ANNALS
OF THE
CONGREGATION OF THE MISSION,
or,
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND SISTERS OF CHARITY.
ISSUED EVERY THREE MONTHS.

ENGLISH EDITION.

VOL. V. A. D. 1898.
No. 3.

Paris, Rue de Sèvres, 95:

St. Joseph’s House,
Emmitsburg, Md.
U. S. N. America.

1898.
EUROPE.
FRANCE.—PARIS.

ANNIVERSARY

OF THE BURNING OF THE CHARITY BAZAAR:

NOTICE ON SISTER ANNA GINOUX DE FERMON,
ONE OF THE VICTIMS OF THE CATASTROPHE.

May 4th brought the sorrowful anniversary of the catastrophe of the Charity Bazaar,—wherein perished so many hallowed victims, among whom were three Sisters of Charity: Sisters Marie Sabatier, Vincent Dehoudt, and Sister Anna Ginoux de Fermon, whose portrait appears in this Number,

This anniversary had been appointed by His Eminence, the Cardinal Archbishop of Paris, for the laying of the corner-stone of the Memorial Chapel, which is to be erected on the very site of the Charity Bazaar.

Several Sisters of Charity attended the ceremony which the Univers thus describes:

“Having mingled their tears with their prayers before the altar at Notre-Dame-des Victoires, and in their respective parishes, the relatives and friends of the victims of the sad accident repaired, by three o’clock, to Rue Jean-Goujon, thus finding themselves on the same date, and almost at the very hour, on the identical spot whereon, one year ago, the melancholy event had transpired. And there, in profound recollection, these still grief-stricken relatives were all ranged within a spacious tent, so ordered as to designate the limits of the projected Memorial Chapel, whose corner-stone the Archbishop was that day to bless.

“This tent had been exclusively set apart for the relatives and friends of the victims of the catastrophe of May 4th. About six hundred persons were admitted, each one
being required to present the ticket of invitation which had been furnished.

"The Square Francis I., and Rue de Jean-Goujon were thronged with people. Every window was occupied. But, truly might this be termed a silent multitude, for no sound broke the stillness that reigned where thousands stood. There was something very impressive in the religious dignity and unbroken silence that characterized these spectators.

"Precisely at three o'clock, His Eminence Cardinal Richard made his entry, and took his place under a canopy in the rear of the inclosure. A numerous clergy as also delegations from several Religious Orders, constituted his escort.

"Below the platform for the clergy, might be noticed: the Duke d' Alençon; the Countess d' Eu and her children; the Countess of Trani, sister to the Duchess d' Alençon and the Empress of Austria; the families of several other victims.

"After blessing the corner-stone, His Eminence made the asperges over the ground intended for the future monument, following the outline of the Memorial Chapel, as indicated by the posts supporting the tent.

"One touching feature marked, especially, the edifying ceremony: This was the moment wherein, prostrating himself in front of the large bronze Crucifix, His Eminence recited aloud the Litany of the Saints. All present fervently responded to each invocation. At the Omnes Sancti Martyres, the remembrance of the martyrs of the faith, blending with the memory of the late heroes and heroines of charity, caused tears to flow afresh.

"At the close of the solemnity, the Cardinal delivered a short allocution. Then, with that penetrating unction which so effectually reaches hearts, deeply engraving thereon the mild lessons of his own solid piety, His Eminence
commented upon these words of Holy Scripture: 'And, we would not have you ignorant, brethren, concerning them that are asleep, that you be not sorrowful even as others who have no hope.'

"And, on this anniversary, amid still flowing tears, Cardinal Richard invites the devout gathering to be mindful of the hopes held out to us by our blessed faith,—those hopes which have grown even more firm within our hearts since the epoch of the melancholy event.

"Then, as on May 4th, the Church celebrates the feast of St. Monica, His Eminence adverted to those admirable conferences between St. Augustine and his holy mother, on the subject of the Christian’s hopes which, alone, can soothe our sorrows in this land of exile.

"Concluding by a paraphrase of the Stabat Mater, His Eminence exhorted all to practise devotion towards the Blessed Virgin, Mother of Sorrows.

"Desirous to secure some memento of Rue de Jean-Goujon, many gathered flowers from the ground whereon the Charity Bazaar once stood.

"The future Memorial Chapel will occupy but a portion of the site of the Bazaar. It will be built in the style of Louis XVI., square surface, with cupola crowning an interior colonnade. There is also a plan for erecting a Way of the Cross in the rear of the edifice.

"His Eminence has confided the care of this monument of sacred memories to the Auxiliaries of the Souls in Purgatory. Within these precincts, prayers will unceasingly ascend to God in behalf of the faithful departed; and not in vain, will afflicted hearts seek there a soothing quiet where, unrestrained, their silent tears may flow.

"The President of the Republic, Mr. Felix Faure, participated in the mourning of the people of Paris, by causing a Requiem to be offered on this anniversary, in the
THE ANNALS.

chapel of the Elysée, for the victims of May 4th. The President, with all the members of his family, assisted at this Mass.”

SISTER ANNA GINOUX DE FERMON,
SISTER OF CHARITY.

The description of the touching ceremony herewith presented, naturally, recalls to our remembrance the Sisters who, by a mysterious design of God perished in the catastrophe. The biographical sketch of one of them, Sister Anna Ginoux de Fermon, composed, mostly, of extracts from the circular of January 1, 1898, addressed to all the Houses of the Sisters of Charity, has just been published, and can be procured at the Mother-House. The aforementioned portrait of Sister Anna Ginoux has been taken from this pamphlet. We have, also appropriated some portions of the notice so truly edifying, for the benefit of the Readers of our “Annals.”

I.

A tenderly pious fancy gives to the biography the following dedication:

TO MADAME GINOUX DE FERMON.

CONSOLE YOURSELF, BELOVED MOTHER,
THE DAUGHTER WHOM YOU MOURN
STILL LIVES AND LOVES YOU AS EVER.
YOU WILL FIND HER AGAIN IN THESE PAGES
SUCH AS YOU HAVE KNOWN HER
FROM HER CHILDHOOD
TO THE LAST HOUR
WHEREIN GOD REDEMANNED HER SOUL
AND GAVE HER IN EXCHANGE FOR EARTH
HEAVEN.—

ANNA.
II. HER CHILDHOOD.

Anna Marie Noémie Jeanne Ginoux was born at the castle of Neuvy-en-Saulme, in Orne, July 2, 1863. Her father was the Viscount Ginoux de Fermon, honorary Chamberlain to Leo XIII., Counsellor General of Lower Loire,—a man remarkable for the faith of the olden days, for unswerving loyalty, and admirable devotedness to all Catholic works. Her mother, Mamoury de Croisilles, was thoroughly Christian; animated with a kindred zeal, and, therefore, fully in sympathy with her husband in all his efforts to promote the interests of the Church, and of the poor, she consecrated herself with a solicitude truly maternal to the education of her children. During some months of the year, the family resided in Paris; spending the summer in Normandy with the maternal grandparents, or in Brittany, the birthplace of Viscount Ginoux de Fermon.

Anna's frail health necessitated the most tender care during her childhood; the virtuous mother would yield to no other the duty of nursing her precious little one. Later, she charged herself with the instruction of this dear child and her three brothers, until a venerable priest accepted the office of preceptor to the young girl and her brother Raoul. For three years Anna pursued her studies under the direction of this efficient tutor. Her docility and rare intelligence enabled her to make remarkable progress and, already, her piety, her gentleness, her spirit of self-denial, charmed all who had any intercourse with her. The good curé of the parish was accustomed frequently to express his surprise to her mother, saying: "I can perceive no fault in Miss Anna." She lavished the most devoted sisterly affection upon her brothers. When these were entered as day-scholars at the college of the Jesuit Fathers, Rue de Madrid, at Paris, the Reverend tutor resigned the...
preceptorship, and, thenceforth, Anna continued her studies with the same earnestness and success under her mother's supervision.

One may easily imagine how thorough must have been the education acquired by this favored child, in a home so truly Christian, and the profound impressions which remained with her through life. She drew thence her idea of duty, which was ever the rule dictated by her upright conscience enlightened by faith; thence likewise she had learned the practice of solid virtue; thus was she well penetrated with the import of that essence of charity and exquisite delicacy which never separates its own happiness from that of others.

III.—HER VOCATION.

It was whilst reading, during one of her Retreats, the Life of Venerable Louise de Marillac, that Anna understood that God called her to the Company of the Sisters of Charity.

Feeling always most keenly the bitterness of the sacrifice, fathers and mothers, how pious soever, dread the moment that dooms them to separation from their children.

As a last consolation, before the final leave-taking, Mr. and Mde. Ginoux de Fermon journeyed to Rome, to procure for their beloved daughter the blessing of Our Holy Father, the Pope; Anna, her eldest brother, and her aunt accompanied them. Leo XIII., who was intimately acquainted with Mr. Ginoux, welcomed the family with paternal goodness; admitting them to a familiar interview one morning after his Mass. In the course of the conversation, Mr. Ginoux said with emotion: "Most Holy Father, this daughter of mine, wishes to leave us."—"Whither would she go?"—"She desires to enter the Community of the Sisters of Charity."—"Oh! let her go, her choice is excellent; with all my heart I bless her; God wills her to
be there, do not oppose her.”—Then, inviting Anna to approach he kept her near him for a long time, and said to her: “My daughter, you will pray for me; the Sisters of St. Vincent de Paul are very dear to me.”

The Holy Father’s blessing was indeed, a benediction from Heaven: this favor consoled the parents, giving them the assurance that their daughter was called to a Religious life; it instilled into the future Sister of Charity, a stronger love for the Community so highly appreciated by the Vicar of Jesus Christ.

IV.—HER COMMUNITY LIFE.

In April, 1885, Anna entered as a postulant, the House d’Enghien, still embalmed with the perfume of the fervent life of the humble Sister Catherine Labouré, confidant of the Blessed Virgin, and commissioned by her to have the Miraculous Medal struck. During her postulatum,—afterwards in the Seminary, and, finally, at the Trinity House of Charity, Paris, the young Sister was pious, amiable, always evincing tact and devotedness to her duty. In 1888, the orphanage was transferred to Rainey, near Paris. Thither she followed the work; she had won all hearts.

Fervent as an Angel, her happiest moments were those spent before the Tabernacle; nevertheless, frequently called away from meditation for matters requiring immediate attention, she would leave the chapel and answer the demand, with the same serenity always reflected upon her countenance during prayer.

In 1894, on the demise of the Sister Servant of Rainey, despite her youth, Sister Ginoux was chosen to succeed her former Superioress in the government of the House.

Learning that his daughter was appointed to the office, Mr. Ginoux de Fermon, doubtless, appreciated this mark of the confidence of the Superiors; but, deeply penetrated
as he was, with Christian sentiments, her youth and inexperience increased his dread of the responsibility entailed by this appointment. On July 7th, he wrote that it was not without a certain anxiety that he beheld this charge imposed upon her; he reminded her that it was her first duty to be kind and unassuming towards every one, as she had been from her childhood; to look to the observance of the Rule, but with justice and mildness; to be ever mindful of the care lavished upon her by all the Sisters during the years she had dwelt in their midst....He added: "My conscience bears testimony that by no word or act of mine, have I given reason to believe that I coveted this honor for you; we are very proud of it; but, I beg you never to forget that sweet simplicity by which you so charmed us all in your own home, and which, I doubt not, has merited the confidence of your Superiors."

V.—HER DEATH AT THE CHARITY BAZAAR.

In transferring their orphanage from Trinity parish, to Rainey, the Sisters of Charity could not forget the poor, who are the first object of their vocation; scarce were they installed in their new abode, than they began to visit and assist them, so far as their means would permit. Sister Marie Ginoux—Sister Marie was her name in Community—thought it would be well to interest the ladies of the parish; the scant resources at the Sisters' command would thus be multiplied, whilst initiating these ladies themselves in the practice of charity. With the co-operation of the pastor, she established the Work of the Wardrobe; these weekly assemblies met to hear an instruction, or listen to some pious reading, whilst making garments for the poor. It was also for the sake of her poor, that on May 4, 1897, Sister Marie Ginoux was at the Charity Bazaar, with one of her companions, Sister Vincent Dehondt, who perished...
with her. The sad details of this dread catastrophe were given last year.

Speaking to a lady, an official who was present at the disaster, said: "Never shall I forget the impression made upon me by that young Sister who was one of the victims of the Charity Bazaar: I saw her, with a calmness beyond description, making strenuous efforts to secure the safe exit of the greatest possible number of persons; and there is not the slightest doubt that her devoted assistance, whilst sealing her own doom, snatched many from an almost inevitable fate. And when enveloped in the flames so that no human succor could avail her, she cast herself upon her knees, taking her rosary in her hands, and with her eyes raised to heaven, continued in prayer; the expression of that face was truly celestial; she seemed already among the blessed." A boy who had sustained injuries from the fire was afterwards taken to a hospital; he said to the Sisters who visited him; "I am always thinking of the Sister whom I saw on her knees praying, whilst in her hands, she held her chaplet: she appeared like an Angel there in the midst of the flames."

All were desirous to preserve at Rainey the mortal remains of Sister Marie Ginoux: this was the unanimous wish of the parish. But the family urged its claim to this precious treasure, to be deposited in the vault with her father, whom God had so recently called to his reward. The parish was forced to be resigned that she whom all had so loved during life should, after death, repose in Brittany.

A journal of that section of the country gives the following account of the obsequies which took place in the parish of the Ginoux de Fermon family:

"On Monday last, May 10th, both within and without the inclosure of the old church of Maisdon-la Rivière, several thousands had gathered to render the last sad tribute
to the mortal remains of Sister Anna Ginoux de Fermon, heroic victim of the burning of the Charity Bazaar, at Paris.

"Leaving Paris on Sunday evening, by the Saint Nazaire express, the casket was placed in the funeral car. The chief mourners in this sad journey were the excellent mother of the deceased,—her sister, Miss Jane Ginoux de Fermon, and her three brothers, Messrs. Raoul, Charles, and Joseph Ginoux de Fermon, besides other relatives and intimate friends. Their destination was reached at 7, a.m.

"The most distinguished families of the vicinity were represented, all manifesting the deepest sympathy for this noble Christian mother, in her mourning attire, closely veiled, and prostrate before the altar.

"During the service, twenty-five priests in the sanctuary alternated the prayers, with the dean of Maisdon. The church was so densely thronged that those who came at the last moment could not be accommodated.

"All semblance of pomp was utterly discarded: there was no drapery, no catafalque, no floral emblems, no garlands or crowns,—no ornament, save two lilies, and a seed-plot of white roses laid upon a pall of spotless white.

"The emotion called forth by this unusually grief-inspiring Requiem, was heightened by the presence of several of the Daughters of St. Vincent de Paul, from Nantes, representing their Community of Sisters of Charity, around the bier of their angelic companion. At the sight of these Sisters, all were deeply affected.

In heaven, this privileged soul will forget none of those who were so dear to her on earth, and her virginal tomb will attract pious pilgrims, who will repair thither, full of veneration for her virtues, of confidence in her merits, and the power of her intercession with that God to whom she so unreservedly belonged.
In response to the desire expressed that some of the best Panegyrics of St. Vincent de Paul should find place in the *Annals*, we published last year one delivered by Mgr. Freppel. To-day, we insert the one of 1785, given at St. Lazare's by Maury which, says Abbe Maynard, is the most beautiful tribute ever rendered to the merit of St. Vincent de Paul;—one characterized by the able conception of the rôle enacted by the Saint. (*St. Vincent de Paul by Abbé Maynard*. Vol. IV. p. 461. Ed. of 1860).

This panegyric is considered the masterpiece of Abbé Maury: Louis XVI. requested the orator to deliver this discourse in his presence.

**PANEGYRIC OF ST. VINCENT DE PAUL.**

*DELIVERED IN PRESENCE OF LOUIS XVI., AT VERSAILLES, MARCH 4, 1785.*

By Abbe Maury.

1

Erii vas in honorem, utile Domino, ad omne opus bonum paratum.

He shall be a vessel unto honor, profitable to the Lord, prepared unto every good work. (II. Tim., II. 21.)

SIRE,

Blessed forever be this happy day consecrated by our ministry to the immortal glory of the priesthood of Jesus Christ: this happy day, on which the piety of Your Majesty seeks to be edified by the eulogium of one of the

---

1 Jean Siffrein Maury was born at Jaureas, County Venaissin, June 26, 1746. His success in the pulpits of the Capital procured him great renown. In 1785, he was nominated member of the French Academy. At the epoch of the Revolution, he defended at the tribunal of the National Assembly, with equal eloquence and courage, the rights of the Church and the claims of Justice. Maury received the title of Bishop and Cardinal in 1794: he died at Rome in 1817.
greatest benefactors of suffering humanity: and, on which we glory in proclaiming the merits of a good citizen, in the presence of a good King! From his throne in heaven he will regard the new honors he is about to receive in our midst; he will accept the tribute which we justly render to so holy and virtuous a priest, in whose honor Religion has erected altars; and whom a cherished Monarch, worthy of the crown, solemnly presents to the veneration of his age and of posterity, by placing the statue of a peasant’s son in the temple of national glory!

But, My Brethren, is it the panegyric of St. Vincent de Paul, or the eulogium of Christian charity that you are about to hear? The sacred Tribunal must needs to-day, discharge the debt of gratitude due from all the unfortunate to one who was their best, their noblest friend. We cannot, therefore, too strongly insist on the moral object here proposed by our ministry. It is my intention to place before you, in the history of an obscure citizen, the consoling spectacle of what a private individual can achieve in behalf of his fellow creatures, without other succor than his virtue and the blessings of Heaven upon his undertakings. I invite your attention to the spirit of this beautiful life, which I purpose to delineate: on reaching the term of his career, you will gaze with admiration and astonishment upon the benevolent deeds of half a century, which you will have considered; and you will then estimate, with reverent surprise, the void which one man can fill.

You will thus enjoy, My Brethren, all the good effected by Vincent de Paul, in viewing the charitable institutions to which he gave rise. To worthily extol him, his eulogium should resemble his own soul, which ever imparted happiness; and, like unto him, we should be able to dispense happiness to all Christian hearts in making him live again in this discourse.

But, in proclaiming the merits of a man, the richest in
good works that this earth has ever produced;—a man conducted by Providence through the most extraordinary paths, to the signal glory of becoming *profitable to the Lord Himself*, according to the expression of the Apostle,—we cannot sufficiently uphold to you, My Brethren, that, not to St. Vincent de Paul is your first homage due, but to the Religion of *Jesus Christ* which alone can lead men to virtue so exalted. We, therefore, in advance, claim for Religion all the aspirations of love and gratitude that will arise in your souls. It is the spirit of this holy Religion which we shall investigate; it is the glory of this holy Religion which we are about to celebrate, in proving, by the example of St. Vincent de Paul, that it forms noble citizens in all regions and under every mode of government.

To limit ourselves in so vast a subject, we shall not invite you to cast your eyes upon the virtues common to St. Vincent de Paul with other Saints, although he possessed them all in an heroic degree. We shall confine our attention solely to the merit which properly distinguishes him. Neither do I ask you to listen with interest to his eulogium, for all the features thereof are of a nature to win the sympathy of feeling hearts. Nor is it our aim to excite your admiration for him by the pomp of eloquence, which the simple narration of his deeds must elicit. We ask but your confidence; and it is only against the doubts arising from astonishment, that we desire to shield you. Art has no share in a discourse of this nature, but to render truth palpable; to grasp the chain which links the events of history with the designs of Heaven, and to depict the trials which institutions engender. Our expectations will be fully realized, if you give ear, and believe.

The life of Vincent de Paul is a combination of deeds so extraordinary, that it might seem a fiction, were not this pulpit of truth a guarantee of the ministry of the word. Here you will find the marvels of Christian charity carried
to the highest degree of evidence and of heroism. Bear in mind, My Brethren, that whatever we shall advance in this discourse, will rest upon incontestable bases: your fathers have witnessed all that you are about to hear. The man whom we desire to make known to you, did not exist in remote ages, nor in foreign regions. He flourished in the middle of the last century; he lived in the very heart of the Capital of this kingdom, which is still—and may it ever be—the principal theatre of his good works! And Vincent de Paul was such, that this solemnity is not the exclusive feast of a heavenly citizen, but the universal feast of Providence manifested by the most astonishing prodigies; and, so to speak, represented by the most useful institutions.

Let us dwell upon this twofold relation so eminently glorious for a mere mortal. In the first part of this discourse, we shall behold in Vincent de Paul, the work of Providence; in the second part, we shall contemplate him, with equal admiration, as the instrument of Providence. *Erit vas in honorem, utile Domino, ad omne opus bonum paratum.* Let us implore the light of the Holy Spirit, through the intercession of the Blessed Virgin. *Ave Maria.*

PART FIRST.

In scanning the life of St. Vincent de Paul, it seems to me, My Brethren, that, from time to time, I pierce the veil with which divine Providence conceals His designs upon the destiny of this chosen soul. Follow attentively this rapid course of events so wonderfully ordained, and you will clearly recognize the work of Providence.

Consider, first, the birth1 of this man destined for so sublime a mission. He is born towards the middle of the sixteenth century, in the hamlet of Pouy, in the lowlands of Bordeaux, in the cottage of a poor laborer, of whom he

---

1 April 24, 1576.
is the sixth child,—of a peasant who, to borrow the expression of an ancient orator, 1 will one day derive his notoriety from his son, as other children receive their name from their father: and this child, from his tenderest years, will be employed, like David of old, in guarding his father’s flocks.

What a prelude, My Brethren! Could the first page of his biography more clearly show him to us in the hands of Providence for the realization of His designs! In the common order of things, this rude education, or rather, this absolute privation of all education, seems unmistakably to mark the destiny of a poor hireling, who is to subsist by the labor of his hands and die in obscurity.

How, then, is Providence to lead him, unconsciously, into the path assigned him? By the sole virtue of his condition and age, by the goodness of his heart, this youthful shepherd attracts the attention of his family. By an anticipated and most remarkable vocation, this destitute child, My Brethren, has already proved himself so compassionate that he willingly suffers hunger, that he may relieve the wants of the needy whom he meets; and he daily distributes his allowance of food to the laborers in the fields. More than once, his father surprised him in the exercise of this precocious charity; and he foresees that his son will have a compassionate heart; he thinks, in beholding this tender charity, that God, perhaps, wills to make of him a pastor of souls. He obeys the inspiration of Providence, seeming to manifest His designs by the virtuous inclinations of the child; and he who had never provided for the tuition of his other children, regards it a duty to bestow upon this son the benefit of an education.

Vincent de Paul thus enters upon the ecclesiastical career by the anticipated exercise of good works, which are the obligation as well as the glory of our ministry. God

1. Cicero.
as it were, impatient to secure such a minister, immediately blesses this vocation, the sign of which He had already given, and the fruits of which He had gathered in His living representatives. So rapid is the progress which this shepherd makes in all his studies, although fifteen years old when he learned to read, that having attained his twenty-fifth year, he is judged worthy to be promoted to the priesthood, as if he had suffered no loss in spending so large a portion of his early life in tending his father’s flocks. *Tulit me de ovibus patris mei, et unxit me...pascere gregem populi.* (Kings ix.)

But what influence over his nation and his age, will Heaven permit this young priest of *Jesus Christ* to exert; for he seems destined to spend his life in the most obscure functions of the pastoral ministry, six hundred miles distant from the Capital! Already, the opinion formed of his merit seems about to withdraw him from his destiny. Vincent de Paul is appointed by his bishop to the rich curacy of Thil, in the diocese of Dax; happily, the possession of this post is immediately disputed, and brought before the tribunal; but delicacy of conscience will not permit Vincent de Paul to secure a benefice at the cost of a lawsuit. He, therefore, renounces his claim, under the conviction that Providence does not call him thither, having raised up a competitor. Thy servant was not deceived, O my God! Thou hadst other designs upon him; and I give Thee thanks at this moment, for having withdrawn him from a solitude wherein his humility might have concealed him forever.

This favor of Heaven, My Brethren, is for his times, not for himself; God removes him from an humble position which would have been the choice of his heart, only to subject him to constant and terrible trials. At the request of his needy parents, Vincent de Paul sets out from La Guyenne for Provence, to secure a small family legacy;
and in his voyage from Narbonne to Marseilles, he falls into the hands of pirates who carry him to Tunis as a slave. Three times he is sold at public market, to men whom he energetically styles enemies of humanity: condemned by turns, to the hardest labor and to the most cruel treatment, he spends three entire years in this frightful captivity, without any idea of its termination, unknown by any one, his family even, being ignorant of his fate. God Himself seems to have forgotten him, My Brethren, on the burning sands of Africa; but this apparent sleep is about to be broken. In placing Vincent de Paul at this severe school of adversity, Heaven had special designs which will hereafter be manifested. When the Eternal thus deigns to unite with time in maturing and revealing His plans, ignorant and restless mortals, far from presuming to pass judgment thereupon, must await His moment of action in order to comprehend it.

