledge the miracle! and to-morrow morning I shall go to Confession and Communion in thanksgiving!"
FAVOR

ATTRIBUTED TO ST. VINCENT DE PAUL.

Rev. Father Heudre, Superior of the Mission at Salonica, wrote from that city, July 20, 1897:

An Italian woman, suffering from a cyst, was advised by physicians to submit to a very severe operation. She spent the entire night of July 19th, in prayer before a small statue of St. Vincent de Paul in the Italian Hospital. The following day, about a half hour before the arrival of the four physicians who were to perform the operation, the cyst detached itself without effort or difficulty, to the surprise of the physicians, who could not understand the case—and were obliged to acknowledge that St. Vincent performs operations more speedily and securely than they. The following is the certificate given by the Italian physician. Translation:

Frances Menga, aged forty-nine years, affected by a polypus with long roots, and continual hemorrhage was reduced to a serious state of blood poisoning. She repaired to the hospital, July 19th, to undergo an operation. The operation was to take place at 10:30, a. m.; the polypus detached itself spontaneously and the hemorrhage ceased—

"The good lady, Frances Menga, left the hospital on the 22nd of July, completely cured.

"Physician, Dr. (N).
Salonica, Italian Hospital. July 28, 1897.

FAVORS

ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN GABRIEL PERBOYRE.

Yao-kia-tchang (China). Troubles and disputes disturbed this locality. Peace was restored immediately after
the help of Blessed John Gabriel Perboyre was invoked.
Dec., 1896.

France—"I send you one hundred francs for the work of Blessed Gabriel Perboyre. I promised this sum for an examination, to secure a certificate of capacity and for certificates of studies. I have been successful." August 14, 1897.

Letter to Rev. Joseph M. Angeli, C. M.

Rev. Father: To cancel a debt of gratitude to Blessed John Gabriel, I take the liberty of writing to you. The list of candidates for the several examinations of Baccalauréats, who owe to his intervention much of their success, is already long; in evidence of which, permit me to quote two facts to the glory of Blessed Perboyre.

"In one of our free institutions in France, the students of Rhetoric at the approach of the July session have for the past four or five years made a novena to Blessed John Gabriel. The bust of the martyr, enclosing one of his relics, is placed upon a small throne: at the beginning, the middle, and the end of class, the invocation is added: "Blessed Gabriel Perboyre, pray for us!"

"Now, three years ago, during the novena, a composition in French was proposed for competition. The Professor hesitated between two subjects to be selected.

Scarcely understanding why he did so, the Professor decided upon the second: Condé's Letter, etc. He dictated to his pupils, the somewhat lengthy outlines, that had been given at the general competition:—and, the next day, he read them the two copies that had ranked highest in 1844. Now that same week, at the examination of the Baccalauréates, the pupils got, as the subject of French composition, this letter of the Prince de Condé!

"The next year, the protection of Blessed Perboyre was still more remarkable. Always, during the novena, the same Professor gave his pupils the translation of a letter
from Cicero, to Pompey. He had taken it from a collection of the great Orator’s Letters which had just been published and which he had opened, probably, for the first time. This was on Monday; Wednesday, the translation was corrected in class. Now, Friday of the same week, it was given at the examination.

Letter of August 11, 1897.
BOOK NOTICES.


This Life was written and published in 1744, the year of Sister Juliana Jouvin’s death.

The new literary editor who has enriched the biography with a very interesting introduction and valuable notes thus refers to it:

One who assumes the task of seeking in past annals, for individual reminiscences of his own province, to recall these to the memory of a forgetful generation, rarely experiences unalloyed satisfaction. Either, the hero, whose deeds he recounts, is celebrated rather by striking vices, than truly good and beneficent qualities; or his notoriety is confined within a very narrow sphere; or, his life is so well known that due praise can be awarded him only by repeating the opinions of others. The real joy of a biographer, is to meet one whose beautiful virtues are his crown of glory, who is even in the sight of strangers, an honor to his native land, and whose humility has become so unknown and forgotten, that the revival of his memory seems like a resurrection. I rarely, if ever, felt this enjoyment in the same degree, as upon meeting with the little book that relates, in unpretentious terms the Life and Virtues of Sister Juliana Jouvin, Superioress General of the Sisters of St. Vincent de Paul, the friend of the pious Queen, Mary Leczinska."