What deliverer will the Most High appoint to break his chains? Ah! My Brethren, there are no liberators for Vincent but the superiority of virtue and the hidden motor-power of Providence. His last master, and the most cruel of all, is an apostate who detests the religion of Jesus Christ, which he has abjured. The patience of Vincent de Paul, his meekness, resignation, fidelity to labor, which is accompanied with constant prayer, softened by degrees the obdurate heart of the renegade. He enters into conversation with his slave, by whose virtue he is changed into a man worthy of shedding tears, and by whose instructions he is transformed into a Christian capable of the most heroic sacrifices. The truth, which Vincent de Paul has the ability to render pleasing and impressive, enlightens and disturbs the conscience of the apostate. This man, hitherto so cruel and violent, suddenly becomes docile to the voice of the young apostle laden with chains, and attaches himself so strongly to his slave, that not only
does he consent to restore him to freedom, but he asks to follow him and makes his escape with him. They set out together at midnight in a frail skiff, at the mercy of the waves, without compass, without pilot, under the guidance of that paternal Providence styled by Salvien the Great Pilot of the universe.\(^1\) They cross the Mediterranean and land safely at Aigues Mortes. Yes, my God, we can here repeat with Solomon: It is indeed Thy Providence alone that governs this bark in its passage, opening to Vincent de Paul, destitute of the succor of art, a sure path among the waves: *Tua, pater, Providentia gubernat, quoniam dedisti ei in mari viam, etiamsi sine arte adeat mare.* (Wis. xiv. 3.)

Scarcely had Vincent de Paul landed on the shores of France, than, impatient to afford relief to his brethren whom he had left in the dungeons of Tunis and Algiers, he considers what is best to be done; he calls upon the Legate of Avignon, the most powerful man in the country, to whom he reveals their unhappy condition: and so eloquently does he plead the cause of these unfortunate captives, that prelate Montorio conceives the most lively interest for Vincent himself. Here, My Brethren, is linked anew this chain of Providence which misfortune seemed to have broken. *My thoughts are not your thoughts,* \(^2\) says the Eternal to rash mortals who would seek to penetrate the depths of His decrees. Vincent de Paul sought in Montorio only a benefactor for his companions in bondage; but he found for himself a protector to guard his interests; who conducts him to Rome, and speaks of him with such enthusiasm in this capital of the Christian world, that the ambassadors of Henry IV.—the noblest of great men—desire to see and converse with him. Cardinal Dossat so skilled in the discernment of characters, and of whom

1. De Providentia, lib. 2.

Sixtus V. said that, to escape his scrutiny, it did not suffice to be silent, but it was necessary to refrain even from thinking in his presence;—Cardinal Dossat admits this young French priest to his intimate confidence; even employs him in his business transactions, and restores him to his native country; intrusting him with an important commission in the interests of the good king. Henry the Great, after frequently conversing with Vincent de Paul, conceived such esteem for him, that he publicly announced to the court his determination to raise him to the episcopacy; but ere this design could be carried out, the most execrable of parricides rendered our fathers orphans, and plunged France into mourning and tears which a lapse of nearly two centuries has not been able to obliterate.

Now, My Brethren, behold Vincent de Paul, after so lamentable a disaster, in the heart of the Capital, without recognition at the new court, destitute of fortune and of friends in power, relying solely on the Providence of God, who reserves him absolutely for the execution of His designs. Far from coveting a prosperity which might have nourished ambition and proved dangerous to his inexperience, he hides from the favor of fortune; he retires joyfully to the most obscure paths, devoting himself to the sick-poor in the new hospital of Charity. Here Providence raises up for him mediators and patrons in the person of those patients whom he instructed and served; to whom he spoke words of comfort in sorrows that could not be relieved; whom he was always ready to assist with the zeal of a man of mercy, who, witnessing the sufferings of his fellow men, shares their anguish; and who, to allay the sorrows of his own heart, feels impelled to relieve them. These unfortunate creatures, deeply affected by the fatherly care he daily bestowed upon them, knew not how to express their admiration and gratitude. On one
occasion, Cardinal de Berulle prompted by his spirit of piety, or rather by divine Providence made a visit to the hospital. As soon as Vincent de Paul, like an Angel of mercy, appeared among the patients, there arose from those beds of pain, a concert of benedictions which drew the attention of the Cardinal to this charitable and compassionate priest. The Cardinal, penetrated with holy respect in presence of this virtuous man, who in humility retired to a distance to avoid these impromptu honors, listened to the requests of these poor patients, and took upon himself to discharge their debt of gratitude. The following day, Vincent de Paul, the almoner of the hospital, was appointed almoner of Queen Margaret de Valois, who immediately assigned him to the abbey de Chaume.

O God! I had no fear in regard to his destiny while oppressed by misfortune, which fails not to elevate the soul that bows in submission to Thy decrees; but may we not apprehend a danger in prosperity, lest Thy Providence depart from him while exposed to a trial so perilous to youth, so formidable to virtue? Henceforth, if swayed by no ambition, he can nourish his idleness with the bread of the sanctuary. What, now may the Church of Jesus Christ, or society expect from a slave overtaken by so sudden a stroke of fortune? What, may we expect, My Brethren? Let him once again enter the path of poverty. Such is the will of divine Providence, seemingly afraid to expose him to so many dangers, by leaving him longer in the possession of riches, he must advance in virtue. This adorable will shall be accomplished.

Vincent de Paul has had the courage to endure the most overwhelming reverses: but an opulent idleness is more than he can bear, and he voluntarily resigns the charge of his abbey. Would you know the motive of this double sacrifice? He had heard his worthy protector, Cardinal de

1 Second memorandum produced for the canonization, 11.
Berulle, say: that the curacy of Chatillon, in the diocese of Lyons, was so destitute, that after having been successively repudiated by three titulars in the course of one year, no one could be induced to accept it. This was sufficient to excite the ambition of Vincent. He solicits the charge of this abandoned parish, preferring it to all others. He apprehends no disturbance from lawsuits in regard to the curacy of Chatillon; he will find no eager competitors to dispute his claims. Providence who is secretly training him, wishes him to witness the misery of the country people, to convince him of the necessity of worthy priests, and to reveal to him the misfortunes and abuses to which, at a future day, he is to apply the remedy. In the estimation of the Most High, he is not yet prepared for his sublime destiny. He may seek to conceal his virtues under his humility; but, at the moment decreed by Heaven, my counsels shall stand, says the Eternal:—my absolute will shall be accomplished. *Consilium meum stabit, et omnis voluntas mea fiet.* (Isaiah xlvi. 10.)

Six months had scarcely elapsed since Vincent de Paul inaugurated his pastoral functions at Chatillon; his efforts and success are ranked as prodigies. He had gained the confidence of the poor by the succor he obtained for them; and, by that discreet and enlightened zeal for doing good, which induces charitable souls to second the efforts of a virtuous pastor, he won the confidence of the wealthy. He wrought a marvelous transformation in the morals of his flock; he put an end to forty-two lawsuits, and banished discord from the precincts of his parish. He made desirable foundations of benevolent institutions for all classes of suffering humanity; these, we shall find at a later day, crowned with success. He is preparing himself for the noblest undertakings by observing with zealous attention, the needs of the poor, the abuses of charity, the resources of the pastoral ministry. He has shown to the
astonished Dombe how great a blessing is a good priest,—
to use his own expression. He enjoys the good he has ef­
fected, and that which he intends to do in future. He
hopes to live and die in the exercise of his functions, all
the more precious in his estimation, as they bring him in
constant communication with the destitute. In fine, he
so impressed his congregation with the conviction of his
sanctity, that after his death his parishioners attested upon
oath, that from the time he exercised the ministry among
them, they loudly and unanimously prophesied his
 canonization.

Quite unexpectedly, the voice of Cardinal de Berulle—
an authority most sacred to the holy priest, and one that
seems to perseveringly unfold the decrees of Heaven, and of
which he styles himself the interpreter—snatches Vincent
de Paul from the tears of his cherished flock, removes him
from the sphere of public action, and devotes him, not­
withstanding his alarm and opposition, to the education of
the sons of the Marquis de Gondi, General of the Galleys.
Mark the title: General of the Galleys: Providence has
His designs.

Vincent de Paul presides at the education of the famous
Cardinal de Retz, who will profit so late by the lessons and
example of such a master. But when the disciple, still
young, shall take his seat as Bishop of Paris, he will re­
veal God’s secret, by authorizing, during his episcopacy,
all the institutions of Vincent de Paul.

Fear not, My Brethren, that Vincent de Paul will devi­
ate from the designs of God, by accepting an appointment
which the destiny of his pupils renders so important under
a religious point of view. For, even here, by the restless
vigilance of his charity, he will discover new means for the
exercise of benevolence and zeal. A large portion of the
year, he spends with his pupils in their castle of Montmi­
rail. Here the recollections of his childhood—as was the
case with the holy prophet Amos—inspire him with the sudden attraction to impart the truths of religion, the sole morality of the people, to the inhabitants of the country in whose labors he shared during his early years. He, doubtless, feels that he is called to be the apostle of his brethren; his heart is with them. He devotes to their instruction all the time that he can steal from sleep. These long furrows which he painfully follows with them, in order not to interrupt their labors, become for him an experimental school of apostolic eloquence by which we shall hereafter find him thrilling the Capital of the kingdom.

Thus, docile to the inspirations of Heaven, Vincent de Paul enters upon the career of the Missions, guided at each step by the angel of Providence who, as in the case of Tobias, will not reveal God's secrets until the moment arrives for the accomplishment of His designs. Providence is forming him to the exercise of a new work which, in consequence of his example, and of his institutions, will assume gigantic proportions.

But, whether his humility is alarmed at the veneration testified for him by this illustrious family; or that the burning zeal filling his soul is too restricted within the limits of his position; whether the dangers of high fortune terrify him; or whether, in fine, he yields to the impulse of those profound heaven-sent emotions, according to the language of Bossuet, he secretly withdraws from this noble family, bearing away with him in his flight, the deepest regrets of those whom he had served. He flees from the renown of his virtues, from the dangers of riches; and so remote is his flight, that fame will not be able to pursue him.

But what retreat will he choose? During the three years spent in the family of the General of the Galleys, Vincent de Paul visited regularly in this Capital, the wretched convicts condemned to the chain, and with whom Providence seems to have brought him in contact to secure to
them the benefits of his ministry. The condition of these unfortunate creatures deeply afflicted his heart: his compassion knew no bounds; therefore, without mentioning his design, he departs to give Missions in the galleys of Marseilles. We know from his own testimony, My Brethren, that in order to move these hardened criminals, he kissed their chains, assisted them in their needs, and by his meekness, tenderness, and charity, he soon succeeded, according to the testimony of the Bishop of Marseilles, in converting this den of all vices, into a temple, wherein the praises of God were proclaimed by the mouths of men that heretofore vomited forth but blasphemies.

However, among the convicts whom he sought to bring back to God, there was one a victim to despair. This was a young man condemned by the fiscal laws to three years' imprisonment on the galleys; he was inconsolable on account of the misery to which his wife and children were reduced. Vincent de Paul could not dry his tears, but he will break his chains. Profiting by the obscurity that envelops him, to gratify the charitable impulse of his heart, he solicits and obtains the release of this unfortunate man, by a means which the imagination could scarce conceive. After the example of St. Paulinus, the illustrious Bishop of Nola, who to free a captive in Africa, willingly made himself a slave, Vincent de Paul takes the place of the galley-slave.

This exalted virtue, My Brethren, seems most inexplicable to us who live far remote from times so devoutly heroic, when such sublime sacrifices were common in the Church, founded upon a like exchange of our Divine Redeemer who, to ransom the human race, became Himself, man. O truly holy and fraternal charity of the first ages of Christianity, whither hast thou fled? Pope St. Clement, says: We know many among us who have become slaves to break the fetters of their unfortunate brethren; many
who have condemned themselves to servitude, that others
might find means of support at the price of their liberty:
Multos inter vos cognovimus qui se ipsos in vincula conje-
verunt, ut alios redimerent. Multi se ipsos in servitutem dede-
runt, et accepto pretio sui alios cibarant.1. God, in these
latter times had given to Vincent de Paul a soul of this
stamp, rescued, as it were from the early ages of Chris­
tianity. Our base egotism is astonished at so sublime an
act of charity; and not finding in the depths of the heart
the convincing testimony of so generous an emulation,
we do not award due credit to our fellowmen, nor to ourselves;
nor do we, at the present day, believe them capable of such
devotedness. The sacrifices of a noble character humble
us too deeply to coincide with our limited ideas of gener­
osity; we cannot rise to the realization thereof.

But, the proof of this extraordinary fact—of which we
may not judge by our present standard—the proof of this
authentic fact, without which the rest of the life of Vin­
cent de Paul would be difficult to realize,—this proof is
brought forward, examined, and confirmed in the process
of the Saints’s canonization. Youthful enthusiasm had no
share in this event, for Vincent de Paul was in his fortieth
year when he rose to this sublime excess of charity and
self-abasement. Behold him, then, my Christian friends,
associated with malefactors, laden with chains, an oar in
hand, under the humiliating exterior of a state criminal,
but in reality, a voluntary victim of charity! How great,
how glorious is he in his abjection! O God! from the
height of heaven, contemplate this marvel, truly worthy
of Thy regard; and may all the choirs of Angels bless
Thee at this moment for holding in the treasures of Thy
mercy an eternal recompense for so noble a sacrifice! Hon­
orable chains, sacred trophies of charity, why are ye not
suspected from the vaults of this temple as one of the most

1 Epist., II no. 10.
glorious ornaments of the heroism of Christainity! Ye would worthily adorn the altars of Vincent de Paul, and remind society of the noble citizens given to the world by the Religion of Jesus Christ; and the sight of these chains, exposed to public veneration, would, from age to age, encourage the ministers of Christ to emulate so glorious an example of virtue.

Can anything be added to the sublimity of this act? Yes, My Brethren;—the care which Vincent took during his life, to conceal it from the knowledge of his contemporaries. Never did this man, whose infirmities to the day of his death bore witness to this heroic, to this cruel devotedness, never did this man who constantly proclaimed at Court that he was the son of a peasant, and in his youth had tended his father's flocks; never did he allude to this wonderful circumstance of his life; although he dare not deny it. When the subject was mentioned, he replied only by a sweet smile and downcast eyes, blushing at the involuntary joy which he manifested at the mere mention of the galley-slaves. In the first impulse of the heart, he confided his secret to a friend, in writing. Vincent learned in his old age, that his letter had been preserved. From that moment, he made incredible efforts to obtain possession of the same; another could not have taken greater precautions to conceal the most scandalous crime. His private secretary, who wrote under his dictation, happily rendered his entreaties fruitless; he added: If the letter in question reflects honor upon Mr. Vincent, beware of sending it to him, for he will certainly destroy it. Thus it was necessary in almost all cases, to steal his glory from his inexorable humility, which would have annihilated it.

The fame of so astounding a sacrifice having been circulated, Vincent de Paul flees from Marseilles; too happy to find refuge from public admiration by which he was pursued, this humble Christian hero hastens joyfully to
bury his importunate reputation in the obscure parish of Clichy.

Oh! fugitive of Providence, whither dost thou flee? My Brethren, Vincent de Paul has deviated from the course marked out for him! But God who is watching, will bring him back again into the right path. General de Gondi, informed of the devotedness of this charitable fugitive, hastens to notify the King; and Louis XIII., to exalt the man of God in the very place of his humiliation, appoints him Almoner-General of the Galleys. To day, the Superior General of St. Vincent’s Congregation prizes this title, this dignity, as his most glorious heritage. In this recompense there is an antiquity, a nobility, elevating and deeply impressive.

But, will Vincent de Paul limit himself to the simple functions of a position so well merited? No, My Brethren; this does not satisfy his ardent soul. Providence has other designs upon him; a new career is about to open to the genius of charity, so remarkably manifest in him. The fame of his virtue has attracted the attention of the proprietor of St. Lazare’s, who offers him this establishment; but, for an entire year, he refuses to accept the gift; waiting, as he said, the better to assure himself of the will of Providence.

No sooner is he convinced of the will of God in accepting so valuable a property, than this zealous minister of Jesus Christ, who possesses in the highest degree the rare talent of speaking worthily of God, regenerates the public morals of the Capital, by the inauguration of gratuitous annual Retreats. More than twenty thousand men of all conditions are admitted. These salutary exercises are still customary in country places and in our armies. This indefatigable conqueror of souls gives, in the course of a few years, three hundred Missions. But he is persuaded that the good effected in the kingdom will not be lasting, unless
sustained by the ministry of zealous pastors. Alas! he finds but scandals in the sanctuary, and he is powerless to remedy them. He then casts his eyes upon the rising generation. He profits by his influence with the House of Gondi to further the designs of Providence. He proposes to the Cardinal Archbishop of Paris to revive the ecclesiastical spirit in this vast diocese, and thereby render it the model of all our other churches. This prelate was convinced that he could not more ably second so noble an enterprise, than by ordaining, as an indispensable condition for promotion to Holy Orders, the obligation of previously making a Retreat under the direction of Vincent de Paul. Thus appointed for the instruction of young clerics, the hope of the sanctuary, he felt the necessity of extending the ecclesiastical course of studies. This idea, the advantages of which to the ministers of religion, all classes of society must admit, unfolded to Vincent the end and the means of realizing it. Immediately, by the establishment of Seminaries in this Capital and throughout the kingdom, Vincent de Paul carried into effect the earnest and fervent desire of the Council of Trent, and thus does he regenerate the clergy of France. Thanks to this immortal institution, the clergy of this kingdom became the most efficient and exemplary of all Europe.

Then it was that, having inculcated the true spirit of the priesthood, of which Cardinal de Berulle was the prime motor in France, Vincent de Paul, surrounded by a legion of noble souls rivalling him in zeal, issues from this retreat with this army of holy Levites who following in his footsteps, extend throughout the kingdom, to the glory of the man of God, the benefits he had procured them. Such a spectacle excited the astonishment of the last century by the creative genius of foundations, destined, according to his own words, to disseminate abundantly in the sanctuary, the primitive sacerdotal sap; and serve as most useful mon-
Omissions to religion and to society, the interests of which are inseparable: witness such men as Alméras, Olier, Troncon, Bernard, Eudes-Mezerai, Bourdoise, etc.

I behold Vincent de Paul at the head of his Seminary having, as disciples, Bossuet de Meaux, Abelli de Rodez, Pérochel de Boulogne, Godeau de Vence, Pavillon d'Aleth, Vialard de Chalons, forming a chosen band of collaborators who will forever perpetuate his works. Behold his school and its results!

Thus gaining universal confidence and esteem, and in associating to himself, with no design but a temporary assistance, a corps of excellent priests to whom he imparts his own spirit, Vincent de Paul almost unconsciously establishes his Congregation of the Mission, equally commendable by the approbation of pontiffs, the esteem of kings, and the veneration of the people. To render the Society worthy of so Apostolic a title, by an ever active ministry, he appoints a large colony for the foreign missions; that is, to extend the empire of JESUS CHRIST even to the most remote, the most barbarous regions of the globe. These apostles must constantly brave the horrors of proscription, of captivity, of famine, pestilence, and martyrdom. But, with a holy jealousy for the welfare of his own country, Vincent de Paul binds by a special vow the members of the Association of which he is the head, to give continual Missions in the heart of France, in behalf of the lower classes of society, wherein Religion is a powerful safeguard for the conscience, because it alone furnishes immutable principles and an all-powerful stimulus to morality. Vincent de Paul is, under every aspect, the man of the people. The people are the family of his heart, the inheritors of his zeal; and he wishes that his associates resemble him, and like himself, be the priests of the people. He appoints them first to instruct, console, and sanctify the country people among whom he was born, and
then to sustain his admirable institutions by forming in his Seminaries, pastors for all France.

The project so happily carried out, by which he has given to this kingdom a body of pastors, that is forty-five thousand of the most excellent citizens, is one of the grandest ideas that zeal for the public good has ever conceived. I confidently render to him this homage on the testimony of Louis XIV. who, admirably gifted in the discernment of men of merit, desired that the spiritual family of Vincent de Paul, be established at Versailles that its members may promote, by their disinterestedness, the respect due to religion; exercising there, in perpetuity, and exclusively, the functions of the pastoral ministry. Immortal praise be rendered this great Monarch! His hopes have not been frustrated. In a region so corrupt, the Children have not degenerated from the apostolic zeal, from the simplicity of their Father. For a century and a half, these virtuous Missionaries have been established at Court: and by preserving their first fervor, ever have they proved themselves worthy of being presented as models to all the pastors of the kingdom.

The success of so many undertakings, bore the fame of Vincent de Paul, from the sanctuary to the court of kings, where so often by extolling good, men become convinced that they love it. Louis XIII. although in the flower of his age, is nearing eternity; he beholds the tomb open to receive him. He has the courage natural to his race, to disengage his affections from the throne and from life; but he feels the need of a powerful mediator with God, to encourage him to have confidence at that terrible moment, when he is about to appear before the dread tribunal.

A month before his death, absorbed in the thought of eternity, the good king on his bed of pain, calls to mind the Christian heroism of the convict Missionary. This is the venerated man of God whom he selects to assist him
the great journey from time to eternity. He dismisses the ordinary guide of his conscience, and places his soul in the hands of Vincent de Paul who will replenish it with hope and peace.

Behold, My Brethren, this apostle of the country, as an angel of mercy, called to console and enlighten a dying monarch. And to his sovereign Vincent presents, on this side of the tomb, the consolations of Religion to dispel the terrors of a prolonged agony. In connection with so touching a spectacle, observe how he takes in his arms, the young heir of the throne to instil into his soul the first principles of faith and duty; weeping with him beside this death-bed, in order the more deeply to impress the heart and mind of the dying father; and in the midst of this decay of human greatness, God alone remaining immutable, he daily imparts with a heavenly unction, the maxims of the Gospel, the true code of human laws. Louis XIII. pours out upon the breast of the priest of God, only tears of compunction, resignation, and love. But, before breathing his last, in Vincent’s arms, it is meet that this prince accomplish the designs of Providence in sending him such a minister. I hear him lifting his dying voice to invoke the blessings of Heaven upon the opening of the glorious reign of his successor, and exhorting the Queen to intrust to this holy priest, the selection of the chief pastors whom she will give to the people during her regency. In compliance with this sacred injunction, Anne of Austria nomi nates Vincent de Paul head of her Council of Conscience. To the great astonishment of her court, she appoints him to this important ministry, regarding morals, studies, and ecclesiastical benefices; and she desires that this same Founder of Seminaries, who so well understood the science of forming bishops, should be specially charged with the care of choosing them.
O Vincent de Paul! thou art submissive to Providence under adverse fortune, be equally so when prosperity bursts upon thee. Thou canst not doubt that thy elevation is the work of God: and, thou art sufficiently disinterested to undergo the trial without detriment to thy soul. In bringing thee from afar to so exalted a rank in the Levitical order, that thou mayest assign to each his proper place, God wishes that thy ministry become an epoch of immortal glory for the clergy of thy native land. Thou hadst hitherto been their model; be henceforth their regulator. Come, and prove to France what a sudden and powerful emulation the talents and virtue proper to each employment can create or develop under a government capable of appreciating them. Come, for the voice of Heaven invites thee. Come, worthy favorite of Providence, come, to measure thyself a second time with fortune. A soul like thine, will not be corrupted by dignities. Ah! who knoweth, may we say to thee, as Mordochai to Esther, whether thou art not invested with such authority, that thou mayest stem the irregularities of the minority of Louis XIV.? Quis noint utrum idcirco ad regnum veneris ut in tali tempore parareris? (Esther iv. 14.)

Vincent de Paul responds to the zealous impulse that animates him, but ambition shall find no place in his soul. On his first appearance, at the Queen’s Council, he expresses his solemn determination never to accept for himself nor for his Congregation any ecclesiastical benefice. He remains faithful to his word, and continues to live in honorable poverty while all the treasures of the sanctuary pass through his hands; and for the period of ten years he assists at the Queen’s Council with the same simplicity that characterizes him in his country Missions. The power he exercises augments his authority and the force of his example. To him is to be attributed the introduction of strict ecclesiastical discipline, the extension of the course of stud-
ies, the judicial appointment of bishops to the episcopacy, and the ecclesiastical spirit so eminently distinguishing the Church of France. His choice of the chief clergy of Louis XIV. will forever honor his administration; and we need only call to mind the prelates of his time, to judge of his discernment of merit, and of his principles.

Summoned to the Court by Providence, Vincent de Paul does not attach his heart to the appointment. In the midst of the troubles of the Fronde, fearless of the resentment of Cardinal Mazarin, he repairs to St. Germain-en-Laye, to sue for peace, in behalf of the Capital, so easily deceived, but so terrible in its rebellion. It is immediately rumored in Paris, that Vincent de Paul is in disgrace. No sooner has he by returning to the city, proved the falsity of the report, than his friends hasten to St. Lazare’s to congratulate him. Would you know the strength of Christian humility? Listen to the response: Would to God, says he, that the report were true! But a miserable being like me deserves not such a favor.

What then is this favor so important in his estimation, and so desirable? Is it the term of his captivity at Tunis,—of his martyrdom on the galleys, to which Vincent de Paul alludes with this eloquent impatience? No, My Brethren, it is only that humble, but ardent, longing desire with which he sighs to be freed from his position at the head of the Council of Kings.

Thus does Providence offer continual violence to the humility of Vincent de Paul: leading him by the hand through the most overwhelming disasters to the highest ecclesiastical appointment. All the means employed by God to elevate him, become occasions for as many acts of virtue in His servant. Providence ordains that he be born in poverty, but his education is, in a manner, marvelous. Scarcely has he emerged from his early obscurity, when Providence consigns him to servitude for the term of three
years. For a moment, he is brought to the notice of Henry IV. He spends five months at the hospice of Charity; three years in the family, De Gouli, six months at Chatillon; many years in Seminaries or in giving Missions; one month at the bedside of Louis XIII. Every moment of his life is marked and numbered by Providence, preparing him from afar, by a succession of trials, for his exalted destiny. God begins, at last, to divulge His secrets, according to the expression of Holy Writ, calling him to distribute the bishoprics of the kingdom. Let us change terms, My Brethren: it is no longer Vincent de Paul whom we here behold; it is Joseph, guarding the flocks of his father; sold to the Ishmaelites, led into captivity; delivered from slavery through the intervention of Heaven, and seated near the throne of Pharaoh, to dispense the favors of the King of Egypt.

Well might the history of any celebrated man, terminating here, seem worthily complete; but, at this period, that of Vincent de Paul is but beginning. He is already a vessel of honor to the Most High, prepared unto every good work. It must needs be, that, by a sustained contest with Providence, he multiply prodigies in order to discharge the debt imposed upon him, by the experience of severe trials, and by an elevation so unexpected... Hence, marvels of the second portion of his life will bring to light the admirable designs of Heaven in the trials of the first part of his career; and, by revealing all the energy of a noble soul, all the courage of patient love in the exercise of charity; all the wisdom of experience, all the resources of zeal, all the prodigies of generosity; he verifies, by a glorious resemblance, the oracle of St. Paul which we have applied to him, becoming profitable to the Lord. Erit vas in honorem, utile Domino, ad omne opus bonum paratum. This forms the subject of the second part of his eulogium.
Sing a canticle, we may say here, with the Prophet Isaiah, sing a canticle in honor of Providence, ye poor, and unfortunate, who dwell in the dust! *Expergiscimini et laudate, qui habitatis in pulvere!* We announce to you a friend, a protector, a father. And you, My Brethren, in the first ranks of society, who believe it so difficult a matter to do good to your fellow men, look down and behold, issuing from the most obscure paths in life, the most accomplished model of all benefactors of humanity. O happy destiny of France! In the midst of the troubles of the Fronde, Vincent de Paul institutes in this Capital his most important establishments of charity; as a century before, Michel de l'Hospital, in the midst of anarchy and civil wars, gave to this empire its best legislation. Here, then, is a priest of Jesus Christ who has never signalized himself by any literary work in behalf of the unfortunate, and who dwelt not upon the term benevolent; but who has proved himself such by the deeds of charity, and by the influence of his example, to that extent, that we cannot reflect without shuddering, of what this Capital might still be, had he never existed; nor without emotion, of what it would soon become, should God in every age, bestow upon it a citizen of this character. Like to Jesus Christ, He went about doing good. He exceeded the ordinary limits of Providence in favor of the indigent. His paternal solicitude in regard to the unfortunate was characterized by all the ardor and prodigality of violent passion, but attended, however, with that persevering constancy which belongs only to virtue. Such was his love for his neighbor, that charity impelled him to greater activity, than the most unrestrained cupidity had ever aroused in

1 Isaiah, xxvi., 19. 2 Pertransiit benefaciendo. Acts, x., 38.
others. He becomes the immortal hero of Christian citizens, and he seems destined by Heaven to manifest to earth that patriotic religion, that creative genius of good, as opposed to impiety, the baneful genius of evil.

Without here entering into detail of his private charities, the picture of which we lack the power to exhibit, you will observe, My Brethren, from his very first foundation, that Vincent de Paul, in some measure, seeks to represent the eternity of Providence, by the permanent succor which he insures to the unfortunate. All the good that he organized, still subsists, can we say of him with Solomon, and it is solidly established in the Most High. *Stabilita sunt bona illius in Domino.* (Eccles. xxi., 11.)

During the course of his pastoral functions at Chatillon, he formed a benevolent Association of the élite of his flock, to provide for the poor, and to judiciously distribute the charities of the people. But such were the benedictions with which Heaven crowned their efforts, that each of their works became for Religion a public establishment. To borrow the words of Holy Scripture, *this little fountain soon grew into an immense river.* ¹ The confraternity for the sick founded by Vincent de Paul at Chatillon, served as a cradle to that admirable institution of the *Sisters of Charity,* whose services are an object of respect in our age, as well as the glory of our Religion; and even in our time, England has requested France to send a colony of these Sisters to her shores.

Vincent de Paul, who *believed in the transmission of good and evil qualities,* requires that in this Institution only such aspirants be admitted, whose families, for generations past, have been of irreproachable integrity of character; and he insists that the severity of this new order of proof, *the proof of virtue,* shall suffer no relaxation. He guards his dear Daughters from idleness by claiming every moment

¹ *Fons parvus crevit in fluvium maximum.* Esther, xi., 10.
of their time in the name of the unfortunate, and filling their entire life with that assemblage of heavenly virtues which the service of the sick demands. He imposes upon them no other duties than constant application to the relief of suffering humanity. You will have, says he in his Rule, no other monastery than the houses of the poor; no enclosure but the streets of the city and the wards of hospitals; no cloister but obedience, no veil but holy modesty. It is my intention, he adds, that you treat the sick as a tender mother cares for an only son. He so extends the loving ministrations of charity, as to formally ordain that the Sisters amuse and cheer the sick, if they are depressed by their afflictions.

To guard these humble Servants of the Poor against regrets that would impede their usefulness by disgusting them with their state, this wise legislator, eager to maintain in so praiseworthy an Institution, the ardor of an ever-increasing zeal, admits them to their profession only after a trial of five years; nor does he allow them to bind themselves by vow for more than one year; wishing that each year spent, as it were, in the fervor of a lasting novitiate, may thus renew before God and man, the merit of their first consecration. Emboldened by their success, Vincent de Paul multiplies the functions of these visible angels of Providence; demanding of them virtues as vast as the public needs, and holding them in such esteem as to deposit in their hands all his good works. These worthy Daughters of so noble a Father, animated by his spirit, serve as mothers to the orphan; devote themselves to the education of children; assist the poor, the aged, widows, prisoners, galley-slaves; the bashful poor, the wounded on the battlefield; they inquire into the needs of suffering humanity, that they may afford all possible relief; they struggle constantly against disasters arising from want, from old age, infirmities, accidents, reverses, and even from the
vices and crimes of their fellow creatures. The virtues most esteemed by humanity are comprised among the ordinary functions of their state; and they fulfil with a holy joy, a ministry of charity, often most revolting to nature, but most honorable in the eyes of Religion. And this ministry they exercise in cities as well as in the country; on the galleys and in prisons; in the most obscure haunts of misery, as well as in public asylums.

Thus, in the midst of an almost universal decay of Religious Orders, God, who visibly protects the Daughters of Vincent de Paul, that their touching innocence may everywhere stand between His justice and human miseries, ceases not to multiply their establishments throughout Europe, and to bless their labors. This is the efficient Family of Providence preserved and extended everywhere, to justify in the mouth of the unfortunate, this sublime prayer: _Our Father, who art in heaven!_ —a prayer, the value of which man can never fully realize, until he is brought nearer to God by considering his divine adoption, and the readiness of his Heavenly Father to relieve his sorrows. Yes, unfortunate beings, you have truly a Father in heaven; you cannot doubt it, since so many tender mothers represent Him on earth. Then bless forever him who, in bequeathing their charitable ministry to you, has reinstated you in your divine sonship. In the material solicitude of the Daughters of Vincent de Paul whom he has so justly named _Daughters of Charity_ itself, in receiving daily from their hands a portion of His inheritance, you will recognize the paternity of your God.

The active and laborious life which is the principle of this noble Institution, presented itself to the eyes of Vincent de Paul, as the essence of charity. It was his grand maxim to place the exercise of virtue in the performance of works of mercy. _We must love God_, he often repeated, _in the sweat of our brow._
When the Missions allowed him an interval of leisure in the Capital, he gave his attention to other good works. The poor are ever present to his mind; he is continually urged to relieve them. For the space of forty years, he has experienced many tribulations, afflictions, and reverses; he dwells upon the events of these forty years, and reflects upon the lessons they have taught him; and now, with the treasures of charity at his command, he seeks out the varieties of misfortune which he had witnessed, or of which he himself, had been the victim.

Vincent de Paul remembers to have formerly seen in the Hospital of Charity, a model of the service which Religion owes to suffering humanity; and, in a heart like his, such a lesson was not to be sterile in the views of Providence, nor to be unprofitable to the necessitous. By way of resting a little, on returning from his Missions, he visits the hospitals to see what transpires therein, that he may utilize, to the profit of the poor of Jesus Christ, what he observes. The Hotel Dieu of Paris opens a vast career to his zeal; but he feels that he must moderate its ardor in order to render it more efficacious. During several months, he takes every precaution inspired by humility, deference, and respect, that he may be permitted to carry out the salutary plans he had formed. After thus preparing the ways of providence, he at last enters, as in triumph, with his Associations into the Hotel Dieu of the Capital, which may be styled the General Hospital of France, and even of all Europe. A brief interval is sufficient to establish there, at least for several years, order, vigilance, economy, compassion, and that true piety which is the soul of all good works. On the one hand, he multiplies succor, on the other, he reforms abuses. He observes with regret, that an ancient regulation of this Hospital obliges, indiscriminately, all the patients admitted, to present themselves immediately at the Tribunal of Penance. Animated with
a true and enlightened zeal, Vincent de Paul,—this virtuous priest whose faith is so lively, and to whom the interests of God are most sacred, repudiates a practice which Religion disavows; he renders confession free and voluntary, and discards, forever, all religious intolerance in an institution open to all creeds as to all nations.

Other recollections of his past life suggest new designs of benevolence to Vincent de Paul. He no longer restricts his zeal to the Capital, nor even to our provinces; he ardently desires to lead his former companions in bondage to bless the hand of Providence. Having been a slave himself in Barbary, this worthy Israelite is mindful of the captivity of Babylon; and, like Zorobabel, he seeks to repair the evils of slavery. After having consecrated twelve hundred thousand livres to the redemption of his successors in bondage; after having provided for the most destitute, by opening to them a general bureau in the House of St. Lazare, and gratuitous correspondence; after having procured for them a vast hospital in the city of Algiers, he organizes a permanent fund for the redemption of captives, and destines for them, in perpetuity, colonies of Missionaries to afford them, at least, some consolation, and to shield their faith while waiting to pay their ransom. On the galleys he was a martyr of charity; he founded in this Capital at the gate of St. Bernard, a special hospice for the convicts, whom he frees forever from the dungeons of the Conciergerie; opening to them at Marseilles, in their sickness, a hospital of three hundred beds. Thus, did Vincent de Paul turn his former misfortunes to the profit of suffering humanity, and faithfully discharge, in the days of his prosperity, his debt of gratitude towards Providence.

The spirit of the Lord was upon this man of mercy, to comfort those who weep, Spiritus Domini super me, ut consolarer omnes lugentes. ¹ The sight of suffering is all-

¹ Isaiah, lxi. 2.
powerful over his soul. This man who has been so oppressed, and who is so severe towards himself, is keenly sensitive to the miseries and distress of his brethren. Every slave is for him not only a fellow creature, but an old companion in suffering, another self. As soon as the needs of the poor are exposed to him, his attention and his sympathy are awakened. He does not burst out into sudden exclamations of a sterile and artificial sensibility: he does not indulge in hypocritical tears; he affects no calculating emotions which crave applause by exaggerating pity. But, how complete soever be the control which he is accustomed to exercise over self, particularly in concealing his virtues, it is easy to discover in the expression of his countenance, a man deeply penetrated with sorrow, who feels most acutely the evils recounted to him. The sight of the poor, or the mere mention of them, causes a sudden thrill, stirring up the spirit of mercy with which he is replenished.

Years did not diminish this tender sensibility. Old age which, ordinarily for other men, is a time of repose and indifference, is precisely the most active epoch of his life; his heart does not grow old. Differing from the man of time, who centres all things in himself as he approaches the term of his brief life, beyond which his influence does not extend; the man of eternity, Vincent de Paul, is a traveler on earth; and, far from relaxing, he redoubles his ardor as the term of his career approaches.

Behold him, then, hastening to fill with good works the remainder of a life about to close. Vincent de Paul was fifty-five years of age when he commenced his public establishments. By a new prodigy, all the most glorious productions of his charity, are inclosed within his last thirty years; and yet his action is slow,—he subjects all his projects to the trial of a long experience. He is endowed from on high with that gift of patience which insures success. If he meets with obstacles, far from wishing to sur-
mount them by the credit of his renown, he meditates on
the good work in silence, makes no reply to contradiction,
whilst he examines whether it proceeds from God or from
man. He so mistrusts his own views, that, without any
effort, his humility assumes the attitude of doubt. He
does not remonstrate, he waits. He seeks the truth, he
searches for good, in the accomplishment of his plans, but
not for victory. All contention is repugnant to his heart
as well as to his maxims. He depends upon time to over­
come the opposition of minds. He waits peacefully, but
with all the determination of a holy zeal, for the moment
marked out by the Supreme Being. He offers no resis­
tance, and he triumphs over all difficulties. And, as if he
were visibly guided by God in his undertakings, he avoids
all precipitation in good works, lest, as he often said, he
might interfere with the designs of Providence. A partic­
ular instance, My Brethren, will sensibly impress you with
this method of prudent action.

Vincent de Paul was aware that in this Capital there
were forty thousand beggars, without homes, without bread,
without morality,—an alarming multitude which Henry IV.
and Sully, equally, despaired of dispersing or of assist­
ing. But, Vincent de Paul, who continually repeated that
the treasures of Providence are inexhaustible, and that mis­
trust dishonors God,—Vincent de Paul is not intimidated
at the sight of these forty thousand beggars. A special
blessing from heaven is attached to his good works. All
that he undertakes prospers and subsists: Omnia quaecum­
que faciet prosperabuntur. The enthusiasm of charity
inflames his courage. He is strong with the protection of
Providence. This reassures him that God inspires the
design. Ah! could a soul like his doubt the assistance
or the blessing of Heaven, when trusting thereto for the
relief of human misery! Let us only begin the good,

1 Ps. i., 3.
said he, and God will finish it. Animated with the spirit of the olden days, for the undertaking of great works, Vincent de Paul proposes the foundation of a General Hospital to abolish beggary in this Capital, assigning sufficient resources for real needs. Vincent here stands alone; but nevertheless, we see that he fears not to attempt the bold conception. Men stand aghast in presence of this magnanimous feat of charity. Alarmed at the prospect of charity, l’Hôtel de Ville de Paris denounces the execution of the project as impossible, alleging that the poor are too depraved to live peaceably in common asylums. At this difficulty, which is considered insurmountable, Vincent pauses, but he is not discouraged. He knows with what deplorable facility prejudiced men dispute the utility of a project which does not meet their views, and how easily their pride is irritated by contradiction. He fears, he says, to make enemies for the unfortunate, by making too great haste to serve them. He wishes to vanquish the prejudice of the times by the evidence of the good effected. He, therefore, changes his method, without changing his design. The better to attain his end, he invites public opinion to consider the matter, and he will meet conjectures by facts.

For a long time past, he had been penetrated with compassion for those poor mechanics who, in consequence of physical debility were deprived of the resources of labor and subjected to the united miseries of poverty and old age. He trusts, therefore, to the authority of their example, to venture a first attempt, the success of which may reassure public opinion. Knowing that one good work engenders another, he assembles, by way of trial, a colony of three hundred old people of both sexes, in the Hospital of the Name of Jesus which he established. He first imbues them with the religious principles which, instead of the one scrutinizing witness that every man finds in his own conscience, reveals to him another in heaven, no less intimate,
but still more inexorable, who is to be his Judge. He then declares to these people that he makes them responsible for the fate of all the poor in the Capital, and that he will demand an account at the tribunal of God, of the charitable project which he undertakes for their benefit. The Hospital of the Name of Jesus, thus founded by him on the guarantee of their conscience, speedily becomes, by the wisdom of his regulations, an accomplished model of union and of Christian charity. Example is eloquent and effects a sudden change in the public mind. Humanity has here gained a double cause, at the tribunal of opinion, and in the depths of the heart. The possibility of introducing order into the receptacle of all human miseries, is evidenced by a fact which refutes all pusillanimous sophistry. A new policy is established in the city, delivering it henceforth, from the vagabond poverty with which it had been infested from the beginning of the monarchy. Resources are abundant; a concert of universal blessings proclaims the success of the hero of Christianity. More powerful than kings, Vincent de Paul, sustained by the ascendancy of his virtue over public opinion, and with the authority of his good works, founds the general hospital, La Salpêtrière and insures the endowment of this vast hospital of Providence into which will be admitted, in perpetuity, six thousand persons in distress. All the rest of the beggars, a troop of vagabonds, finding themselves barred from the unlawful resources of an idle mendicity, disband of their own accord, as had been foreseen and predicted. It is pleasant to note that, in the execution of this gigantic enterprise, which alone would be sufficient to immortalize Vincent de Paul, he, in some measure, converted stones into bread. Six hundred thousand livres had been given him to build his church of St. Lazare; he changed the object, and this amount was employed in the erection of La Salpêtrière.
After the success of so astonishing an enterprise, this ardent votary of good works, does not allow his zeal to grow cool; he rests from his labors, only by undertaking new ones. 

Paris, thus assisted, he turns his attention to the provinces. Lorraine is devastated by a war of twenty-five years' duration; famine and disease have there made frightful ravages; the fields are covered with dead bodies, engendering sickness ere they can be consigned to the grave, Picardy and Champagne are in a similar condition. Deputies from these afflicted provinces hasten to Paris. Is it to a renowned man of wealth they repair? is it to the great writers of the age,—to celebrated statesmen, that they address themselves? is it to the sovereign himself they appeal? No, My Brethren, they have recourse to this poor priest whom the public voice, in the heart of the provinces, has designated to them as the Steward of Providence.

The presence of this virtuous man, like to the altars of the Almighty, inspires confidence in those who appeal to him. At once, Vincent de Paul who, it might well be thought, had exhausted all resources by the erection of his establishment, provides food for the inmates of hospitals, of monasteries; for the nobility, for laborers, and soldiers. His charity, according to the figure employed in our Holy Books, is a river of benedictions diffusing plenty everywhere. He does not limit himself to this temporary succor. For ten consecutive years, he sends to these desolated provinces, thirty thousand livres a month, besides medicines, seeds for sowing, ploughs, cattle, cartloads of bread; church ornaments, and garments for twenty thousand men of all conditions. So prodigious are his alms, that when the metropolis of Rheims recovered from its troubles, eager to discharge her debt of gratitude by an extraordinary act of homage, a general procession was ordered to obtain from God the preservation of Vincent de Paul

1 Benedictio illius quasi fluvius inundavit. Eccles. xxxix., 27.
and to solicit for him the most abundant benedictions.

Here, My Brethren, considering this boundless expanse of good works, I represent to myself St. Vincent de Paul as the Guardian Angel of France. Ah! with profound admiration, I recognize that the beautiful ideal of Christian charity has been realized among us in this great man. The obscurity of his origin, far from detracting from his glory, urges me to apply to him at this moment, the question which the Jews asked at sight of the miracles of Jesus Christ: Is this the son of a carpenter who has done these great things? Nonne hie est fabri filius? (St. Matt. xiii., 55).

Is it the son of a peasant who, during the war of the Fronde twice saved this Capital from pillage, by twice delivering up his own House of St. Lazare, and providing two thousand poor with daily food for the space of five months; who opens an asylum to the victims of seduction, and establishes for them La Madeleine du Temple;— who founded a hospital for female orphans? Is it the son of a peasant who is the restorer of so many Communities consecrated to the relief of the needy: Hospitallers of Notre Dame, the Daughters of Miramion, of St. Genevieve, of the Good Shepherd; Daughters of the Cross, and of Providence? Nonne hie est fabri filius?

Is it the son of a peasant who makes provision throughout the kingdom, for the relief of all human miseries; who, after having secured comfort and maintenance for the needy of his own Capital, passes on to distribute succor elsewhere to the unfortunate who await him; without examining whether fame would accompany him; without admitting the trace of vanity into his deeds of mercy; without giving his name to any of the establishments he founded;

1 Cum Parisiorum civitas ingenti annonæ penuriâ gravissime vexaretur, domi suæ ad duo millia pauperum sustentavit. (Bul-can. 95.)
without asking glory from men as the reward of his labors, or in return for his benefits? *Nonne hic est fabri filius?*

Is it indeed, the son of a peasant who, after having efficaciously labored to reform the Abbeys of St. Genevieve, of Grammont, and of Prémontré, goes thence to erect in Bourgogne the famous hospital of *Stinte-Reine*, that twice a year, four hundred sick-poor might, henceforth, participate in the benefit of these medicinal waters, the use of which had hitherto been restricted to the wealthy? Is it he who, in his compassionate solicitude neglects no work that would benefit the needy, who opens the houses of protection and of refuge for the correction of dissolute youth; and hospitals to unfortunate beings deprived of the use of reason? Is it he who, holding in reserve his surplus funds, and who calculating on the generous charity of the kingdom, established annual and permanent resources for future generations and for calamities that might befall them, such as hail-storms, inundations, conflagrations, etc.? *Nonne hic est fabri filius?*

Is it the son of a peasant who in the course of a life covering nearly a century, lived not a single day for himself; who, in consecrating himself entirely to the relief of his fellow creatures labors unremittingly for the welfare of his country and for the happiness of the world; who, without limiting himself to a special class of unfortunates, to a particular country, to a single age, embraces in his boundless charity, all the wretched, all generations, all ages, all countries; who, not finding the present vast enough to satisfy the desires of his heart, takes possession of the future, calls up suffering posterity, and, so to speak, meets it by anticipating needs and supplying them by magnificent alms? *Nonne hic est fabri filius?*

In fine, is it the son of a peasant whose intense desire to comfort the miserable cannot find enough to satisfy it
in this Capital, in this empire; who sees a brother, a friend, a cherished son in every suffering creature on the globe; who sends alms and Missionaries to Poland, to the Hebrides, to Barbary, to Madagascar; continual succor to the Maronite Christians oppressed by the Turks; to English Catholics persecuted by Cromwell? Is this, indeed, the son of a peasant,—or is it divine Providence? *Nonne hie est fabri filius?*

I pause, My Brethren, and I hear you ask with the Jewish people: Whence did he procure such prodigious resources? *Nonne hie est fabri filius? Unde ergo huic omnia ista?* ¹ I hear you ask with astonishment, how is it possible that a man of such humble birth, one so destitute of worldly fortune, one so retired, could have given succor, and endowed establishments which a powerful minister of state, or a sovereign himself would have found it impossible to achieve? I hear you ask from what exhaustless source he drew such treasures, or had he received from Heaven the gift of miracles? No, My Brethren, there is nothing supernatural in the means he employed. We must even observe, gloriously for himself, in the enumeration of his good works, that singular barrenness of miracles which the Gospel extols in the life of St. John the Baptist: *Quia Johannes signum fecit nullum.* ² We can place here before you no other prodigy than Vincent de Paul himself; a man of so noble a character, of so active and fruitful a benevolence, in the order of religion, is more rare than a miracle.