Sister Juliana Jouvin was twice placed at the head of the Company of Sisters of Charity. The first time, during a double triennial, from 1724 to 1730; the second time, during a second double term, from 1736—to 1742. Her biography is but one of the notices usually compiled for the Community of the Sisters of Charity. It has been justly remarked, that it would prove a subject of astonishment and admiration to persons of the world to whom it would be communicated.

73—Ecclesiastical History, by Eusebius; published, for the first time in Syriac: by Paul Bedjan, Priest of the Mission. Leipsie, Otto Harrassovitz, Publisher, 1897—one vol. in-12 of VII—598 pp.

This is the first Ecclesiastical History, by Eusebius, that has ever been published in Syriac. It is from the MSS. translations of the British Museums, at London, sixth century, and from the Imperial library of St.
Petersburg that Father Bedjan has compiled this fine work. His unremitting activity has brought his great enterprise to a rapid completion. He will soon publish his valuable collection of Lives of Eastern Saints, in Syriac.


In the Catholic Missions, we read: "Mgr. Reynaud, certainly reveals to us another China in the interesting work to which we now call attention. That is to say: a China differing from our preconceived ideas, and travelers' accounts. Most of such accounts being written by men who merely passed through China, and scarce knew anything of it, save its evil elements; and, who too readily imbibed a crowd of prejudices; particularly, this one: that the central part of the Empire is absolutely opposed to the preaching of the Gospel; absolutely impossible to convert.

"Now, if Protestantism, with its uncertain doctrine, its negation of the principle of authority, is opposed to the practical character of the Chinese people; it is quite otherwise with Catholicism. It is true, that, heretofore, its development has not been rapid; nevertheless, it has taken deep root, the good seed is scattered almost everywhere; and, who knows but that it may soon increase a hundredfold? There are strong reasons for believing that such will be the case; motives, generally ignored, and to which Mgr. Reynaud draws special attention. Intelligent, thoughtful, patient workers, by nature religious, having family worship and traditions, the Chinese, once converted, will form an energetic, solid race of Christians and often furnish examples of the most exemplary virtue. At present, it is true, the number of converts only amounts to one million. A million, some may say, bears no comparison to the immense population of four hundred millions. Yet it is great if we take into account difficulties overcome, and the inspirations that sway the mind. Millions of souls in the Chinese Empire, particularly at Tche-kiang are in a state of agitation. Missionaries! Yet, more Missionaries! these are what we need to lead souls to the true light! "That which affects us," says Mgr. Reynaud, "is not the barrenness of the ministry, the inutility of our efforts, the ill-success of our labors. No! although our Mission is not the best supplied with "regard to the personnel—we complain, particularly, of our small number "which, by comparison with the number of Christians, might barely suf-
“... but, if we desire to gain the pagans, who come for instruction, our number should be tenfold, at least.” (p. 118).

“Thus, numerous Missionaries, with prayers and alms necessary for the exercise of their Apostleship, is all that Mgr. Reynaud requires to prove that China can be converted.”

“A. L.”


This Manual of Piety was composed for the use of the pupils of the Apostolic School of the Congregation of the Mission at Loos. This explains the selection of prayers and exercises of piety that form this precious little volume. We would call special attention to the Parvum Officiwm Beati Joannis Gabriellis Perboyre, as an ingenious, devout, literary Work. It has been revised by one of the most celebrated Professors belonging to one of the most important Catholic Institutions in France.


A Book for propagating the faith—and suitable for prizes. The Sisters of Charity are the principal actors in the scenes described. Historical details are borrowed from works of the same nature, already before the public.

A letter of Mr. Jules Simon introduces the volume, which is full of interest: “Sir, I have written much about the Sisters; and have often brought up the same subject before the Senate. I caused Article 7, to be rejected. I believe that my opinion is well known. I had, almost a personal reason for opposing the laicisation of hospitals, and loving the Sisters, for, my own sister was a Sister of Charity. She died in South America, Superioress of a hospital which she herself had founded.— Jules Simon.”

The sister of Mr. Jules Simon, was Sister Servant in Lima, where she had acquired high and universal esteem.

Agent: C. SCHMEYER.
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