What means did he employ? The means, My Brethren, are: first the irresistible force of his example; this, influencing the souls of his disciples, made of them so many collaborators animated by his own spirit. To form a just idea of this constant, controlling influence of a man simply and sincerely virtuous, whose merit increases in proportion as we study him more closely, we must see him in the bosom

¹ Math. xiii., 55. ² John x., 41.
of his family, unconsciously, astounding all who surround him, by the candor of a soul ever magnanimous, and the familiarity of a virtue always heroic, sufficing by an indefatigable activity, for all needs; and, by the sublime simplicity of his character gaining all hearts. We must behold him in the unalterable serenity of his happy natural disposition: ever ready to assist in a good work, ever patient in bearing with the unfortunate, which is often more difficult and more meritorious than relieving their physical wants; and constantly urged by his noble instincts and excellent heart, to lovingly bestow upon his fellow creatures all manner of services within his power, or that are comprised in the category of charity. We must behold him with an indefatigable zeal, distributing alms, multiplying good offices which left him not a moment of relaxation; we must behold him inviting daily, and even twice a day, as guests, the first two mendicants that presented themselves at his door; giving them at table the places of honor, and personally serving them with the most tender respect:—a custom worthy of the beautiful days of primitive Christian charity, and one which his Successors have religiously preserved and followed in the House of Saint Lazare. We must behold him, before every meal, addressing to Heaven in a loud voice, a grateful prayer for the good laborers who, by their toil, have furnished the bread which is to nourish him. We must see him in old age, when compelled by the Archbishop of Paris to accept from the Queen-Regent the gift of a carriage, to enable him to continue his zealous labors, and which he styled his ignominy. We must behold him humbling himself in making use of it; he is far from consoling himself on the plea of necessity, but he gladly employs it to convey daily to their haunts or to the hospitals, the poor old men whom he meets, or the sick whom he finds on the road.

His means are found in the universal opinion of his sanc-
tity, which resource alone is capable of producing the won­
derful enthusiasm of charity which he impressed upon the whole nation. Mere philanthropy in him would have been characterized only by systems, projects, or writings; but he was to give heaven as the point of support to the mighty lever by which his charity was to move the entire French nation. It must needs be that this love of good, with which he sought to animate the people, should be supernatual, founded upon faith, in order thus to bring forth a hundred-fold from the sacred seed upon the fertile soil of Religion. It was necessary that he should arouse Religious principles and sentiments, in order to attract to himself this multitude of charitable souls that would furnish him with means all the more abundant, because Religion alone can suggest an enduring benevolence; but he did not fail to profit even by the calculations of egotism. His institu­tions, so justly ranked among the wonders of this Capital, will, therefore, be the eternal triumph of Religion, which alone can explain the origin and multitude of them; which alone could have conceived them, endowed them, and maintained them under her guardianship, as the patrimony of suffering humanity, in marking them with the sacred Sign of the Cross, the mighty, creative, conservative seal of Christianity.

He finds means in the universal confidence with which he inspires his contemporaries, and which constitutes him the channel of immense alms, in an age wherein luxury had not yet superseded the sacrifices of benevolence. Ah! who would hesitate to intrust his charities to this man of Providence, who carries delicacy in this matter so far, as to en­croach upon the interests of the poor, rather than expose them to the danger of proving themselves ungrateful to their benefactors. The children of a wealthy man who had selected Vincent de Paul as the depositary of his charities, were reduced to poverty. The holy man, being
informed of the case, visits them and delivers into their hands as their lawful patrimony, a legacy of eight thousand livres of rent which he had received from their father within the space of twelve years. When asked if he were willing to relinquish so much, by refunding alms of which his establishments were in so great need: *Yes, by all means, he replied, I am willing to sacrifice everything, most willing, rather than lose the virtue of gratitude.*

He finds means in the power of persuasion with which as an apostle of Providence he exposes the necessities of the poor to the noble of the land, who cannot resist his pathetic supplications. When he founded the hospital, *La Salpêtrière*, he solicited assistance from the Queen, who excused herself on the plea of the misfortunes of the times, saying that she had nothing left to give. *But your diamonds, Madame, said he, has a Queen need of diamonds?* Anne of Austria takes off her jewels and delivers them into his hands, demanding secrecy in regard to the sacrifice. *No, exclaims St. Vincent, I cannot keep the secret. I have much good to do; and the interest of the poor requires that so noble an example of charity be known throughout the kingdom.*

In fine, means are found in that memorable Assembly of Charity which Vincent de Paul imperceptibly gathered around him during the space of twenty years; and which presents to our pious and grateful admiration, one of the most touching spectacles which our ministry can offer to charitable souls. *Here, My Brethren, will he find most abundant means, and it is his eloquence that has created this confederation in favor of humanity.* Vincent de Paul, therefore, assembles, weekly, in the church of St. Lazare, the wealthiest citizens of Paris, to unite the Capital, by a generous commerce of charity, with the whole kingdom. *The object of* Titus II., 14.
these meetings is to deliberate with the members, on the needs of Paris, as well as on the calamities of the provinces, and to collect in a common treasury the immense superfluities of the rich proprietors in the state, with the view of relieving public miseries. All who sought to do good to mankind, sectatores bonorum operum—pontiffs, princes, magistrates, the wealthy of all ranks, were found at his disposal, ready to follow, said the illustrious first president, Matthew Molé, as the orders of Providence, the suggestions of so pure a mind.

I could not in this discourse mention all the immortal names written in the book of life; but I cannot pass over in silence, Anne of Austria, the Queen of Poland, the Duchess d’Aiguillon, General de Gondi, Maréchal Faber, and the virtuous widow Le Gras, née Marillac, to whom I assign an honorable place in this galaxy of great names; and who became the first Superioress of the Sisters of Charity, whose Habit she assumed, after having deposited in the hands of Vincent de Paul more than two millions in alms.

At the head of these benefactors of suffering humanity I behold a man who has received from Heaven the gift of eloquence, of deep sensibility; a man whose strength of soul and of virtue make him most persuasive; a man of prolific thought, equally sublime and pleasing in his delivery; endowed with remarkable strength of mind, bold in the conception of great enterprises, patient in regard to small details; gifted with consummate prudence in discerning the opportune moment for action, seizing the proper time to carry out his projects, and placing his establishments on lasting bases; a man imbued with an ardent and constant zeal, with a power of persuasion which bends all opinions to his views; and with the happy, but most rare talent, of enkindling in hearts that divine fire with which he himself is consumed. This man gives life and energy to all chari-
table undertakings, discusses the means to be adopted, indicates resources, removes obstacles; is in harmony at once, with the government, with the opulent, with the unfortunate. His glance embraces all the provinces; he is ever watchful for the welfare of his country; he is present in all calamities; and his benevolence reaches all misfortunes. By his eloquence, he transports his auditors into the midst of public disasters; hurries them forward in this vortex of charity into which he is plunged; inspires them with dread, moves them to tears; oppresses them with anguish, and robs them of their own soul to replace it with his own... This man of Providence is Vincent de Paul who, in his Assembly of Charity, seems to say, like the son of God, in a voice reaching to the extremities of the kingdom: Come to me all ye who labor and are heavily burdened and I will refresh you.1 Behold his means: behold his prodigies!

Perhaps, My Brethren, you might regard this faithful delineation as a picture of the imagination, were I not to place before you at this moment, an example of these Assemblies of Charity, of which Vincent de Paul was the sole motor. But alas! in order to depict one of the most beautiful features of his life, we must reveal one of the most grievous scandals of humanity. In the public squares of this Capital, new-born infants were exposed; the poor purchased them at a vile price to employ them as instruments to excite the commiseration of the public. We dare assert that the fate of these innocent creatures had not as yet attracted the notice of the government, from the establishment of the monarchy. A poor priest must needs appear among us to become their father, to place his charity as a counterpoise to this frightful burden of debauchery; and reinstate in the rights of nature, all these homeless children, gathered too late into the maternal bosom of Re-

1. Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos. Matth. XI., 28.
ligion. Ancient legislators fancied they had insured sufficient protection for them, by allowing them to be reared as slaves; as if their life could be preserved only at the cost of liberty on their native soil. Let us see, My Brethren, if sacerdotal zeal will be even more efficacious than sovereign power.

Returning from one of his Missions, Vincent de Paul, whom I would almost venture to name the visible angel of Providence, perceives under the walls of Paris, one of these children in the hands of a beggar in the act of breaking the limbs of the infant. Seized with horror, he hastens forward with the dauntless courage imparted by virtue, and which is ever a restraint upon crime. Ah! monster, he exclaimed, you have wofully deceived me; from a distance, I took you for a man! Snatching the victim from this wretch, Vincent carries it in his arms, through the streets of Paris, invoking public sympathy; he assembles around him a crowd, relates what he had just witnessed, calls Religion to the succor of nature; and surrounded by the shuddering multitude, following him without divining his project, he repairs to Rue St. Landry, where similar unfortunate victims were crowded together. Here this Father of Orphans gives an impressive example of charity. He selects twelve of the number, blesses them, and pledges himself to provide for their sustenance: this is his first appeal in behalf of these friendless little creatures. He immediately assembles his faithful helpmates, representing the pressing necessity of saving these children—and they are provided for. But the number so multiplies that charity, disheartened, is ready to abandon the work. Those noble souls that have hitherto so generously seconded his efforts, now declare that it is absolutely necessary to

1. Seventh memorial, third collection of acts for canonization: "A beggar who had just broken the limbs of a dying infant, wishing to make use of the same to solicit alms."
renounce this work of mercy. But, when all seems about to perish, his faith in Providence remains unshaken; he casts a loving glance to heaven the abode of peace and confidence. Precisely because he is left alone, the hour of the good God has at last come, said he; Providence will interfere; and he hopes, or rather, to speak like David who, in five places in the same psalm expresses his unbounded confidence in God, he superabounds in hope: in verbum tuum superabundi.

He meets with no sympathy, yet he is not discouraged in his charitable conceptions. We have found him alone, contesting the public opinion of the Capital; we now behold him still alone contending with death, to which this immense and tender flock seems an assured prey. The countless dangers to which these poor children are exposed, weigh upon his heart, and charity makes them a personal burden. In contemplating this spectacle, he experiences that commiseration, or rather that union of suffering which made the Apostle St. Paul, say: Quis infirmatur, et ego non infirmor?1 The compassion that fills his soul, transforms him into a new man: the urgency of the need and the peril, no longer permit him to condescend, as heretofore, to dilatory expedients. He is no longer that patient promoter of the public good, formerly so timid, so moderate in presence of the obstacles which opposed his charitable foundations: he is an impetuous angel of mercy, rushing into the midst of contradictions to struggle against the pusillanimity of the rich; exposing to their view an immense number of cradles, ready to be converted into coffins. God gave to him, as to the Prophet Isaiah, a learned tongue to uphold by the power of a word him that is weary. 2 Only a day, said he to those timid women of little faith, 1

1 Corinth, XI. 29.
2. Dominus dedit mihi linguam eruditam, ut sciam sustentare verbo eum qui lassus est Isai., vi. 4.
ask only for a day: Providence will suggest some favorable resolution.

On the following day, he calls an extraordinary meeting. In the sanctuary, under the care of the Sisters of Charity, he has placed five hundred of these poor infants, whose cries he wishes to be heard, and whose cause he pleads for the last time. He ascends the pulpit, charged with the most affecting mission ever advocated by an orator. He is oppressed by a charity which, in the depths of his soul, has all the strength of maternal love. Listen to him, My Brethren; he will mingle his tears with the wailing of the infants; he wishes to excite and gather among his auditors, those irresistible darts of charity, those first emotions of pity which are always the most noble and generous. Immediately addressing the compassionate sex forming his audience, he speaks in these terms, which I shall be careful, My Brethren, to give to you unchanged:

"Ladies, you have adopted these children; you have become their mothers according to grace, since their natural mothers have abandoned them. See if you also will abandon them forever. Cease, then, from this moment to be their mothers, in order to become their judges. Their life and death are in your hands. I am about to take the votes. It is time to pronounce their doom. Behold them before you; they will live if you continue your charitable care of them, they will die to-morrow, if you abandon them."

Eloquence offers nothing more sublime, nor has it ever won so glorious a triumph. Vincent de Paul receives no answer but tears and cries of pity. In this very assembly, to which the Ladies had come with the fixed determination of resigning, forever, the care of the foundling children, the erection of a hospital for them is voted at once; and for a first endowment forty thousand livres of

---

1 Seventh memorandum of the third collection of acts for the canonization.
rent. This example is promptly followed throughout the kingdom, and in all the countries of Europe.

Ah! unfortunate children, tender flock! you whose life is a miracle of Providence, and for which you are indebted to the hero of charity; poor infants, orphans from birth, where are ye?—My heart seeks you in this temple, as the most eloquent testimony of the glory of St. Vincent de Paul. I would wish, at this moment, to see you assembled in crowds around me, as you encircled St. Vincent de Paul on the day, when he so gloriously secured your maintenance, that you might proclaim him in the chorus of your benedictions, the immortal protector of helplessness. Alas! could you find the unknown author of your being, could you, for the first time, hear him call you by the sweet name of son, your tender hearts would thrill under his paternal accents. Well! Children of Providence, behold your Father upon our altars. Not only do you owe him religious veneration, but the tenderness of filial piety. Ah! where are ye? Speak in my place. Your innocent tongue will praise him more eloquently than my words; it will lisp his cherished name and worthily complete his eulogy Ec ore infantium et lactantium perfecisti laudem. 1 But what do I say? No! it is not to man the praise is due; to God alone be the tribute of our gratitude and thanksgiving, for the inestimable gift He bestowed upon France, in bequeathing to it a shepherd, a slave, a poor priest, who has conceived and realized so vast a design of mercy! Gratias Deo super inenarrabili dono ejus. 2

Alas! this precious gift of Providence is about to be ravished from us. The Father of the poor is on the point of receiving in heaven the recompense for all the good he has wrought upon earth. But, what do I behold? His works survive him. From his tomb he continues to assist

1 Ps. viii. 3. 2 ii. Cor., ix. 15.
the unfortunate; and according to the expression of the Apostle, he still speaks after death. *Defunctus adhuc loquitur.* 1 His Assembly of Charity unites around his coffin. The impression which he made on these compassionate souls still remains, seeming to gather new strength from the sorrow and regret with which their hearts are oppressed. After his obsequies, the Princess de Conti reminds them that this holy priest had not time to complete the project which he had formed of opening in this Capital an asylum for the orphan children of poor laborers; and she asks if they wish this regret to follow him beyond the tomb;—*a regret,* she eloquently says, *capable of diminishing for him the happiness of heaven.* At these words, and without further deliberation, all unanimously decided to render to Vincent de Paul this homage. The act of foundation of the hospital for orphans is drawn up at his tomb: it is the most sublime funeral oration of the man of God: and thus is completed the oracle of the Apostle: *Erit vas in honorem, utile Domino, ad omne opus bonum paratum.*

All the contemporaries of Vincent de Paul vie with one another in praising and blessing him, when at the age of eighty-five years, closing a long and stainless life, enriched with an immense treasure of good works, he departs from this world to receive from the hands of the Supreme Judge the crown of justice. And what a crown! O my God! when, in Thy love, Thou dost promise to reward him who gives a cup of cold water, in Thy name, to the needy, what felicity, what *a weight of eternal glory* 2 dost Thou reserve in Thy omnipotent gratitude, for so many resplendent deeds of mercy! Before Thee stands this benefactor of Thy children, this man whom Thou hast so admirably formed to Thy image,—this worthy heir of Thy promises,—this rich creditor of Thy heavenly treasures: who in Thy living members, has clothed Thee, has fed Thee, has opened to Thee

1 Heb., xi. 4. 2 Aëternum gloriae pondus Cor. IV. 17.
even to the consummation of ages—doubt it not—so great a number of asylums in this kingdom; this man, in fine, who after the example of the Saviour of the world, has been subjected to the rudest trials; to share, first, according to the doctrine of St. Paul, all the afflictions of his brethren, in order to exercise, from his own experience, a compassionate mercy! Debut per omnia fratribus similari, ut misericors fieret. (Heb. ii. 17.)

But, if our intelligence is too limited to estimate the degree of happiness which Vincent de Paul enjoys in heaven, we can, at least, appreciate the veneration which his virtues have merited for him on earth. Already, St. Francis de Sales, in confiding to him the government of his monasteries of the Visitation—which office he discharged for forty years—declared that he knew not in the Church of God a more prudent and holy priest than Vincent de Paul. Already has Cardinal Richelieu, whose jealous disposition did not readily accord honor to merit, said to him in presence of the whole court: No one here is so envious of my power, as I am of your virtues. Already, the great Condé had come to publicly congratulate the Queen-Regent, for having intrusted to Vincent de Paul the appointment to ecclesiastical dignities. Already, when Vincent took measures to re-construct the cathedral church of Dax, his birthplace, the chapter of this city, convinced, more than ten years before his death, of his future canonization, had resolved by a public act, to reserve in the inclosure of the new temple a space, that later, a chapel might be erected in honor of Vincent de Paul; and this monument has been decreed him.

Forty-five years after his death, there arose a unanimous cry of love and gratitude, that he should be placed upon our altars. The first Prince de Conti had given the keynote to Europe, exclaiming in the midst of his obsequies, that France and Religion had lost a great man pos-
possessed of every virtue. At the head of nine sovereigns, Louis XIV. strongly solicits his canonization, as useful to the whole Church, and glorious to his kingdom. Louis XV., in obtaining this favor, hastens to celebrate the most heroic deed of Vincent de Paul, by ordering his Chancellor d'Aguesseau, to strike off the chains of twelve convicts who had been condemned for life to the galleys. The first President DeLamoignon, the immortal honor to the French Senate,—that magistrate, who, according to the sublime testimony of Bourdaloue, was shrouded in the benedictions of the people,—2 witnesses that Vincent de Paul was signalized by a wisdom and a spirit of charity worthy of the Apostles; and that in the most important transactions, the greatest geniuses of the age found in him an equal. Parliament and the Hotel de Ville de Paris, add to the most glorious eulogium, that this Capital contains thirty-five public establishments created or restored by his zeal. Bossuet writes to the Sovereign Pontiff that, at the age of seventy-two, he still remembers assisting in his youth at the instructions of Vincent de Paul, his first master, and he was so impressed, that he felt as though God Himself were speaking. What a disciple, My Brethren! What a judge, and what encomium! Fenelon, Fléchier, and more than eighty bishops, addressed similar testimonies and entreaties to Rome. All parties united to do him honor. The Generals of Religious Orders, especially of St. Dominic, of the Oratory, of the Christian Doctrine; of the Congregations of St. Genevieve, and St. Maur, besought the head of the Church to inscribe his name in the catalogue of the Saints. The people do not only extol him, but they invoke him. Three assemblies of the clergy under the presidency of Cardinal de Noailles, declare to the Pope

1 Eleventh and last memorandum in the fourth collection of acts relative to the canonization.
2 Vol. II. of Panegyrics.
that it is impossible to restrain the piety of the faithful, who pay him public veneration.

Vincent de Paul is thus placed upon our Altars by the hands of these great men. I fancy, My Brethren, that at this moment, I see you extending your arms to elevate him thereon. Rome consents to the publication of this collection of eulogiums, which was deemed juridical, wherein, shines all the splendor of so beautiful a life. Everything concurs to enhance the triumph of the Cause: Cardinal de Polignac draws up the Report: Benedict XIV., that immortal Prosper Lambertini, so enlightened and so classic in this matter, is, at this period, promoter of the faith; this formidable judge of opinions becomes himself the most ardent advocate of the Cause.

In presence of such testimonials nothing is wanting but that of an Angel. Ah! I mistake, My Brethren. There is one still more eloquent, perhaps; it is that of an aged man, a convict, who had seen Vincent de Paul at the galleys; and who, being interrogated in the hospital of Marseilles regarding the virtues of this man of God, answered with surprise: What! You wish to canonize him! he would never allow it, he was too humble! Heaven accepted this sublime challenge. The Sovereign Pontiff burned incense before the statue of the hero of Charity; and, in gratitude, Religion rendered to him all the glory she had received from him.

There is still justice upon earth! There still remain hearts grateful to the benefactors of humanity! Ah! let our country and this age unite in the solemn concert of justice! But, what do I say? Is it for us, My Brethren, to appropriate this glory to ourselves? Ungrateful posteri-

1. Fifth memorandum of the first collection of the acts relative to the canonization.
2. Vincent de Paul had been beatified by Benedict XIII., Aug. 13, 1727; he was canonized by Clement XII., June 16, 1737.
ty of a more appreciative generation, we have not shared these transports of gratitude! we have not re-echoed these cries of love and admiration. Scarcely had this same people manifested such enthusiasm for Vincent de Paul, than they suffer his name to sink into oblivion. Oh! if I were permitted on this solemnity to mingle bitter regrets with remembrances so sweet, I would lament, that at the very epoch in which Vincent de Paul flourished, the voice of fame exalted men far less worthy of admiration; while as yet, no eloquence is found to laud the best citizen of France. I would complain that the Son of France who has rendered the greatest services to the nation, is now scarcely known in his ungrateful country; that the very class of unfortunate creatures who owe him so heavy a debt of gratitude, has scarcely preserved any remembrance of him. I would complain that he does not, like Henry IV., enjoy among us a popular reputation. I would urge that I astonish a portion of my audience by relating facts so recent and sublime. In fine, I would regret, not to see spread throughout the Capital, a veneration which should characterize it, and be especially dear to the friends of Religion and of humanity: and lamenting this excess of injustice and ingratitude, I would cry out: O the folly of human opinion! O human glory! answer me: Who are the men thou dost glorify and who are they that are forgotten?

But, My Brethren, I err; the nation is not at fault; but how could the great writers, of the age of Louis XIV., behold so many important establishments adorning the city; an organized police in the Capital; the astonishing benevolence of a man, the rival of Providence, without mentioning the phenomenon of the genius of charity; without participating in this glory by celebrating it; without even inserting in their writings the name of the citizen who wrought such prodigies! Alas! must it be that the
ashes of a great man be concealed for a century before the voice of truth and justice be heard? O Fenelon! Fenelon! Thou who didst render so glorious a testimony to Vincent de Paul in soliciting his canonization; thou whose persuasive eloquence could have so worthily extolled him; thou hadst scarcely reached thy second lustrum when he descended into the grave. Ah! hadst thou been witness of his charitable creations, thy soul would have appreciated his merit; thy voice would have broken the silence of ingratitude, and thy exalted genius would have discharged the debt of thy fellow citizens.

But, pardon, sacred walls of this temple, pardon! ye would condemn me in the name of Vincent de Paul himself, were I to attach undue importance to this glory, so often deceitful when desired, and still more deceitful when attained; ye would condemn me in terminating the eulogy of a saint who, seeking but God alone in his good works, regarded not the praises of men. Why, then, would I regret the loss of this smoke of reputation? He had placed his hopes higher, by confiding his virtues to a Religion which, after having crowned him in heaven, has erected altars to him in our temples. It will be her immortal glory to have given to the world the son of a peasant, whose rival in benevolence was never found among the disciples of the Porch or of the Lyceum. At the recital of such works of mercy, incredulity, humbled and confounded, must render homage to Christianity. This wonderful man belongs to the Religion of Jesus Christ; this renowned benefactor of humanity issued from the school of Jesus Christ; the spirit of Jesus Christ has created all the marvels continually present to our view, to the immortal honor of Christian Charity; and it is at the foot of the Cross of Jesus Christ, that we deposit all these titles of glory, founded on the gratitude of the human race.
O Vincent de Paul! O the noblest of the noble! O glorious Saint! In consideration of the zeal which our Sovereigns always manifested for thy glory, cherish forever a nation that gave thee birth, I behold upon the throne of the Bourbons an uninterrupted succession of love and veneration for thee. Henry IV. desired to raise thee to the episcopacy. Louis XIII. ordered the nomination of bishops to be intrusted to thee. Louis XIV. solicited thy canonization. Louis XV., persisting, obtained it, and celebrated it by a solemn act of clemency; and the worthy successor of so many noble kings, Louis XVI., erects to thee, this day, a statue in his palace. Thy eulogium is a public reparation, too long deferred, which we owe to thy memory; or rather, it is a reparation of honor which we offer to thee on this day, in the name of France, in the name of our century, in the name even of future ages. It is done: the day of justice has at last arrived for thee: this day puts an end to our ingratitude; to-day, on leaving this temple, a universal and grateful remembrance will be awakened, on beholding thy charitable foundations. For more than a century past, the very stones of this city have not ceased to speak of thy public institutions; and yet, only to-day our astounding indifference comprehends their eloquent language. No, no; Religion which alone has dealt justly towards thee up to this moment, will not in vain have called our attention to the author of the marvelous works that surround and reproach us. At the sight of these vast hospitals which thou hast erected; of those countless hospices opened to all human miseries: of that asylum for abandoned children,—a precious and sacred temple of a truly maternal charity, wherein Religion substitutes nature; wherein every crib is for thee an altar; in fine, at the sight of those indefatigable Servants of the Poor whom we meet at every turn, as so many visible Angels of Providence, whose bounties they daily dispense in be-
half of the poor; all these spectacles, which hitherto made no impression on the multitude, will now excite a lively interest in all hearts. The streets and public squares of this Capital will thus present a new aspect; and will inaugurate an instructive and touching course of morality and benevolence; where at each step, we shall find united, with the record of charity in these august monuments, thy beautiful life in action; thy eulogium in universal benedictions, and thy magnificent titles of glory in foundations worthy of Providence; and we shall learn, in these edifices, what an immense good can be wrought in a powerful state, by the fruitful alliance of Religion with humanity. We shall no longer be forced to blush at our ignorance of the merit of this remarkable man, to whom society is indebted for so many benefits; and it may be, that in thus manifesting our love, admiration, and gratitude for him, we shall prompt generous souls to venerate him, and thus create among us, from age to age, faithful imitators of his noble example.

Yes, great Saint, immortal hero of charity, common Father of the unfortunate, I confidently announce at the foot of thy Altar that: the sensibility of the nation responds to thy renown. Every Frenchman of ages to come, being informed of the gratitude which this empire owes to thee, will not pronounce thy cherished name without emotion. I already hear the benedictions of posterity around thy statues; and at no distant day will the enthusiasm of thy panegyrists echo public opinion. By thy intercession in heaven, let thy influence be realized in behalf of the French nation so dear to thee in life. Show thyself even after death, the Guardian Angel established by Providence. From the height of the eternal dwellings, protect the institutions thou hast organized, and which are so necessary in an empire wherein public charity is so rare. By thy power with God, raise up successors to walk in thy foot-
steps. Enkindle in our souls a spark of that charity with which thine was inflamed. Lend us that voice which penetrated into the heart of the hardened rich man, to incline him to mercy; which repeated in the palaces of kings the wailings of desolate misery; which called around thee charitable and compassionate souls, rendering Providence visible and active throughout France. In fine, that having filled, after thy example, each one in his condition, our measure of good works in behalf of the unfortunate, we may share with thee, the recompense thereof, in the abode of everlasting happiness. Amen!

ENGLAND.

NOTES

ON THE COMMENCEMENT OF THE WORKS
OF THE SISTERS OF CHARITY, AT LONDON.

The death of the lamented Sister Chatelain, Sister Servant of the first House of Sisters of Charity, in London, suggested the opportuneness of collecting some notes, relative to the origin of the Works of the Sisters in England's Capital. We transmit the interesting particulars communicated to us:

In the year 1850, the epoch which God had chosen for the re-establishment of the Catholic Hierarchy in England, Cardinal Wiseman came to London. This renowned prelate desired ardently to better the condition in which he beheld the poor plunged in this immense metropolis. Their spiritual destitution appealed to his great heart, even more forcibly than their corporal wants. He looked about him for Religious Orders to aid in this noble enterprise, but, upon one plea or another, several excused themselves. Some pious ladies, much interested in good works, proposed
the Sisters of Charity; Father (later Cardinal) Manning, who had just founded his Congregation of the Oblates of St. Charles, strongly urged the matter.

But, then arose the question: could the Sisters venture to appear in the streets of London, in their costume?—A law prohibited the ecclesiastical Habit to be worn in public; and, although there was no clause against Religious women, the latter scarcely ever went abroad, for fear of exposing themselves to insult from Protestants; for, at that time, public prejudice ran high against Catholicity. However, they had succeeded in establishing the Sisters of Charity, at Sheffield; why not—it was asked—make the same trial at London?

The Cardinal consented, and the ladies, notably Lady Georgiana Fullerton, presented to the Superior General, then Father Etienne, her petition for three Sisters of Charity, to inaugurate at London, the works of their Institute. After some preliminaries, the proposal was accepted, and on June 22, 1859, two Sisters arrived in London; these were Sisters Marie Châtelain, and Vincent Farrell. Proud and happy, but not altogether free from misgiving as to the effect of the apparition of the cornette, Lady Georgiana went herself to the station to meet the Sisters, taking them in her carriage to her own house.

It seems that these benevolent ladies had not yet been able to procure a suitable dwelling for the Sisters; one of them, recently admitted into the Church, offered them a house which she had rented, in a narrow street of Westminster, in a quarter very poor and abandoned. In order to furnish employment to poor women of the neighborhood, this lady had, in one section of the house, opened a laundry; and, for the present, the Sisters could occupy the other apartments. On the very evening of their arrival, the two Sisters were duly installed. A young girl, in
charge of the small Catholic school of the parish, offered to accompany them to the church, that they might assist at Benediction. Scarce had the two cornettes made their appearance than a crowd gathered on the street to intimidate them with threatening yells. Fortunately, the mob was dispersed by the soldiers who then escorted the Sisters to the church; they waited until service was over, to see them safe in their poor little home. For some time, these brave soldiers, who had known the Sisters of Charity at the Crimea, took charge of them. It often happened that the intervention of a higher official, the city Sergeant, was needed, that his authority might prevent the gamins from pelting the Sisters with mud and stones, whilst they pursued them with cries of: "Papist Nuns!" Nonnes papistes, etc. Gradually, however, these benighted people came to the conclusion that, although they were Catholics, the Sisters did no harm to any one; but, on the contrary, they strove to do good to all; prejudice was, finally, dispelled, and the Sisters were permitted to go about unmolested.

Meanwhile, divine Providence so ordered events, that Sister Châtelain, who, forty years previous, had braved the yells, the mud, and stones of the populace, should fulfil her mission of laying the foundation of the Works of St. Vincent de Paul, at London; that she should, moreover, enjoy the consolation of witnessing the development of those Works: establishments multiplied, and the Sisters everywhere respected. These thoughts impressed many on the day of her funeral: through these same streets of Westminster, a long procession followed the white coffin which inclosed the mortal remains; the Sisters walked four abreast; then, came the orphans, the school children, and a multitude of weeping poor. This day of triumph was in striking contrast to that evening on which the two poor Sisters, in fear and trembling, made their way from church to their lowly dwelling,—hesitating, perhaps, as to whether
they could dare, again, show themselves in the streets of that London that had given them so heartless a reception!

Soon, a third Sister was added to the little family; and a few days after the first installation, a postulant presented herself. This postulant, now Sister Servant of a large institution, furnishes some details of the trials that ushered Community-life into London.

The abode of the Sisters at No. 22 York St., was all that could be imagined, or rather, all that could not be conceived of inconvenience, poverty, and even filth. Probably the ladies had no intention of providing so inadequately for the Sisters; but, failing in their search for a convenient house, they had taken this, until they could do better; thinking, moreover, that it was not worth while to make any repairs, they had barely supplied what was indispensable: some poor beds, one or two tables, and a few chairs which had to be carried from one room to another, as occasion required. The culinary department was on the simplest plan possible. In an old borrowed saucepan the meat was placed, and left to cook or not, according to the caprice of the fire; no one was at all concerned,— for the Sisters were otherwise too much occupied to give it a thought. For supper, very often, they considered themselves favored to have a little broth made of oat-meal. The ladies were frequent visitors; these benefactors evinced a most devoted interest and affection; they strove to organize the works, and to procure resources for the poor; but it never seemed to occur to them that the Sisters had any personal needs. Perhaps, even, the blame rested with the Sisters, because they had never so much as hinted at their wants, never asked for anything for themselves, always appeared cheerful and happy, thus leaving no room to suspect their privations.

There were many other inconveniences to contend with: the poor women engaged in the laundry, over which the
Sisters had no authority, passed in and out, continually, through the interior of the house, as there was but the one entrance. Alas! there were other inmates: the house was infested by swarms of vermin which had too long held possession of the place, to yield at once to the efforts of the Sisters to exterminate them.

Despite all these difficulties, the Sisters set courageously to work. They began to visit the poor, and to instruct children and converts. The Patent for the Association of the Children of Mary bears the date of September 16, 1859, which proves that this Society was early thought of, as well as that of the Holy Angels for the younger children. They had rented a spacious apartment over a stable. In this room, which was reached by a sort of ladder, a crèche was established, and the mothers immediately brought their babies to be taken care of during the day. Shortly after this, the Sisters took entire charge of some poor little foundlings.

The same postulant, an eye-witness of these patient efforts of the Sisters, has still a vivid recollection of the first feast of St. Vincent, July 19, 1859. His Eminence Cardinal Wiseman deigned to offer the Holy Sacrifice in the small oratory of the abode wherein Our Lord shared the poverty of His spouses. That afternoon, Lady Georgiana Fullerton and Miss Taylor—who has since founded a Religious Community—called to congratulate the Sisters; and, to participate in the festivity of the occasion, they took a cup of tea under an old tree blackened and withered, the only ornament of the court-yard. The postulant felt very proud, as she held in her arms the first infant received at the crèche, and these charitable ladies were almost in raptures over this treasure.

Father Manning—then Superior of the Oblates of Saint Charles, at London—was among the warmest friends of the Sisters. This saintly priest, so well known and so vener
ated, in later years, as Cardinal Manning, very frequently said Mass for the Sisters; he was also their confessor. The oratory was so small, that in going to confession, the Sisters waited their turn on the steps outside. Even to the end of his long life, the Cardinal proved himself a true friend of the Sisters of Charity. For more than twenty years, he never failed to come to give them Benediction on each feast of St. Vincent,—even when, instead of room for two ladies, there was ample space in the chapel for the eager crowd of the friends of the Sisters; and, to the first infant, there had succeeded several hundred children.

But, to return to 1859. A second postulant presented herself. This was a young lady of twenty-four, accustomed to all the luxuries of a life of affluence, and gifted with all the qualifications that could ensure her a brilliant future in the world; but she was so brimful of happiness, so entirely carried away by the privations and real poverty of the Sisters, that Father Manning, alarmed at her unusual gayety, inquired anxiously of Sister Châtelain if she would not be obliged to dismiss her. Happily, Sister Châtelain knew how to appreciate this young person, for the postulant was none other than the excellent Sister Robinson, who so worthily filled, for many years, the office of Sister Servant. She died on the feast of the Immaculate Conception, 1896, leaving to her Community the sweetest, most edifying memories.

The Sisters finally removed from York Street, the ladies having rented a more convenient house, of which they took possession July 11, 1860. By that time, their number had increased to five or six, and the works had somewhat developed. They began to receive little orphans, and a small class was opened for young girls of medium condition who might otherwise be exposed to attend Protestant schools. Another most interesting work was commenced about this epoch: this was an evening class for boys and even men.
of the humblest grade. They most gladly devoted their evenings to this opportunity of learning to read and write; they especially appreciated the chance of receiving religious instruction. Some of these men knew absolutely nothing. It was surprising to see the poor fellows, even the most uncouth, become docile as little children with the Sisters. This work, which has always continued, has effected and still effects much good.

From her arrival at London, Sister Châtelain won the esteem, not only of the ladies, but, moreover of the ecclesiastics, and all who had any relations with her. At that epoch, she could speak only a few words of English; but her air of recollection, her humility, and, above all, her charity, and her devotedness to the poor gained her the respect of every one.

Meanwhile, the situation of our Sisters at London was very precarious; nothing was permanently organized. The house in Park Street had been leased by the ladies for three years; but, within these narrow limits the works could not be extended, and resources were altogether uncertain. Our good God willed to bless the Works of St. Vincent, and He had chosen His instrument;—that instrument, in its humility, had remained always so well hidden, that, as yet, it is scarcely known. If the establishments of our Sisters have, indeed, been placed on a solid footing, this success is due—in a great measure—to Miss Catherine Eyston, who, known as Sister Augustine, served God for many years in the Community; ever humble, unassuming, and devoted,—skillfully concealing from all, her claims as benefactress.

At the very moment wherein the ladies were occupied as to how to provide for the works of the Sisters, in order to secure their future success, this generous lady offered not only her fortune, but her life; consecrating both to the service of the poor. This postulant was no longer young
having already reached her thirty-fourth year amid the ease and comforts enjoyed by the distinguished families of England; for years, she had been mistress of her brother's castle, always diffusing the sweet odor of charity around her; but, she felt that Our Lord demanded something more of her,—and, urged on by grace, she petitioned and was received into the Community.

She found the house so poor that there was no chair for the new postulant. This want was supplied by a log of wood which had to be transported from the community room to the refectory, to meet the occasion. Miss Eyston not only provided what was necessary for the establishment on Park Street, but, she moreover, donated a considerable sum for the purchase of a plot of ground; and the building was commenced. Although the edifice was not completed, the Sisters with a few children, took possession, May 3, 1863. Very soon, the number of orphans had increased to one hundred, and the Works of St. Vincent were organized: visits to the poor of two large parishes, the orphanage, the crèche, the day-school, evening classes, religious instruction for converts, divers Associations. In addition to these, shortly afterwards, a soup-house was opened during the winter months, and there, bread and soup were distributed to hundreds of poor: men, women and children. Sister Eyston, having been admitted to the Habit, was missioned, first, to Boulogne; later, she returned to London, to the House of Charity, Carlisle Place, where she devoted herself to the service of the poor. Her humility equaled her charity; she claimed as her right, whatever was considered hard or repugnant to nature; she had, indeed, consecrated herself unreservedly to the poor. Her death, which occurred in 1895, left a great void in the little family at Carlisle Place.

Although the works, so humble at the outset, were sustained, poverty always flourished: the establishment at
Carlisle Place was truly the House of Providence, subsisting, as it did, only from day to day. Cardinal Manning had said emphatically to Sister Châtelain: "Do not fear: you are very rich, for Providence is your bank, and the good God will never fail you."

Our worthy Father Etienne always manifested a special interest in the London mission. As early as 1863, he paid a visit to our Sisters. We can imagine how cordially he was welcomed,—especially by Sister Châtelain; she had always entertained a most profound veneration for this devoted Father, whose letters and advice had encouraged and sustained her through all her difficulties. Humility and detachment prompted her before her death, to destroy all these precious letters, so that only one has fallen into our hands; in this we read: "Yes, my dear Daughter, a beautiful mission opens before you in Great Britain, where the Company is destined to achieve an immense good; but, you will ensure this success, only on condition that you proceed with prudence and wisdom, and, above all, that you be always animated by the spirit of St. Vincent."

The prediction embodied in these lines, written in 1867, has been admirably realized; for, since that date, nearly fifty Houses have been founded in the United Kingdom of Great Britain, and, it has pleased God to make use of instruments weak in themselves, to accomplish works which procure His glory and the salvation of many souls. Sister Châtelain was the instrument chosen by the Almighty, to lay the foundation of these establishments; and, now that she has been called to her reward, it is meet that we render her this well-deserved testimony: Most faithfully did she reduce to practice the counsels of our venerable Father Etienne; by her humility, her abhorrence of the spirit of the world,—and most of all, by her devotedness to the poor, she did all things according to the
spirit of St. Vincent,—by which spirit her actions proved her to have been always animated.—Sister N....

AUSTRIA.


Esterergern, Gratz, April 25, 1898.

Most Honored Father,

Your blessing, if you please!

Having attended the installation of our Confrères at Pilis-Czaba, the first House of the Mission established in Hungary, I hasten, Most Honored Father, to give you some details of the important event.

Our Confrères, Fathers Médits, Lollok, Galambos, and Szabari, with three Brothers, arrived some days previously, and everything was in order. His Highness, Archduke Joseph, founder of the establishment, had informed me that he desired to be present at the installation, but he was prevented by a visit from the King of Roumania. He telegraphed that he would be present in spirit, and that he would participate in all the ceremonies and prayers of the day.

I arrived Saturday afternoon. Yesterday morning, at 8 o'clock, His Lordship joined us, together with a great number of priests of the vicinity. After the first salutations at the railroad station, and in the parsonage, we proceeded processionally to the parish church, where the Prelate assumed the episcopal vestments; and thence we proceeded to the small new church of the Priests of the Mission, dedicated to the Immaculate Virgin of the Miraculous Medal. In front of this church, the Prelate ad-
dressed an immense number of the faithful on what he termed the triple feast of the day: in the first place, that of the blessing of the new church erected by the Missionaries; secondly: that of the entry of the Sons of the great Apostle of the Missionaries, St. Vincent de Paul; thirdly, that of gratitude to His Highness, — whose beneficent hand had bestowed all.

He exhorted the Faithful to frequent this new palace of the King of kings as a House of prayer and of sanctification; to listen with docile hearts to the teachings of the Missionaries who would from this sanctuary preach the Gospel to all; particularly to the poor. He then blessed the church and sang Pontifical High Mass, after which, he blessed the entire establishment.

The Bishop presided at the dinner and expressed his joy at having the Priests of the Mission in his diocese, in which, the Sisters of Charity, already, had three establishments. I responded; returning the thanks of all for the kindness extended to the double Family by His Lordship.

That afternoon, I preached in the church, which is quite large, and furnished with spire and bells.

The House is spacious and well laid out; our Holy Rules and pious customs are already well observed. His Highness provides everything relating to the House and the Missionaries. We may hope that great blessings will issue from that sanctuary for the diocese and the whole country.

Deign to bless us and believe me, Most Honored Father, in the name of all your Sons here assembled, Your very humble and obedient Son,

G. MUNGERSDORF, C. M.

His Highness, the Archduke Joseph, had already addressed to Father Médits, Superior of the new House of Pilis-Czaba, the following letter replete with lofty and religious sentiments, and a testimony of his kind and special regard for the Priests of the Mission. Herewith we furnish a translation of the letter.
THE ANNALS.

Fiume, April 22, 1898.

Very Reverend Father,

Deeply do I regret my inability to be present, on April 24th, when the new church and the House of the Priests of the Mission will be offered to our good God, and the Apostles of our holy faith will make that House their permanent residence; Thence, they will go forth to all the villages of the Kingdom consecrated to St. Stephen and to the Blessed Virgin. I invoke the most abundant blessings of Heaven upon all the works performed by St. Vincent's Sons throughout the length and breadth of this vast Kingdom. And I have besought God to let His blessing rest upon you and accompany you forever.

On the 24th of the month, I will unite my prayers to those which on that day shall ascend from Pilis-Czaba. And as soon as circumstances permit my absence, my dear Missionary Fathers shall have my first visit.

I am now and always, etc.

Joseph.

BELGIUM.

Letter from Sister Destoop, Sister of Charity, to Most Honored Mother Lamartine.

Etterbeck (Brussels), St. Vincent's House, Jan. 17, 1898.

Most Honored Mother,

The grace of Our Lord be with us forever!

You are, I am aware, interested in all our works, even the humblest—I assure you that the grace of the good Master sustains us.

Recently, we received a visit from the Princess Clemen-
The Princess, the King's daughter, who at the request of the Patro- nal Ladies of the Crib, accepted the position of Lady President of this charity, in which she is deeply interested and into the simplest details of which she has inquired diligently.

The Princess in the first place visited the ward containing the cribs. Eighty-four infants, varying in age, from a fortnight to eighteen months, were all smiling and joyous; one would imagine that they understood that they were in duty-bound to be cheery and gracious on such an occasion.

A little girl offered a bouquet to the Princess who seemed highly delighted with the compliment.

We afterwards directed our steps to the adjoining ward where there were thirty-six children, from eighteen months to three years old, all in pretty uniform; they too greeted their royal visitor with sweet smiles. The Princess rejoiced to see them all looking so healthy and happy. She wished to manifest her interest in the Asylum. The four class rooms were well filled with little pupils. There were, in all, three hundred children. She was glad to see their work and she praised their skill.

In the last class which she visited, the children sang a couplet adapted to a national air and suited to the circumstances. One little girl made a complimentary address to the Princess, which seemed to touch her very much. She told me that she was happy to have become acquainted with the Sisters of Charity, and that she was greatly edified at the good order which prevailed throughout the establishment.

I trust that this visit may be of benefit to our works: we returned thanks for it to the good Master.

Most Honored Mother, gratefully do I subscribe myself,
Your very humble and obedient child,
Sister Destoop,
U. d. o. c.
PROVINCIAL HOUSE AT MADRID.

ONE OF THE FIRST MISSIONARIES OF THE RESTORATION OF THE CONGREGATION IN SPAIN:

FATHER MARCELIN DEL RIO.

At the House of Leganitos, the cradle of our restoration, do you see that priest of middle height, with head slightly bowed, of fair complexion, his crimp chestnut locks almost hidden by a shabby skull-cap, his voice weak, his keen eyes modestly cast down, his step measured, slow of speech, mild and peace-loving, his bearing humble; he is, alternately, jovial, serious, and recollected? Do you see him entering the Seminary-Hall on his way to his room, and casting around a glance full of sweetness upon his young pupils, all engaged in labors proportioned to their years?

Do you see him in the chapel giving a conference with great piety; or amid the seminarians in soutanes, engaged in corporal exercises,—or again, indulging in a walk with them, conversing with them and enlivening the conversation with some bright sally or some agreeable trait, but always opportune and edifying?—That, some of my former companions will say, is Father Marcelin del Rio, Director of novices or seminarians at our House of Osuna, from the year 1862, to 1866, before the sad days of September.

This man of God was born in the village of Lodoso, Province of Burgos, of Christian parents, in easy circumstances.—One of his brothers who survived until recently, was well and favorably known for his piety, spirit of prayer, and virtue. Marcelin was always a pious young man, very judicious and fond of retirement; above all,
when our pious Father Diez attracted him, as well as others, to Community life.

He was about twenty-three years old when he began to study for the priesthood. He studied Latin, Philosophy, and followed a two years' course of Moral Theology in the Seminary of Burgos. He lived there, with two priests of the Carmelite Order who had escaped at the time Religious Orders of men were banished in 1833. Afterwards, he resided with Rev. Canon Pampliega widely known and highly respected for his eminent virtue. By this means and by the example of Mr. Velasco, the first seminarian after our restoration, Our Lord attracted him to St. Vincent's re-organized Family in Spain which he entered in 1855.

II.

In the Seminary, he gave much edification by his piety, recollection, mortification and faithful observance of Rule. He was remarked for his interior spirit, his continual union with God, his humility and simplicity.

He resumed his course of Theology which he continued for three years with great application and success. He was ordained priest in 1857, and shortly after, was appointed to the Missions of the Archdiocese of Toledo.

He took great delight in his duty of evangelizing poor country people. But he was called to succeed Father Diez who had, for six months, replaced Father Borjia in the direction of the Seminary. Father Borjia who had escaped expulsion, was already aged; his sight had always been weak, and for some time, he was almost totally blind. On that account he had been given successively, several assistants. Father Velasco had served him, in that capacity, a considerable time, and had seconded all his views.

III.

Father del Rio then gave up Missionary work and was assigned the important position of Master of Novices or,
Director of the Seminary, which duty he fulfilled five years.

In this office, he devoted his remarkable talents, natural and supernatural to the training of youth, then, the hope of our future Provinces; now, the consolation and reliance of those in actual existence. He devoted himself with great fervor and assiduity to prayer; well convinced that the Seminary is a work rather divine than human. He endeavored to become a model of regularity, applied himself diligently to the practice of the most solid virtues; particularly, mortification and humility; he made himself familiar with select works, especially such as treat of perfection; never forgetting that, according to St. Gregory: *Ars artium regimen animarum*. The highest science is the direction of souls.

Although he was not a severe Director, he insisted very zealously upon regularity; and, when necessary, would speak authoritatively and reprove publicly. He inspired respect and fear whilst he commanded both affection and confidence:—a rare secret known to few. In doubts, temptations, fears, and difficulties, he afforded to all who sought his counsel: light, wisdom, and prudence; in fact, none left his presence unconsolated.

As he was particularly devoted to the Reformer of the Carmelites and enjoyed her writings, he strongly recommended the virtue of obedience:—citing the words of St. Teresa and relating facts about her, by means of which, he insinuated a love and high idea of this virtue so necessary in spiritual and Community life.

A priest, somewhat advanced in years, who had been but a short time in the Congregation, was dispensed from manual labors, or corporal exercises; whilst these occupations were attended to, he had to remain in his own apartment, reading, writing, etc.; suffering from cold, and anxious to warm himself, he went in search of the seminarian, who had been appointed his "angel;" that is to
say, his guide through the establishment until familiar with his surroundings. In this case, the angel was a youth of fifteen summers, a veritable angel for innocence, personal gifts and kind heart; the good priest inquired if it would not be advisable for him to participate in manual labors like the other seminarians? The novice promptly answered: that it would be well, very well, for him to do so. Our new Tobias, tranquillized but not sufficiently sustained by the words of his angel, hunted up a broom and began to sweep like the rest. Father del Rio passed by, and seeing him manage his broom very skilfully, said to him in a low voice and a rather dry tone: “Better be in your own room practising holy obedience!” The good priest bowed his head and returned, in silence, and somewhat amused, to his apartment. The priest referred to, still lives and often relates this fact.

One of the duties most agreeable to Father del Rio, and which he frequently performed whilst Director of the Seminary, was that of Master of Ceremonies; he was familiar with them all, and went through them with exactness and devotion. When engaged in this duty, he corrected the clergy and acolytes in a manner perceptible only to themselves. He observed them attentively, and, at the end of solemn services, pointed out, in an affable manner,—even the slightest defects.

Thus did he, by word and example, teach the liturgy to young students, a task particularly dear to our Institute founded, partly, ad clerii disciplinam: “for the training of the clergy,” and which has always professed great love and zeal for the honor of God’s House.

At that epoch, the number of seminarians was about eighteen; reasons of administration and economy were opposed to its increase. Father del Rio was in no hurry to pronounce judgment upon the subjects called to the Congregation; but, neither was he slow in forming a
resolution and of acquainting Superiors with his views.

Thus the little nursery, the Seminary, always remained in good order: well kept, select, offering great hopes which, in truth, never proved fallacious.

IV.

In 1866, he gave up the charge of Director of the Seminary, in which he was replaced by Father Sanz, former Master of Novices in the Province of Naples, and who had, just at that time, resigned the duties of Visitor and of Director of the Sisters of Charity, in favor of Rev. Father Maller who had but recently arrived.

As Father Sanz was quite aged he was assigned as assistant, the judicious and imperturbable Father Pla.

Father del Rio then went to the small establishment of the Gesu. He was there employed in divers duties, until the falsely termed glorious, but, in reality, fatal revolution of September 29, 1868.

From that time until the year 1876, Father Marcelin del Rio dwelt at Valence, in a residence joining the Provincial hospital, in company with our respected Father Esteban. He was confessor and Director of the Sisters; and preached in the several churches, effecting much good both by word and example. Father Salazar, who died Archbishop of Burgos, eulogized those two holy Missionaries whom he knew when Superior of the Seminary of St. Vincent Ferrer; and this acquaintance greatly contributed to the foundation of our regretted establishments at Sigüenza, shortly after his nomination as Ordinary of that diocese.

After the restoration of 1876, he repaired with Fathers Innocent Gomez, Leo Burgos, Garcia, etc., to Teruel to re-establish our Mission House of which he was appointed Superior.

(To be continued).
THE ANNALS.

ITALY.

INTERNATIONAL HOUSE OF STUDIES AT ROME.

RECEPTION OF HIS EMINENCE CARDINAL LABOURE.

It affords us pleasure to publish the following details addressed us, relative to our International House of Studies established at Rome. The readers of the Annals will be gratified, no doubt, to peruse a brief account of the ceremonies which take place, in the Eternal City, on the occasion of presenting the Red Hat to Cardinals. These ceremonies took place at the reception of His Eminence, Cardinal Labouré, Archbishop of Rennes, whom we had the honor of entertaining at our House, Rue St. Nicholas, de Tolentino.

I.

To open at Rome, the centre of Catholicity, an International House, destined to receive scholastics from divers Provinces of the Congregation, to follow the Academic grades in sacred sciences, was a project entertained long years ago. To imbibe the doctrines of the Roman Church, at its fountainhead, is a consolation; it is, moreover, a necessity for a Congregation having for one of its essential ends, the formation of the clergy.

This object was realized early in 1893. The opening of this establishment dates from January 25th, of that year, the day upon which His Holiness, Leo XIII. solemnly recognized its existence, in the audience which He deigned to grant St. Vincent's double Family. (Annals, Vol. LVIII., p. 161.)

This work began in a rented house, via della Croce, 34, and there it continued the first two years.—After which, the Congregation purchased the Paris Hotel (Albergo di Parigi); this was easily adapted to the wants of the little Community, which took up its abode there July, 1895. This Hotel had been one of the most favorably known in Rome. It is situated via San Nicolo da Tolentino, 67, in
a very healthy quarter, near the railroad station, as well as in the central part of the city; the house is spacious, comfortable and capable of accommodating the numbers that will repair thither from the various provinces.

During the five years of its existence, the International Institute has already received thirty-eight Missionaries; of that number twenty-seven students, most of them from France, Germany, Austria, Spain, Ireland, Poland, and even from America, have entered, to follow a two years' University Course, either at the Minerva, in which the Professors are Dominicans; or, at the Roman College, or the Gregorian University, where the Jesuits form the corps of Professors; or at the Apollinaris, there to receive the degrees of Licentiate, Doctors of Philosophy, Theology, or Canon Law.

Father Flavien Démiau, former Superior of the ecclesiastical Seminary of Tours, has, for a year, replaced Mgr. Thomas, who was the first Superior of the International.

Apartments have been appointed and furnished for the reception of bishops who might desire to remain with us when they visit Rome. We are now prepared to offer them suitable hospitality.

His Eminence Cardinal Labouré, Archbishop of Rennes, appointed April 19, 1897, repaired to Rome to receive the Cardinal's Hat at the Consistory of March 24, 1898. He honored us by stopping at the International. Wednesday morning, March 16th, His Eminence arrived; he was accompanied by his Secretary, Abbé Charost. The Rev. Superior met them at the railroad station, along with Father Durfort who became our guest a few days previously.

From the moment of arrival, the most minute ceremonial regulates the time spent by the Cardinal at Rome. The first duty is to despatch a message to the Vatican, to inform the Holy Father, the Pope, of the arrival; and His
Eminence is forbidden to leave his stopping-place, before the Consistory opens.

In his own apartments, meanwhile, he receives many callers, cardinals, archbishops and bishops. Monsignori, Superiors of Religious Communities, succeed one another in the parlor of His Eminence. All belonging to ecclesiastical society, make it a point to pay him a visit, and all day long, there is an incessant going and coming, long unknown to our tranquil palazzo.

Saturday, March 19th, Feast of St. Joseph, the Sovereign Pontiff granted a private audience to Cardinal Labouré. During their conversation, which lasted almost an hour, says the Semaine Religieuse of Rennes, Leo XIII. repeatedly expressed the deepest satisfaction, on hearing the chief pastor of the diocese praise the piety of the faithful and the devotedness of the clergy. "I am happy," said he, "most happy, that all, according to my desires, are intimately united under the direction of their Archbishop. I bless all the priests and the faithful of the diocese of Rennes!"

Then, Rev. Fathers Durfort and Charost were presented to His Holiness.

Upon leaving the Holy Father, His Eminence paid a visit to the Cardinal Secretary of State.

The Cardinals' Receptions, gli ricevimenti, on the occasion of receiving the Cardinal's Hat are no longer what they used to be.

No palaces are illuminated,—no bands of music are heard in the public squares, as when the people participated in the solemnity.

March 22nd, at 10.30 a.m., visits of congratulation, termed di calore, took place at the Embassy. The Reception was most brilliant; the presentations were gracefully made by Mr. Poubelle, Ambassador of France to the Holy See, Mr. de Navenne, Counsellor, and de Terrage Secretary
of the Embassy, all in full uniform. The three French Cardinals, the Most Rev. Archbishops of Lyons, Rennes, and Rouen, beheld passing in review before them all the most illustrious and distinguished men of Rome. Roman princes, patriarchs, archbishops, and bishops, all ambassadors and ministers accredited to the Holy See: the Pope's domestic prelates, the heads of French establishments, the principal members of the French Colony, advanced, in succession, to offer homage to the new Princes of the Church. Great was the rolling of equipages, from 10 o'clock until noon, in front of the Palace Rospigliosi, headquarters of the Embassy.

According to established custom, other Cardinals deputed noblemen to present their congratulations.

At the close of the receptions, the new Cardinals, with other invited guests breakfasted with the Ambassador.

Finally, Thursday, March 24th, two Consistories, one public, the other private, were held, in which the Archbishops of Lyons, of Rennes, of Rouen, and of Compostello took the oath, and each received the Hat from the hands of the Holy Father. At ten a.m., the Cardinals, in purple cappa, preceded by a detachment of the Swiss Guards, made their entry to the Sistine Chapel. The pontifical choir greeted them with joyful strains.

All four ascended to the altar, and stood in line. Cardinal Labouré, in his own name, and that of his colleagues, read in a loud voice, the formula of the oath in presence of the deans of each order of Cardinals, and of the camerlingo of the Sacred College.

At that moment, enthusiastic acclamations resounded throughout the Ducal Hall, termed: the Hall of Passage. Leo XIII., clad in stole, red cope and wearing mitre, was making his entry, borne on the Sedia Gestatoria. He advanced between the two flabelli. (The flabelli are large fans made of peacock and swan feathers.) Through the
open door of the Sistine Chapel, we could see him coming. The scene was grand. The Pontiff, hands extended, blessed the immense, kneeling multitude, amid repeated plaudits and cries of: “Long live Leo XIII! Long live the Pope-King!”

Our Holy Father reaches the Sala Regia and ascends the throne. The cardinals, who form his escort, present themselves in succession before him, to offer their obedience. Then, the advocate of the Consistory, pronounces a discourse in Latin in which he supplicates the Sovereign Pontiff to declare; that the Cause of the Beatification of Joan of Arc is opened. He portrays the supernatural grandeur of the career of the great Liberatrix of the Kingdom of France. The Promoter of the Faith, Mgr. Lugari, gave petitions that the proposition be referred to the Congregation of Rites. Leo XIII decides that this shall be done. We may, therefore, hope that Joan of Arc will soon be proclaimed Blessed: this will be a great subject of rejoicing throughout France.

The new Cardinals then leave the Sistine Chapel and are introduced into the Regal Hall. Each one of them is assisted by two members of the Sacred College of the order of deacons. Cardinal Labouré is attended by the two most eminent Lords: Prisco, the new Archbishop of Naples, and Cretoni, former Nuncio to Madrid.

One after another, they ascend to the throne of the Holy Father, kiss his slipper and his ring, receive from him the accolade and bow for the imposition of the Hat, which His Holiness, himself, places on their heads, blessing them, and pronouncing the following words:

To the honor of the Almighty God, and to promote the glory of the Apostolic See, receive this Red Hat; an eminent insignia of the Cardinal dignity; it signifies that even unto death and the effusion of thy blood, thou art to labor without fear, for the exaltation of our holy faith, the peace
and concord of Christian peoples, the spread and maintenance
of the Holy Roman Church; In the name of the Father,
and of the Son, and of the Holy Ghost.

Returning to their places, they exchange the kiss of
peace with their colleagues. Solemn Benediction, given by
the Sovereign Pontiff, terminates the public Consistory.

Leo XIII., preceded by his entire court, is carried
back, amid the renewed acclamations, to the Hall dei Par-
amenti. Then the Sacred College proceeds processionally
to the Sistine Chapel, during the singing of the Te Deum.
The new Cardinals remain prostrate on the altar steps, until
the conclusion of the hymn.—The dean of the assembled
Cardinals, recites, over them, the prayer: Super Creatos
Cardinales. Finally, they form a line, on leaving the
chapel, and the older cardinals defile in front of their new
colleagues, presenting, to each one of them, congratulations,
and giving them the accolade. All then repair to the hall
of the private Consistory, which Leo XIII. reaches about
the same time, carried in the small glass-enclosed Sedia,
and wearing the clementine (a small red cap trimmed with
ermine.)

The Secret Consistory lasts about two hours. The Sov-
ereign Pontiff there closes the lips of the new Cardinals,
to indicate that they can have no part in the deliberations,
and he makes an address to the Sacred College. He pre-
conizes the newly-named archbishops and bishops. He
opens the mouth of the new Cardinals, who thenceforth
have a share in their deliberations, gives each of them the
ring, and assigns them their respective titles.

At the close of the Secret Consistory, Leo XIII., who
seems a stranger to fatigue, repairs to the Hall of the
Throne. The many Italian bishops, who have just been
preconized, go thither for the imposition of the rochet. The
Holy Father addresses to them, in Latin, a discourse which
lasts about twenty minutes, and develops his ideas with
admirable elevation and lucidity, to the intense emotion and admiration of his auditors. The two prominent ideas of this great allocution were: that the Holy Ghost establishes bishops in their sees and governments, and, that they should be, on earth, to their people, visible angels.

At 3:30 p.m., Leo XIII. is as active and alert as in the morning. He descends from his throne. All present form two long files, to kiss the hand of the Holy Father as he passes along.

He is stopped every moment, and he smiles upon the faith and piety of his children, who behold in him, the Vicar of Christ on earth. The Sovereign Pontiff then passes slowly out of the Hall.

The next day, March 25th, His Eminence Cardinal Labouré said Mass at Santa Maria in Capella which is under the charge of the Sisters of Charity, whose Superior, Sister Lequette, is sister of two Superioresses General of that name, and a compatriote of the Cardinal.

The evening of that same day, Mgr. Merry del Val, the Pope’s Delegate, came to our establishment accompanied by the Master of Ceremonies and a nobleman attached to the suite of Cardinal Labouré to present to the last mentioned, his Hat and Insignia.

Mgr. Merry del Val then delivered a most gracious and delicate allocution, addressed to the Cardinal Archbishop of Rennes.

In fine, the next day, Sunday at 3:30, His Eminence Cardinal Labouré took possession of his titular church, St. Frances of the Roman Forum.

In honor of the New Cardinals, an official dinner was given at the French Embassy near the Holy See. And the day following, a diplomatic dinner was given at the palace of Cardinal Rampolla, Secretary of State.

Wednesday, March 30th, Cardinal Labouré, in his turn, gave his grand official dinner in our establishment.
five invited guests were present, among whom, were their Eminences Cardinals Macchi, Ferrata, Vincent Vanutelli, Coullié and Sourrieu. Mr. Poubelle, Ambassador of France, Mr. de Varenne, Secretary of the Embassy, several archbishops and bishops, Mgr. Mourey Auditor of Rote, Mgr. de Croy, Mgr. Guthlin, Canonist of the Embassy, Mgr. Celli, former Auditor of the Nunciature at Paris, the Abbé Duchesne, Director of the French school at Rome, Father Eschbach, Superior of the French Seminary, Father Hertzog, Superior of the House of Saint Sulpice, etc., etc.

Never, I am sure, had anything similar been seen in our establishment, even in the palmiest days of the Hotel de Paris. Now, it enjoys, once more, its habitual tranquillity.

The evening of that same day, Cardinal Labouré had a private audience with Our Holy Father, the Pope, the farewell audience; and the following evening, His Eminence, whose visit had been so great an honor to our establishment, and so great a subject of edification to us all, left Rome, to return to his beloved people, in the diocese of Rennes.

J. PARRANG, C. M.
### DESIGNATION.

<table>
<thead>
<tr>
<th>Asia approximate of the Vicariate</th>
<th>Shang hai</th>
<th>Tche-ly North</th>
<th>Tche-ly West</th>
<th>Tche-ly Kiang</th>
<th>Kiang-si North</th>
<th>Kiang-si East</th>
<th>Kiang-si South</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presumed Number of Infidels</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heretics and Schismatics</td>
<td>3,000</td>
<td>8,000,000</td>
<td>6,000</td>
<td>11,219</td>
<td>4,686</td>
<td>12,224</td>
<td>4,710</td>
<td>107,628</td>
</tr>
<tr>
<td>Catholics</td>
<td>43,358</td>
<td>3,1431</td>
<td>23,000</td>
<td>10,000,000</td>
<td>10,000,000</td>
<td>10,000,000</td>
<td>10,000,000</td>
<td>76,000,000</td>
</tr>
<tr>
<td>Bishops, Vic. Ap.</td>
<td></td>
<td></td>
<td></td>
<td>500</td>
<td>600</td>
<td>1</td>
<td>1</td>
<td>6</td>
</tr>
<tr>
<td>Missionaries</td>
<td>2</td>
<td>25</td>
<td>11</td>
<td>8</td>
<td>11</td>
<td></td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>Priests, European</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Congregation of the Mission</td>
<td>1</td>
<td>15</td>
<td>9</td>
<td>2</td>
<td>3</td>
<td></td>
<td></td>
<td>38</td>
</tr>
<tr>
<td>Brothers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Secular Priests</td>
<td>20</td>
<td>5</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>38</td>
</tr>
<tr>
<td>Trappist Fathers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marist Brothers</td>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cong. of St. Paul</td>
<td>25</td>
<td>34</td>
<td>9</td>
<td>34</td>
<td>14</td>
<td>5</td>
<td></td>
<td>121</td>
</tr>
<tr>
<td>Sisters of Charity</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Virgins of Purgatory</td>
<td>52</td>
<td>53</td>
<td></td>
<td>30</td>
<td></td>
<td></td>
<td></td>
<td>105</td>
</tr>
<tr>
<td>Religious Communities (Men)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechists</td>
<td>110</td>
<td>103</td>
<td>76</td>
<td>15</td>
<td>39</td>
<td>30</td>
<td></td>
<td>373</td>
</tr>
<tr>
<td>Men...Schoolmasters</td>
<td>164</td>
<td>82</td>
<td>30</td>
<td>16</td>
<td>78</td>
<td>12</td>
<td></td>
<td>282</td>
</tr>
<tr>
<td>Women...Schoolmistresses</td>
<td>512</td>
<td>447</td>
<td>179</td>
<td>108</td>
<td>263</td>
<td>134</td>
<td></td>
<td>1,643</td>
</tr>
<tr>
<td>where annual Missions are given</td>
<td>1</td>
<td>29</td>
<td>9</td>
<td>12</td>
<td>7</td>
<td>14</td>
<td>9</td>
<td>81</td>
</tr>
<tr>
<td>Residences (or Stations), of the Missionaries</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Churches</td>
<td>25</td>
<td>46</td>
<td>10</td>
<td>6</td>
<td>8</td>
<td>10</td>
<td></td>
<td>105</td>
</tr>
<tr>
<td>Public Chapels</td>
<td>186</td>
<td>211</td>
<td>58</td>
<td>20</td>
<td>36</td>
<td>17</td>
<td></td>
<td>528</td>
</tr>
<tr>
<td>O tories</td>
<td>3</td>
<td>270</td>
<td>84</td>
<td>9</td>
<td>41</td>
<td>3</td>
<td></td>
<td>447</td>
</tr>
<tr>
<td>Seminaries</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Eccle.</td>
<td>16</td>
<td>5</td>
<td>7</td>
<td>2</td>
<td>3</td>
<td>8</td>
<td></td>
<td>41</td>
</tr>
<tr>
<td>Prepar.</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>5</td>
<td>1</td>
<td></td>
<td>5</td>
</tr>
<tr>
<td>Normal Schools</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Normal Schools</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Students</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td></td>
<td>8</td>
<td>33</td>
<td></td>
<td>111</td>
</tr>
<tr>
<td>Normal Schools</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>8</td>
<td>33</td>
<td></td>
<td>111</td>
</tr>
<tr>
<td>Students</td>
<td>7</td>
<td>1</td>
<td>1</td>
<td></td>
<td>8</td>
<td>33</td>
<td></td>
<td>111</td>
</tr>
<tr>
<td>Colleges</td>
<td>16</td>
<td>59</td>
<td>53</td>
<td>16</td>
<td>23</td>
<td>15</td>
<td>22</td>
<td>182</td>
</tr>
<tr>
<td>Boys</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>12</td>
<td></td>
<td>417</td>
</tr>
<tr>
<td>Girls</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>12</td>
<td></td>
<td>417</td>
</tr>
<tr>
<td>Students</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td></td>
<td>12</td>
<td>12</td>
<td></td>
<td>240</td>
</tr>
<tr>
<td>Colleges</td>
<td>285</td>
<td>80</td>
<td>52</td>
<td>7</td>
<td>6</td>
<td>15</td>
<td>22</td>
<td>182</td>
</tr>
<tr>
<td>Boys</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>12</td>
<td></td>
<td>417</td>
</tr>
<tr>
<td>Girls</td>
<td>52</td>
<td>59</td>
<td>16</td>
<td>15</td>
<td>5</td>
<td>12</td>
<td></td>
<td>204</td>
</tr>
<tr>
<td>Students</td>
<td>6</td>
<td>3</td>
<td>1</td>
<td></td>
<td>12</td>
<td>12</td>
<td></td>
<td>240</td>
</tr>
<tr>
<td>Common Schools</td>
<td>97</td>
<td>23</td>
<td>52</td>
<td>16</td>
<td>15</td>
<td>22</td>
<td>182</td>
<td>3,964</td>
</tr>
<tr>
<td>Boys</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>12</td>
<td></td>
<td>417</td>
</tr>
<tr>
<td>Girls</td>
<td>84</td>
<td>35</td>
<td>16</td>
<td>5</td>
<td>12</td>
<td>12</td>
<td></td>
<td>204</td>
</tr>
<tr>
<td>Students</td>
<td>1,301</td>
<td>616</td>
<td>721</td>
<td>612</td>
<td>1,057</td>
<td>139</td>
<td></td>
<td>4,446</td>
</tr>
<tr>
<td>Farms or Workshops</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Boys</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>12</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>Girls</td>
<td>80</td>
<td>15</td>
<td>7</td>
<td>15</td>
<td>4</td>
<td>12</td>
<td></td>
<td>204</td>
</tr>
<tr>
<td>Students</td>
<td>5</td>
<td>4</td>
<td>5</td>
<td>3</td>
<td>2</td>
<td>1</td>
<td></td>
<td>18</td>
</tr>
<tr>
<td>Industrial Schools</td>
<td>16</td>
<td>11</td>
<td>12</td>
<td>5</td>
<td>12</td>
<td>2</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>Boys</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td>2</td>
<td>12</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>Girls</td>
<td>1,112</td>
<td>380</td>
<td>501</td>
<td>393</td>
<td>561</td>
<td>30</td>
<td></td>
<td>2,977</td>
</tr>
<tr>
<td>Category</td>
<td>Description</td>
<td>Boys</td>
<td>Girls</td>
<td>Orphans</td>
<td>Orphanages</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------------------</td>
<td>----------------------------</td>
<td>------</td>
<td>-------</td>
<td>---------</td>
<td>------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphans</td>
<td>Boys</td>
<td>182</td>
<td>27</td>
<td>175</td>
<td>50</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphanages</td>
<td></td>
<td>10</td>
<td>4</td>
<td>7</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphans</td>
<td></td>
<td>723</td>
<td>617</td>
<td>771</td>
<td>460</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children redeemed</td>
<td></td>
<td>641</td>
<td>1,036</td>
<td>776</td>
<td>361</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infants placed with nurses</td>
<td></td>
<td>747</td>
<td>474</td>
<td>524</td>
<td>89</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children placed with Christian families</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>305</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumenates</td>
<td>Men, Boys</td>
<td>25</td>
<td>51</td>
<td>6</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumenates</td>
<td>Women, Girls</td>
<td>616</td>
<td>547</td>
<td>255</td>
<td>167</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumenates</td>
<td>Catechumenates</td>
<td>26</td>
<td>47</td>
<td>6</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dispensaries</td>
<td>Hospitals</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Remedies distributed</td>
<td>Hospitals</td>
<td>5</td>
<td>901</td>
<td>502</td>
<td>3,065</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dispensaries</td>
<td>Men, Hospitals</td>
<td>2,332</td>
<td>5901</td>
<td>502</td>
<td>3,065</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dispensaries</td>
<td>Women, Hospitals</td>
<td>3</td>
<td>3</td>
<td>1</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospices</td>
<td>Men, Hospices</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospices</td>
<td>Aged Men</td>
<td>40</td>
<td>22</td>
<td>97</td>
<td>77</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hospices</td>
<td>Aged Women</td>
<td>2</td>
<td>1</td>
<td>3</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conversions of Heretics or Schismatics</td>
<td></td>
<td>7</td>
<td>7</td>
<td>1</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumens favorably disposed</td>
<td>Pagan adults</td>
<td>1,522</td>
<td>1,531</td>
<td>2,731</td>
<td>2,235</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumens favorably disposed</td>
<td>Dying in Hospital</td>
<td>730</td>
<td>401</td>
<td>411</td>
<td>244</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumens favorably disposed</td>
<td>Children of Christians</td>
<td>57</td>
<td>9,551</td>
<td>35,185</td>
<td>3,175</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Catechumens favorably disposed</td>
<td>Pagans</td>
<td></td>
<td></td>
<td></td>
<td>1,207</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confessions</td>
<td>Annual</td>
<td>48</td>
<td>28,319</td>
<td>21,179</td>
<td>4,918</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confessions</td>
<td>Of Devotion</td>
<td>101</td>
<td>44,232</td>
<td>27,943</td>
<td>29,348</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confessions</td>
<td>Annual</td>
<td>5</td>
<td>23,430</td>
<td>13,091</td>
<td>3,857</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confessions</td>
<td>Of Devotion</td>
<td>107</td>
<td>55,092</td>
<td>28,585</td>
<td>28,564</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extreme Unctions</td>
<td></td>
<td>554</td>
<td>541</td>
<td>109</td>
<td>254</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extreme Unctions</td>
<td></td>
<td>348</td>
<td>233</td>
<td>73</td>
<td>36</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extreme Unctions</td>
<td></td>
<td>196</td>
<td>82</td>
<td>120</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extreme Unctions</td>
<td></td>
<td>244</td>
<td>170</td>
<td>265</td>
<td>102</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extreme Unctions</td>
<td></td>
<td>12</td>
<td>11</td>
<td>7</td>
<td>5</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Extreme Unctions</td>
<td></td>
<td>1,295</td>
<td>1,877</td>
<td>343</td>
<td>33</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marriages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>285</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marriages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>284</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marriages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>4,117</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Marriages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>284</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

This number includes the Seminary Sisters. — 2 Archconfraternity Of the Most Holy Trinity, Of the Blessed Sacrament, Of the Sacred Heart of Jesus, Of the Sacred Heart of Mary, Of the Holy Rosary. — Associations of the Children of Mary, Of St. Joseph, for men; Of St. Anne, for women; Of the Propigation of the Faith, Of the Holy Infancy. — Scapular of the Passion, Of Mt. Carmel, Of the Immaculate Conception, Of the Seven Dolors of the Blessed Virgin.
### SPECIAL CHART OF THE WORK OF THE HOLY INFANCY
AND RESULTS OBTAINED DURING 1896—1897.

<table>
<thead>
<tr>
<th>DESIGNATION</th>
<th>SHANG HAI</th>
<th>TCHEL-LEY NORTH</th>
<th>TCHEL-LEY WEST</th>
<th>TCHEL-LEY KIANG</th>
<th>KIANG-SI NORTH</th>
<th>KIANG-SI EAST</th>
<th>KIANG-SI SOUTH</th>
<th>TOTAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baptisms of Pagan Children</td>
<td>57</td>
<td>9,551</td>
<td>35,185</td>
<td>3,210</td>
<td>1,207</td>
<td>5,806</td>
<td>1,381</td>
<td>56,397</td>
</tr>
<tr>
<td>Children redeemed</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Infants placed with nurses</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphanages</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Boys.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphanage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Girls.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orphanage</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Boys.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Boys.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Girls.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farms &amp; Workshops</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Boys.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Farms or Workshops</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Girls.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Industrial Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Boys.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Industrial Schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>{ Girls.}</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Children placed in Christian families during the year</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total General of Children belonging to the Holy Infancy</td>
<td>2</td>
<td>2,800</td>
<td>2,189</td>
<td>2,436</td>
<td>960</td>
<td>2,017</td>
<td>412</td>
<td>10,814</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>56,397</td>
<td>10,814</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
On February, 20th, of the current year, Mgr. Alphonse Favier was consecrated Bishop, at Pekin: promoted by His Holiness, Coadjutor, with right of succession, to the Vicar Apostolic of North Tche-Ly, Mgr. Sarthou, whose health has been exhausted by His Apostolic labors.

This ceremony, writes one of the Missionaries at Pekin, was a real manifestation of the glory of our holy Religion. Not only did the twelve ministers, who represent at Pekin their respective countries, attend, with nearly all the Europeans at the Capital, but the viceroy, the Governor of the city, the members of Tsoung-li-Yamen and twelve Mongolian princes of the imperial family. Over three thousand Christians, from all parts of the Vicariate, filled the Cathedral of St. Sauveur at Pei-T'ang. A corresponding number of Pagans remained outside the edifice.

Mgr. Burgièrè, a Lazarist, was consecrating Bishop; Mgr. Bulté, of the Society of Jesus, and Mgr. Abels, of the Belgian missions, proceeded with the consecration; Mgr. Sarthou, Vicar Apostolic of Pekin, in spite of his infirmities, assisted at the ceremony. At the breakfast which followed, the new Bishop thanked those who assisted, hoping that one day, the one faith and the same charity would unite them all.

The Emperor, hearing of Mgr. Favier's elevation to the Episcopacy, conferred on him, some days previous to his consecration, the red globe of the first rank, second degree, assigning, as a reason for this distinction, that Mgr. Favier had for long years preached the Catholic Religion and treated upon religious affairs to the general satisfaction of all in the Northern part of the Empire.
SISTER GELAS, SISTER OF CHARITY.

We propose, on some future occasion, to present a biography of our estimable Sister Gélas who filled so extensive a place in the Catholic works of the East, and whom God called to Himself, last October.

We now borrow from a Catholic journal a few details which give an idea of the popular and charitable Sister Gélas. They are taken from a few lines written under circumstances that inspired admiration and sympathy, and they have become a funeral tribute.

"Some three months ago, the ship Salut conveyed to Beyrout, the French Pilgrims to the Holy Land; and their guide, who intended to conduct them to the glorious University, inadvertently brought them to an establishment under the care of the Sisters of Charity, and under the patronage of St. Vincent de Paul.

"It was the day following a thanksgiving feast of three days' duration. A banquet, for three hundred poor, had been provided by some rich ladies. Oriflammes waved here and there through the chapel to celebrate the fiftieth anniversary of the landing at Beyrout of her who was called "the Pearl of the East," Sister Gélas.

"Her form was bent under the weight of eighty-six winters, and sixty-four Syrian summers; but time had made no inroad on her heart and mind. She herself received the unexpected guests from Europe when they stopped on their way to Jerusalem, and in a strong, clear voice she told us of the Sisters’ beginnings, and trials, and victories, in that far-off mission; then, as if by magic, the good Sisters of Charity entered; bringing coffee and other refreshments to the immense pilgrim-band. Their Mother smiled as they ministered to us.

"A crowd of orphans were working in the garden, while they sang joyous carols in our honor."
"When first I came here," said Sister Gélas, "it was customary, and no one offered any opposition, for parents to drown in yonder sea crowds of children; especially the illegitimate. One day, I begged a mussulman to give me a child he was about to drown. He consented. We took great care of the poor little one thus snatched from a watery grave; but my good name was assailed. My tenderness for a strange child awakened suspicion. When this became known to me,—oh! how I wept, and in despair, I exclaimed: 'My God, I saved this child for Thy sake, and see what has happened!..'

"Now, no children are drowned at Beyrout. We have collected thousands of them, during the last fifty years. And it happened that a certain father who, long ago, brought us an infant in a basket, claimed the child when it was old enough to work—But the child refused to leave us, and cried out, 'I know you not!' then clinging to me, exclaimed: 'This is my mother!'

\*

"Oh! what numbers of those little orphan boys and girls saved by Sister Gélas and maintained in the two Houses at Beyrout would salute us, and cry out: "Long live France! to it we owe mother, baptism, and life!"

"It was not the first time that we met those little ones in that city in which Religion so attracts our sympathy. Three or four years, previously, stopping for the first time at Beyrout with other pilgrims, our arrival there coincided with a feast: the sixtieth anniversary of the arrival of Sister Gélas in the East, was then being celebrated. But in 1897, the fiftieth of the coming to Beyrout was certainly the last. This morning we received from that place the following note:

"Sister Guèse, Visitatrix of the Sisters of Charity and the Sisters of the Central-House, grieve to inform you of
the cruel loss they have sustained in the person of their beloved Mother,—

"Sister Claudine Gélas,

"Foundress of all the Works of the Sisters of Charity in Syria,—who died a holy death at 11 a. m., October 4th. The funeral will take place to-morrow, October 5th, at 10 o’clock in the morning.

"You are requested to be present. Pray for her!"

** *

"October 5th, all Beyrouth hastened to meet the funeral procession. Every window, every balcony, every terrace, was crowded with spectators!

"Mr. Bobot-Descoutures, our sympathetic Consul, who fills with great distinction, and an affability that gains all hearts, the consulate, during the absence of the Consul-General, Mr. Sounart, followed in full uniform the humble coffin; he was surrounded by all the members of his staff, likewise, in official costume.

"The entire French Colony followed, with about one hundred Sisters of Charity under the direction of Sister Guèse, Visitatrix of the Houses throughout Syria: Communities of both sexes, and an immense crowd that could not be accommodated in the Mission church of the Lazarist Fathers, so universally popular and beloved; for, everywhere they effect much good, as the worthy Sons of St. Vincent de Paul.

"No funeral sermon was preached: The works founded by Sister Gélas speak more eloquently than could the most elaborate discourse. Besides, as our correspondent writes, the mere enumeration of her works, would fill every column of our gazette.

"Scarce had Sister Gélas landed, fifty years ago, when, holding in her hand crucifix and chaplet, she hastened to
meet every species of misfortune. Like to Jesus, the friends of her predilection were the poor, the humble, the lowly, all that the world contemns: the forsaken and the outcast. She visits prisoners, for all doors open to admit her; the sick, the afflicted, for she wins universal sympathy and respect; she has a gentle smile, an alms, a counsel, an encouraging word, a prayer for each one.

"The French Government, a few years ago, reflected honor upon itself, by fastening the Cross of the Legion of Honor over that heart, so patriotic, so devoted,—so Christ-like.

The same Catholic paper published the following, penned by one of the most distinguished and Christian officers of the French army.

"A beautiful life, covering eighty-six years, has passed from our midst!"

"The Cross has already rendered her a glorious testimony. We may, perhaps be permitted to add a few words, as circumstances often brought us into communication with this Sister of Charity, so great in the sight of God and of France!

"In 1850, the Navy of the Levant, suppressed since 1848, was restored, by order of Rear-admiral Trehoûart. We there filled the position of Chief States’ Major.

"Accounts furnished by Captains coming to Piræus from the coast of Syria, told us of the marvels there wrought and the grand change manifest in the population, due to French civilization and habits. All spoke admiringly of the Sisters, established at Beyrout.

"Yet, at that time, the Daughters of St. Vincent de Paul had been there scarcely three years.

"They had taken up their abode outside the city, quite near to the old walls. They had opened a school for young girls, a small hospital, a dispensary, where the poor who
had no one to dress their wounds came to make known their miseries.

"Later on, towards the close of 1853, we were, ourselves, ordered to cruise in a vessel under our command along that coast,—in the beginning of the Crimean War.

"From Alexandrette to Jaffa, we contemplated a picture, which is forever fresh in our memory. The daughters of our consular agents, of our vice-consuls, with noble and modest mien, all wore around the neck a blue ribbon and a medal of the Blessed Virgin, reminding us of the fact, that they had completed their education at the Sisters' Academy, Beyrout.

"People of all classes and of various denominations hastened to intrust the Sisters with the education of their daughters. The Pacha of Beyrout, whose rank corresponds to that of Marshal in France, offered to send a herald before the Sisters of St. Vincent de Paul going through the crowded streets and bazaars. Sister Gélas thanked him kindly, but assured him that the white cornette would suffice to secure them recognition.

"Whilst all hastened to send their children to Beyrout, Sister Gélas did not neglect those whom fortune had disowned. She educated as teachers, several young girls, who subsequently returned to Libanus and there opened schools for young Maronite girls. She spread on every side the knowledge of our language and Religion. Careless habits in clothing, which was never repaired, were corrected. Sewing and other useful arts were taught, together with order and economy. The mother of the family was transformed into a household angel amid that indolent nation, thanks to the education given them by the Sisters of Charity.

"Day by day, the House at Beyrout extended its works. Its influence spread over an entire country more extensive than France, and Sister Gélas never faltered in the work.
In 1855, before returning to France, we desired to visit Jerusalem and re-establish the pilgrimages which the war had interrupted. We left Piraeus and set sail, immediately for Jaffa. Great was our astonishment, to meet in the Holy City, the Sisters of Beyrout, with Sister Gélas at their head!

Jerusalem was not then, what it is now. We reached Jaffa on miserable steeds. One convent, only, received men, that of the Franciscans of the Holy Land. The Sisters of St. Vincent de Paul were stopping with the only order of women at the time existing there. The Sisters of St. Joseph of the Apparition was, I believe, the name.

Visiting these same sanctuaries, we met again, in the church of the Holy Sepulchre, in that of the Ascension, etc. We heard Mass together, in the latter. On our way thither, the Sisters walked on one side of the road the sailors on the other. Sister Gélas had come to inquire what prospects there were of establishing the works of the Sisters, in Jerusalem. Since then, their works, in that city, have become very flourishing. They go to the right and to the left, carrying remedies to the sick in Palestine. The poor and suffering know them well and call them: "The Big White Birds."

Prudence and zeal inspired all the works of Sister Gélas. It is a well-established fact that it is almost impossible to convert a Mussulman to Catholicity; and it is, always, extremely dangerous. He who abandons Mohametanism can only do so by forsaking his country and hiding from his co-religionists. Once, however, the Consul-General advised her to abstain from the work of conversions. Sister Gélas understanding how greatly this would compromise the mission she had to fulfil, merely exclaimed: Ah! Consul-General! He understood,—and never repeated the advice. As we were conversing, one day, together,—the Consul-General said to me: 'Do you think that I have effected
any good by my mandates, and you with your cannons?... Sister Gèlas is the one who exercises true French diplomacy.' And my opinion coincided with his.

**

"Many years glided by. In 1861, we returned to the Syrian shore, to which, six years previously, we had bidden farewell.—

"The massacres of 1860 had occurred,—orphans abounded in Beyrout. They had come from Damascus and all parts of Syria; some brought by Abd-el-Kader, others by the Sisters: panic-stricken, they hastened to the one spot that promised them security.

"Sister Gélas provided for all. She rented lodgings, instructed the children, as far as possible She was inconsolable, on seeing the money spent by England to snatch souls from her.

"The dwelling had been rented nearly a year, when the landlords, availing themselves of the orphans' destitution, threatened to raise the rent to an exorbitant price. A consultation was held, and it was decided that land should be purchased and buildings erected. It was determined that, come what would, nothing should tempt them to renew rents already far beyond their means.

"The French fleet had just replaced the land forces. Sister Gélas interviewed Admiral Tinan, commander of the fleet, and asked to be allowed the help of all his workmen. She understood his noble character. In vain, did the officers find fault, notwithstanding their own good will; the obligation weighed heavily upon them, and they inveighed against the withdrawal from the vessels of every mechanic. The Admiral was inflexible. 'We can do no good here,' said he, 'let us, at least, try to be of some use to others!' The dwellings were all occupied at the time desired.

"When, towards the middle of October, the roadstead was
no longer tenable for vessels an order was issued for the fleet to leave.

“Our departure was fixed for the following day. But Sister Gélas, in the centre of Libanus, had learned our intention. At two o’clock in the morning, she and her companions mounted mules and, traveling through a trackless forest, reached the wharf of Beyrout at 8 o’clock in the morning; then, embarking on light boats, they followed alongside the vessels which had already lifted anchor; they went from boat to boat, not being able, for want of a ladder, to board the vessels; the good Sisters managed to bid adieu to all the staff-officers. The surging billows threatened their frail barks, the young Sisters got sea-sick, but, gratitude braved all dangers, and we beheld those poor Sisters tossed about on the stormy sea, resolutely waving their handkerchiefs, in token of their kindly and touching farewells.

“Twenty years later, traversing Paris, we remarked, on Rue du Bac, the Mother-House of the Sisters of Charity, an old Sister bent with age coming out of the door-way to go to some other section of that city that had grown unfamiliar to her memory.

“Sister Gélas!” I exclaimed. In her surprise, she did not, at once recognize me, but my first words evoked the past.

“Having returned to the House, we entered the Portress’ Lodge, and quickly recalled the vanished years since our last interview. How many old friends were mentioned: Gone,—forever!

“A few days later, we met again on the Rue de Rennes. Sister Gélas was about to return to Syria. Our swelling hearts told us that we should meet, no more, on earth.

“Since then, from time to time, we have heard of Sister Gélas. A mutual friend who had survived many vicissitudes, never wrote to me without alluding to the develop-
ment of the works she had established. She died half a century from the time that she landed upon that shore that she so vivified by her faith and her intellect. Syria, thanks to her, is not the Syria of fifty years ago. French influence predominates there, despite our many faults as a nation.

"Where is the statesman who can boast of having given to France an Empire more extensive than France itself! There, our language is favorably known. The French name is honored. What a multitude of souls welcomed joyfully to heaven our good Sister Gélas, blessing the day on which she set foot on that land of Syria to shed around her and upon her works, torrents of light and truth.

The Mariner.—

(La Croix, October 27th, November 2nd, 1897.)"
NORTH AMERICA.

UNITED STATES.

YELLOW FEVER AT NEW ORLEANS, LA.

Summary of Letters received from the Sisters, from October 1st, to November 15, 1897.

The yellow fever, so dreaded in this country, especially since its terrible ravages in 1878, made its appearance, this year, about the middle of September. As usual, it was introduced by a vessel from the West Indies; for, the disease does not originate in Louisiana. When first announced, there was a general effort to escape from the city, each one thought of his individual safety, and, at all hours of the day, the steam-cars bore from the city, hundreds of human beings, fleeing a danger, just then, rather imaginary than real. Without a doubt, however, there were soon grounds for alarm. We had to acknowledge that the scourge was in our midst. The most rigorous measures were adopted by the city authorities to prevent the spread of the contagion. All the schools were closed; a severe quarantine was established; and, an ambulance was organized outside the city, to receive all the sick whose symptoms were doubtful.

As the panic daily increased, blinded by fright, men tore up the railroad, destroyed all provisions sent to the city, and indulged in other extravagances equally unreasonable.

The administrators of the great Charity Hospital, perceiving that the fever had become epidemic, and that it made greatest havoc among the poorer classes, saw the necessity of establishing a special ambulance to prevent the contagion from reaching the nine hundred patients in the hospital, exposed to the danger. After an understand-
ing with the Mayor, and the Board of Public School Commissioners, the latter gentlemen placed at their disposal the school Beauregard, whose size and almost complete isolation, in a remote quarter, was altogether favorable to their purpose. Naturally, this ambulance was to depend entirely upon the civil administration, and was to be attended by members under their personal direction, Sisters as well as physicians and employees.

Preparation for the reception of patients began, September 23rd. All was proceeding in good order, under the direction of the presiding doctor and three or four Sisters, when the attention of the people, in that locality, was attracted by the heavy wagons carrying away school furniture, and bringing hospital supplies. It did not require that little, to excite their indignation. They began to collect about the school, which was soon surrounded by a dense and threatening crowd. After sundry harangues and demonstrations, they selected delegates to convey their complaints to the chief physician, who was near by. They assured him that no one had any intention of doing injury to others, but that they could not allow a single patient to cross the threshold, that they would keep guard themselves; and, if their words were not respected, they would use forcible measures. It was useless to reason with the excited crowd; for the time being, the Hospital corps had to yield, and even consent to evacuate the school building for the night. Before departing, the Sisters sprinkled holy water throughout the premises, and slipped miraculous medals around, wherever, it was possible to do so.

It was eight o’clock in the evening, when physicians, Sister, and employees left. Only a few officers remained on guard. The crowd was so great that the Sisters had some difficulty in making their way. Sister Agnes, Sister Servant of the Hospital, hearing some foolish remarks
could not forbear saying, in a compassionate tone: "My poor friends, to-morrow, perhaps, you will need us. But God forbid!"

The crowd apparently appeased, dispersed by degrees. Darkness and silence gathered around the school-house; but, towards midnight, two miscreants, eluding the vigilance of the guards, whose number was insufficient, threw a quantity of petroleum into the porter's lodge and set fire to it. The whole edifice would soon have been consumed, but for the promptitude of the firemen in responding to the alarm. Their task was not an easy one. Scarce had the fire started, when the insurgents, of the early evening, returned; not to help the firemen, but, to oppose their efforts, carrying their malice so far as to cut to pieces the hose that fed the engines. The armed police had to be called out; and, with their assistance the fire was brought under control before it reached the main building. The following day, an officer perceived an empty bottle on the mantel-piece, and exclaimed: "Without doubt, this contained Holy Water! that is the reason that those wretches did not succeed in burning down the whole place!" But, if those men fancied that they had gained their point, they were mistaken.

The Mayor of New Orleans was not a man to be intimidated by mob violence. He ordered the immediate repair of the injured buildings. Protected by a strong body of policemen, the mechanics set to work, laboring day and night so vigorously, that, in a few days, the place was ready to receive the sick. His Honor, himself, assisted at the installation, and appeared well satisfied. Our poor Sisters were the objects of his particular attention, which filled them with confusion; meeting one of them carrying bedspreads, he hastened to relieve her of her burden and carried them himself; "Sisters of Charity," he remarked, "are always ready to accept
a perilous position; but, at all times, and everywhere, they are equal to whatever they undertake!"

Father Byrne, C. M., the worthy Superior of St. Joseph's House, and pastor of the parish, came to bless the establishment and (that which will not surprise those who know him), offered to say the daily Mass for our Sisters.

The Sisters of the several establishments throughout the city, especially, those of the schools, longed to devote themselves to the fever-stricken. All offered, generously: but, thank God! their services were not required. Some, however, made themselves useful at the hospital by replacing the Sisters who had been transferred to the ambulance.

One of the saddest results of this epidemic was the almost complete stagnation of business and labor. Hundreds of the laboring class have not the necessaries of life. The whole population is suffering. The authorities are striving to remedy matters by undertaking public works; but this is insufficient. And, although the fever is disappearing, distress must continue, until it shall please God to dispel the fever entirely; which, according to the ordinary course of Providence, cannot be, until after a heavy frost.

We implore the Almighty not to delay this succor, thanking Him, at the same time, for the comparatively slight mortality; above all, for the remarkable protection He extends to our double Family. No Priest of the Mission has, so far, been attacked by the scourge, although constantly exposed in the performance of sacerdotal duties.

Only at the hospital in Mobile, our Sisters have had to deplore the loss of a young Sister companion, but recently arrived, and whose habitual state of health predisposed her to contract the disease. Two other Sisters in New Orleans, who were attacked by the fever, have recovered.

God, finally, put an end to the scourge by sending heavy frosts early in December. Consequently, about the mid-
dle of the month, the ambulances were closed; and the
Sisters returned to their respective Houses.

EMMITSBURG, MARYLAND.

CORONATION OF THE STATUE OF THE VIRGIN IMMACU­
LATE OF THE MIRACULOUS MEDAL, AT ST. JOSEPH’S
CENTRAL-HOUSE.

All these beautiful ceremonies of the Coronation, performed
in the same sentiments, in every section of the globe, are an
occasion for all our Houses to become more closely united;
blessed be God and the Immaculate Mary!

As an introduction to our simple description, the following extracts
from an article which appeared in the Catholic World, of March, 1898,
cannot fail to be interesting:

"Cesare Aureli, as his name implies, is a Roman of the
Romans, born and bred in the mighty shadow of St.
Peter’s,—within the wall, of that Eternal City which has
been the birthplace of so many sons of genius; for, Rome
is not only the home of Religion, but the home of Art,
and, amid its inspired surroundings, every stone speaks of
the great artistic past.

"‘I like to make my statues according to my principles;’
was a remark Aureli once let fall to a friend, in discussing
some artistic topic; and, that this is the keynote of his
life, and the maxim which has governed his work, will
be seen by the successive statues that have leaped into life
under his chisel: for, after nearly forty years of ceaseless
toil, and patient, untiring energy, Cesare Aureli can point
to one and all of his family of marble children, now scat­
tered in many lands, knowing that in not one of them has
he been false to his principles, or to the faith which is
dearer to him than life; not one but can rise up and call
him blessed.—A blameless record, indeed, in these days of unbounded license in matters of art!

"One cannot realize the full merit and great originality of this sculptor without seeing him in his native element, among his works in his Roman studio which, though outside the city gate, is not far from the centre of Rome, being only five minutes walk from the principal thoroughfare, the Corso. The unpretentious entrance bears the mystic name: "Aureli Scultore," on its portals.

* * * * * * *

"The most prominent object which meets the eye, on entering the outer studio, is the beautiful statue of the Blessed Virgin, destined for the Mother-House of the Sisters of Charity, at Emmitsburg, Md. This statue, to which the finishing touches are now being put, has been in hand for some time. It is executed in the finest Carrara marble from the marble quarries of Serravezza, in the Carrara Mountains, and is of a most exquisite quality; pure, smooth, snowy white, and so fine that when it is struck with any object it gives out a metallic ring like bronze. Another quality of this particular marble is that it will not discolor with time, as so many marbles do, but remains pure and white as it is now. The figure represents the Immaculate Conception. Our Lady's foot is placed on the head of the serpent, and the earth and stars are beneath her feet. The expression on her face is spiritual to a degree, breathing such a spirit of tender piety and virgin purity that, as we look upon it, we feel that the Daughters of St. Vincent, at Emmitsburg, have indeed secured a treasure for their beautiful church.

"To our untrained artistic eyes, the statue seems perfectly complete in its exquisite finish, and we wonder when the sculptor tells us it requires nearly twenty days more to finish,—it being placed on a thick pedestal which must be hewn off, that work alone requiring fully five days.
"We asked the professor how long it takes to execute a statue like this, and he replied: five or six months.

"These ideal fancies of the sculptor's brain are very near to his heart, and it costs him quite a pang when he is obliged to part with them, at last. Two of his statues have gone to South America,—one of the Blessed Virgin, and one of St. Joseph; but the Madonna for Emmitsburg, is his first commission for the United States. However, it is a certainty that when it is seen by our art-appreciative public at home, this will be by no means the last. Already he has two orders from the Lazarist Fathers, and we ourselves feel sure that Aureli's work needs only to be seen to be appreciated; and we sincerely trust that when his statues are more widely known in America, it will be the beginning of many other commissions for this sculptor, who is 'undoubtedly' a man of the highest ability and sterling integrity.

"The pleasant hour in the studio passed all too quickly. With grateful thanks for our reception, we take leave of the sculptor on the threshold of his studio, with his courteous Roman salutation of: A revederci, ringing in our ears, as he stood there at the feet of his beautiful Madonna, which is to be a link between him and America.—"

During his visit to Rome, in June of last year, Very Rev. R. A. Lennon, C. M., Director of the Province of the United States, gave the order for the beautiful statue referred to above. On its arrival at St. Joseph's, April 2nd, delight filled all hearts at the Central-House, as the Sisters realized that the American correspondent, Miss Walsh, had in no way overrated excellence,—her picture falling far short of the merits of this statue, so perfect in every detail.

The Statue of the Blessed Virgin holding the divine Infant in her arms, having been removed to the Sisters'
Infirmary, where it was greeted with a warm welcome, the niche in the chapel underwent some necessary alterations, and was repainted and decorated by our Sisters. On April 25th, the Statue, representing the Apparition of Our Lady to Sister Catherine Labouré, was lifted to its present position. There was much anxiety concerning this movement, the weight being nearly one thousand lbs., but the affair was marked with skill and success,—not the slightest injury being sustained, either by the Statue, or the workmen who by means of a derrick raised the precious burden.

A very sweet and appropriate ceremony was arranged for Saturday, April 30th, at five, p. m., when the blessing and Coronation of the Statue were to open our devotions for the Month of Mary. On this occasion, the familiar strains of the dear invocation: O Mary, conceived without sin, etc., burst forth in simultaneous greeting. This over, our Very Rev. Director, Father Lennon, addressed the congregation; the entire household, besides Rev. P. V. Kavanaugh, C. M., pastor of Emmitsburg, and Rev. J. McNelis, C. M., chaplain at St. Joseph's, being present. The Director first explained the nature of devotion to the Blessed Virgin, according to the teachings of Holy Church; then he found an echo in every heart, by the touching tribute which he paid to the time-honored statue, so recently removed from its privileged position,—as having been for more than fifty-five years the object of the love and veneration of the entire Province; and, therefore, around it must be entwined most sacred and affectionate memories,—ties that need not even now be severed from the grateful hearts of the ancient Sisters, the venerable representatives of the past so fruitful in grace and benediction. Such sentiments might still be fostered, in token of their due appreciation of the maternal care and love with which our Blessed Mother had watched over the Community, amid its early struggles for existence in our native land. He also
noted the fact that hundreds of pupils of the Academy had borne away with them from the Valley, treasured recollections, never to be sundered from the Statue that now, in accordance with the well-known desire of the Superior General, had yielded its place to that of our Virgin Immaculate of the Miraculous Medal: this devotion being so peculiarly our own, and ever suggestive to the Children of St. Vincent, of the marvelous condescension and exceptional favor manifested by the Queen of Heaven towards the double Family.

In conclusion, this good Father expressed the hope that even for a longer period—in the future—many generations, both of Sisters and pupils, in their fervent homage to Mary, might, alike in joy or sorrow,—amid prosperous or adverse dispensations of Providence, experience the unfailing efficacy of the oft-repeated invocation brought to earth from heaven, by the Virgin Immaculate of the Miraculous Medal.

The Director then blessed the Statue, which stands upon an elevation of twelve feet from the level sanctuary. By a sign, he invited Father Kavanaugh to ascend, with him, the stairway leading to the statue. As both stood within the shrine, there was a momentary contest,—each deferring to his Confrère the honor of the Coronation. Obliged to yield, the pastor of Emmitsburg placed the Crown upon the head of our Blessed Lady; but, it was characteristic of him to contrive that our generous Director should not escape his share of the glory of this favored incident; the latter, therefore, was forced to adjust the sign of royalty; and we thought our Blessed Mother must have smiled upon her loyal Sons in their filial and fraternal emulation. Witnesses of this edifying scene, it is our verdict that both Missionaries Crowned our Virgin Immaculate.

During the Coronation, every heart and voice swelled
the chorus of the hymn: "Hail, Heavenly Queen!" The Act of Consecration was then made in the name of all, by the Director. Other well-chosen canticles gave vent to our joy, and Benediction of the Blessed Sacrament closed the ceremonial,—a foretaste of happiness, not of earth, but, sweetly impressive and consoling as was ever vouchsafed to those less favored than the privileged Sister Catherine Labouré.

The niche, which is above, and just beyond the tabernacle, seeming to form a part of the main altar, is a reproduction of the Blessed Virgin’s altar in the parish church of St. Sulpice, in Paris. The clouds, formed of snowy asbestos, appear to have drifted to the base of the globe beneath the Statue which seems to rest upon this ethereal foundation; whilst the background, artistically touched with sunset tints fading into azure, completes the effect not easy to describe. The Crown is a facsimile of the one at the Mother-House, Rue du Bac.

Here, in our dear chapel at Saint Joseph’s, our Virgin Immaculate, her head inclined as if absorbed in that divine Presence within the Tabernacle with whom she is our Advocate, presents herself to us like a perpetual vision of loveliness, the whole outline of her figure the embodiment of majesty and queenly grace, with royal magnificence, as she seems most graciously to invite all to draw near, to participate in the graces symbolized by the streams of golden, jewelled rays, that issue from her extended hands.

Looking up to the Statue, all are amazed when assured that it is of solid marble, for, it has the appearance of the finest porcelain; and the light folds of the mantle, laid so gracefully over the arms, might be taken for the softest velvet. And, as you gaze, involuntarily upon your lips are framed the words: *Tota pulchra es, Maria!*

Most powerful Virgin, thou comest to us from the Eternal City, and with exceeding gladness we salute and bid
thee welcome to our Valley-Home, so beautiful and fair. Let no thought mar or check the joy that thrills our hearts to-day, although, alas! sad human strife has involved our beloved country, thine own inheritance, in war. Ah! we know thou wilt not turn away thy face, sweet Mother, from our earnest appeal, as ever and anon, most pleadingly we cry to thee: "Hail, most august Queen of Peace, most holy Mother of God! we beg of thee by the Sacred Heart of Jesus Christ, thy Son, Prince of Peace, to appease His wrath, and obtain of Him for us, the Peace so much desired." O Mary, conceived without sin, pray for us who have recourse to thee!

Doubtless, all will gather new fervor from each visit to this blessed shrine,—over our dear Sisters of the Mission, especially, such remembrance will hover like a blissful heaven-sent dream, the prelude of that happy hour so yearned for, as we sing:

"Here, on earth we see but darkly,
But we hail afar, the day,
When we'll see thee, in thy splendor,
Macula non est in te."
WEST INDIES—CUBA.

Letter from Sister Christine Jovellar, Sister of Charity, Visitatrix of Spain, to Most Honored Mother Lamartinie.

Central-House, Madrid, May 7, 1898.

Most Honored Mother,

The grace of Our Lord be with us forever!

Your letter of the 5th inst. which I had the honor of receiving, and in which you promised the assistance of your prayers, was a great consolation to my agonized heart. Your prayers will prepare us to meet the catastrophe that threatens us and, more particularly still, our dear Sisters in Cuba and the Philippine Islands.

On the 26th of March, Father Orriols wrote to me from Manilla, as did also Sister Florentine Chasco. At that time, they could not have been aware of the state of affairs, although they anticipated what is actually transpiring. In fact, they wrote to inform me that the Government had applied for some of our Sisters to conduct a Normal School at Jaro. Such are the last tidings that I have received from Father Orriols about our Sisters in the Philippine Islands; and he added that everything was going on well in our two Families.

Report now says that Cavite is totally destroyed, and that Manilla is threatened.

So much is said, that we cannot give credence to all. And only, through you, have I received the news contained in your last communication.

To-day, I received from Havana, the accompanying letter. I send it, that you may be kept duly informed. The
Sisters at Porto-Rico, are likewise greatly exposed, and they think of sending their poor to other Houses, in which they will be more secure from danger.

Here, we are alarmed: We implore God to have mercy upon us and preserve St. Vincent’s double Family from impending dangers. I beg you to recommend us to the Immaculate Virgin, and to remember our necessities at the Shrine of our Blessed Father, St. Vincent. My trust is in their protection. Humanly speaking, the outlook is very gloomy. God be praised for all! He will deliver us from all danger,—if our eternal salvation requires it.

Thanking you and Our Most Honored Father for the care and attention you lavish upon us, I again recommend myself to your fervent prayers, and remain, with profound respect,

Your humble and devoted child,
Sister Christine Jovellar.

U. d. o. c.

Letter from Sister Hedwiges Laquidain, Sister of Charity, to Sister Jovellar, Visitatrix at Madrid.
Havana, April 19, 1898.

If, in all preceding letters I have had only sad and painful news to impart, in this, I must assure you that all our sorrows and troubles have increased.

In the first place, we have another sudden death to report. Yesterday evening, at five o’clock, Sister Camilla Torres had an attack of brain fever at the Hospital, Alphonsus XIII., and at 10 o’clock that night she was a corpse. She could receive only extreme Extreme-Uncion. Thank God! she was a good Sister. She suffered, for many years, from heart disease.

Now, I must give you a slight idea of the ordeal
THE ANNALS.

through which we are passing. I use the expression, *slight idea*, advisedly; for all that you may learn from report, must fall far short of the reality. That which most deeply distresses me is whatever concerns our Community and the poor. Alas! what a multitude of miseries. The Sisters have only subjects of tears and sadness to relate. They can but grieve over the fate of the famine-stricken; and the melancholy future, of which we can only say: What have we to expect?

Families are escaping by hundreds, and the few that remain can talk of nothing but cannons, bombardment, dynamite, etc. Occasionally, hope revives; but our days are, usually, so sad and gloomy that we can only exclaim: "Our Blessed Immaculate Mother has promised to help us! In her we place all our hope!"

I have recommended the Sister Servants to store up provisions, if possible.—To many, we have to give the means of making these purchases, for, alas! they have no resources. The siege is much apprehended:—and as the Island is completely devastated, if nothing can reach us from without, what can we expect?

Should war with the United States be declared,—and that, it is said, is no longer a matter of conjecture, but a fact, the Sisters at the Hospital Alphonsus XIII., and St. Lazare's House of Charity, will have to abandon these establishments as they will be exposed to the bombardment. No doubt, there is some Sister at the Mother-House who can inform you about those Houses, and can tell you the many sacrifices their abandonment would involve. The holy will of God be done—is our continual ejaculation.

Besides, there is the House of MARY Immaculate, erected at the cost of so many fatigues, and anxieties so great; it is exposed to the same danger, and, every one says that we risk our lives by remaining in it. In every room, at every door, and window, we have placed Miraculous
Medals. All our Sisters have great confidence and declare that they would rather die in the House, than abandon it. But, following general advice, particularly that of Father Güell, to leave it, I have given each Sister a small bag containing all that is necessary; so that, at the first signal, we may leave this House, so plentifully bedewed with our tears!

What think you, Most Honored Mother, of the cross the Lord has sent us?

I am sure that you will have many prayers offered for us. We so sadly need them now. This thought is our great consolation amid our many trials.

The postulant, who gives you this letter, will furnish you with all details.

Sister Hedwiges Laquidain,
U. d. o. c.

Letter from Sister Garcia, Sister of Charity, to Most Honored Mother Lamartine.

Mazarra, Cuba, Feb. 28, 1898.

Most Honored Mother,

The grace of Our Lord be with us forever!

...Three scourges, which we might have expected, have fallen upon us: war, pestilence, and famine. After living in terror since the insurrection broke out, to-day, pestilence is at our door. With the exception of two, all our Sisters have been sick, three and four at a time; we have been obliged to send them to another locality, as it was impossible to break the fever. Sickness finds the poor an easy prey, as they have no substantial food. We can give them only a little rice boiled in water, as the establishment derives its support from the taxes; and during the war
nothing can be collected. This is the cause of so many deaths.

We have no garments wherewith to clothe these poor people; but Sister Visitatrix sent us, from Spain, several pieces of coarse linen and colored material for them, and now we await the good pleasure of God. We must depend upon the revenue of the House, and for fifteen months we have received nothing (the same has been the case with the other establishments). Although the House has now no income, we are obliged to give a high price for what is not of the best quality, as we are in the open country, more than twelve miles from any population; consequently, to supply daily wants we must struggle against many difficulties, and sometimes we are forced to apply to the troops encamped here. I should never end, were I to enter into detail about the vicissitudes and trials that beset us. Let what I have already made known to you, suffice to induce you to recommend us to Our Lord and to Mary Immaculate.

Sister Garcia,
U. d. o. c.
SOUTH AMERICA.

COLOMBIA—POPAYAN.

Mgr. Emmanuel, Joseph de Cayzedo, Bishop of Popayan, addressed the following letter full of consideration and kindness, to our Superior General. We publish it as an encouragement to all Missionaries and Sisters of Charity laboring in the Rt. Rev. Bishop’s diocese, and for the consolation of all.

Popayan, March 21st, 1895.

V E R Y  R E V.  S U P E R I O R  G E N E R A L,

Knowing by my own experience, the many trials that beset a Superior, I desire to afford you good news of St. Vincent’s Children established in my diocese. Justice and gratitude are the sole motives that induce me to offer you this consolation; the former, because it is simple justice to render to each one the honor due to him; the second, because the benefits my flock derives through the ministry of the Priests of the Mission, and of the Sisters of Charity are very great.

The principal work of the Rev Fathers, is that of attending to preparatory and ecclesiastical Seminaries established in the city, and to which, Rev. Fathers Pron and Malézieux, in quality of rectors, devote their care and labors with great zeal and special attention. The two Seminaries are steadily improving; that which we most need, now, are vocations to the priesthood which are very rare in this country; so that large tracts of my diocese, are in a state of abandonment for want of priests, who can be appointed pastors owing to the extent of the parishes, and the number of souls to be instructed. This is the great evil of the day.

Even here, in the episcopal city, the number of priests is very small. I, therefore, entertain the liveliest gratitude for the priests of the preparatory Seminary and, in
particular, Fathers Gaujon and Ruiz who, with the permission of their Rev. Superior and, without neglecting other duties, greatly assist in preaching and in the confessional; doing good with laudable prudence, and endeavoring to follow the evangelical counsel of performing their duties quietly and without unnecessary display.

This zeal and prudence affords me much gratification, and I know not how to express my gratitude for all the good effected among my children in Jesus Christ. Denying themselves necessary repose during vacations, they endeavor to benefit the rural districts.

Two Priests of the Mission in virtue of a contract made with the Rev. Visitor, Father Révellièrex, give Missions in the most neglected parts of the diocese, with results that are almost incredible.

Would that I could furnish you with ample details of the Missions, so conformable to the end,—or one of the ends that St. Vincent had in view in establishing his Congregation. My only trouble is my inability, on account of scant diocesan revenues, to augment the number of Missionaries, by forming, at least, one other Mission.

I am well satisfied with the Superiors:—Mutual relations are very cordial, between Father Révellièrex at Cali and myself, also, with Father Malézieux in this city:—to the latter—so generally beloved here—I owe profound gratitude, on account of the services he renders me at St. Joseph's. I founded that college, myself to meet a great want at Popayan. They are the confessors of the Sisters of St. Joseph, as were the Lazarists at Guayaquil.

I say nothing about the the two Houses of Cali and of Santa Rosa de Cabal. You know more about them than I do; neither shall I speak at length on the benefits bestowed upon the poor,—by the Sisters of Charity in hospitals and schools. It will suffice to assure you that they fulfil well their providential mission.
The Seminaries of Popayan formed the first establishment of St. Vincents' Children in Colombia, when, at a period, which I can never forget, they were brought hither by His Eminence Mgr. Bermudez of holy and immortal memory; wherefore, these Seminaries deserve the constant attention of the Congregation. Oh! God, alone, knows all the good they have effected!

I conclude this lengthy letter, by renewing my protestations of gratitude to you, O Father of Children so worthy! and entreating you to add to the number of laborers in my diocese of Popayan—also do I implore God to whom be all honor and glory, to be Himself the exceeding great reward of those who do us so much good in His holy name.

Recommending myself to your prayers and to the prayers of all the members of St. Vincent's Congregation,

I am, etc.,

† Manuel Joseph, Bishop of Popayan.

We read in the December number of 1897 of the Semaine Religieuse:

MISSIONS OF QUINDIU.

We find, scattered throughout a vast extent of country where means of communication are unfavorable, but where the climate is salubrious, a considerable number of inhabitants—40,000, all of Antioquian origin—which constitute the present population of Quindiu. To provide for the spiritual wants of this immense region, comprising the villages of Salento, Filandia, Circasia, Montenegro, and Calarca, there are only two priests; the one residing at Filandia, the other at Armenia. Unfortunately, the small number of the clergy in this diocese, makes it impossible to assign to this important region more pastors; hence, an in calculable amount of labor falls to the share of those engaged in the duties of the ministry in those parts.
To supply, so far as in his power, this pressing demand the Bishop has sent to these villages two Priests of the Congregation of the Mission, who devote themselves with an indefatigable zeal to the welfare of these souls. The letter written by Rev. William Rojas, to His Lordship, will furnish an idea of the labors of the Missionaries, and of the abundant fruits resulting from the Missions given in the divers parishes. May God impart to these Missionaries the strength necessary to pursue their holy undertaking!

Circasia, December 10, 1897.

**Most Illustrious and Reverend Lord:**

Herewith, I present to Your Lordship an account of our apostolic labors, in the eastern part of Quindiu. We began our Mission in this region, at the central part of the parish, known as Filandia.

The estimable pastor of this place, Don Jesus Restrepo, had already so prepared his parishioners, that they welcomed the Priests of the Mission with enthusiastic joy. Thanks to this circumstance, the labor, from the very outset, was fruitful and uniform. However, the multitude in attendance increased daily; so that we were really overtaxed. I had intended to devote a fortnight to this Mission, but that proving inadequate, we extended the time to three weeks.

Although, I desired to remain another week, to meet the requirements of the confessional, I found it impossible: my companions and myself were worn out by excessive labor.

I despatched to the Rev. pastor of Pereira and Santa Rosa de Cabal to come to our aid; but, notwithstanding their good will and zeal, they could not think of exposing their lives on the frightful roads that separate them from Quindiu. I approve of their action, knowing from
personal experience, how dangerous those roads are to travelers who venture upon them at this season of the year.

Father Ismael Valencia, pastor of Armenia, Calarca and Montenegro, hazarded his life to come to our aid, and remained with us three days.

The following, Most Illustrious Bishop, are the results of that consoling Mission: Confessions 3241; School children catechized: boys, 156; girls 197; Little children in rural districts: 181;—Marriages: 11.

The number of marriage appears small, very small, owing to the fact, that all the inhabitants are of Antioquian origin, and marry very early in life; so that the labor of the Missionaries is limited rather to reconciling parties that have become estranged.

The scarcity of churches has been quite a trial to us during these Missions. The walls of the church, now in process of erection, are scarcely four feet above the level of the ground. We had to proceed to three distinct places in the public square in order to perform all the exercises of the Mission. In a house, on one corner of the square, we constructed an altar for the celebration of Mass, and for preserving the Blessed Sacrament, in the small parlor, from fifteen to eighteen feet long. In the same building, we erected confessionals for the women. In the highest story, of another house, not yet under roof, and on another corner of the square, we erected an altar for the celebration of the Mission Mass: And the balcony of another unfinished house served as a pulpit. So, overcoming difficulties and accommodating ourselves to circumstances, we were enabled to give this Mission, notwithstanding the rigors of winter. The crowds assembled in the square and remained under tents or projecting roofs. Heavy rains, bad roads, and the necessity of remaining in the open air exposed to the inclemency of the weather, could not discourage the good country people, nor prevent them from
following, assiduously, all the exercises of the Mission. From the very first day, the crowd was dense; and, on the day the exercises closed, four thousand people formed the procession in honor of the Cross of the Mission.

Although, I had intended after this Mission, to proceed directly to Salento from Filandia, I was forced to change my route, owing to the fact that the small-pox had penetrated into that part of the country. I, therefore, decided to go to Circasia; whence we proceeded through Armenia, Calarca, and Montenegro and concluded at Salento: thus affording the epidemic time to spend itself, or entirely disappear.

We opened the Mission of Circasia, November 21st. It lasted a fortnight. This locality is about one fifth of the extent of Filandia; but many of the inhabitants are scattered over the mountains and I do not think that these number less than two thousand, all composed of native families of Antioquia.

Antioquian immigration brings to this portion of Quindiu, a large number of poor families who, wallet on the back, and hatchet in hand, penetrate the magnificent range of the Cordilleras, leaving everywhere traces of their proverbial love of labor. According to accounts furnished me: the population in the eastern part of Quindiu cannot fall short of forty thousand. The two only pastors in charge of this region find it absolutely impossible to meet the spiritual wants of their respective parishes; both on account of the immense territory and the wretched conditions of roads between villages, hamlets, and cottages; this declaration, which I received from their lips, seems fully verified by my own observation.

These considerations and circumstances prove to me the necessity of forming a new parish between Circasia and Filandia. It would comprise the populations of Salento, Circasia and Montenegro with a contingent of about ten thou-
sand souls; and its topographical situation would facilitate pastoral duties.

For the present, it is impossible to give the limits of the new parish, because we do not possess an adequate knowledge of the country; but these could be furnished by the pastors of Armenia and Filandia, who would be glad of the formation of said parish, and would, with open arms, welcome their new companions.

The following table shows the result of this Mission.

Confessions: 969, School children catechized: boys, 49; girls, 59; country children, 47; marriages, 6.

To-morrow, we shall set out for Armenia, where we intend to open a Mission on Sunday, 12th inst.

Begging your blessing upon our remaining Missions, I have the honor to be, Most Illustrious Lord,

Your very humble servant,

WILLIAM ROJAS, C. M.

ARGENTINE REPUBLIC.

Letter from Sister Poujol, Sister of Charity, to Most Honored Mother Lamartine.

Corrales, near Buenos Ayres, November 4, 1897.

Most Honored Mother,

The grace of Our Lord be with us forever!

We have been living, since July 25th, in our new house, built expressly to meet our requirements: it has consequently every desirable convenience; it is spacious, well ventilated, pleasantly situated upon an eminence; and very near a pretty chapel dedicated to St. Michael the Arch-
angel, and erected, at the cost of many sacrifices, by a Confraternity of poor Neapolitans. It was consecrated with remarkable pomp, on the 29th of last September. The religious and popular feast, lasted a week: during which time, bells, fireworks, and music were kept up day and night. The entire Neapolitan colony came here on a pilgrimage. There were not less than ten thousand people in the procession organized to transport a statue from a church in which it had been deposited, of three miles’ distance. Immediately after its inauguration, the chapel was generously confided to our care, with entire and free use of it, by the officers of the Confraternity, by virtue of an order issued under ecclesiastical authority. I must tell you, in a whisper, dear Mother, that this very agreeable conclusion is due to the diplomacy of our truly intelligent lady President. This happy result, has been in contemplation since our installation at Corrales.

The crowd of faithful is alarming,—I should say consoling. From five o’clock in the morning until eleven each day, the church is never empty. The intervals between the three Masses daily offered, are devoted to confessions and Communions.

His Grace, our Archbishop, is delighted to see our holy Religion known and practised in a quarter where, up to the present time, it had been entirely abandoned.

We are preparing to make a pilgrimage, in the near future, to the sanctuary of Lujan. It will be a very large one and preceded by a few days’ Retreat for the public. This will prove a real grace.

My Sister companions unite with me in offering you sincere assurances of filial respect. I am, Most Honored Mother, in the love of Jesus and Mary, the humblest of your Daughters and

Your very devoted servant,
Sister Poujol, U. d. o. e.

San Marcelino (Manilla), April 10, 1898.

Most Honored Father,

Your blessing, if you please!

I have received your amiable letter of Feb. 27th; we gratefully appreciate the interest you manifest in all your Children of the Philippines, and we thank you for the fervent prayers that you address to Heaven for our deliverance from the evils which threaten us. The outlook gives scant reason to hope, and the hour is, perhaps, not far distant, wherein we shall be forced to abandon these Islands, to labor elsewhere. Several Religious, among them Recollects, and some of the Order of St. Augustine, have been assassinated. Portions of the Province of South Ilocos have been destroyed by incendiaries. During Holy Week, it was greatly feared that there might be an insurrection at Manilla, and among the neighboring population of Cavite.

There was an outbreak in the village of St. Nicholas, near Cebu, on Palm Sunday; the rebels entered the city of Cebu, pillaged the dwellings of the Chinese and the Spanish; the latter hastily sought refuge within the fortress of Cebu. The Bishop and his Vicar-General remained there for four days. Our Confrères accompanied them; except Father Julia, who found shelter in one of the Houses of our Sisters, which the rebels respected, and Father Vila, who remained at the Seminary with the seminarians. Thank God, fear caused no deserters among us.
The insurgents, pursued by the troops which the Government sent from Manilla and Iloilo, withdrew from Cebu St. and Nicholas. The Bishop returned to his palace, and our priests to the Seminary. I know not what the prelate intends to do; the city has been plundered and the whole population of Cebu has risen. We cannot expect to have our students long, either at the College or the Seminary. I fear that even the Sisters will have no employment, outside of their services towards the sick.

Father Viera, Superior of the Seminary of Jaro, writes me that he greatly fears, that what happened to Cebu, will be imitated at Jaro. Blessed be God! and may His holy will be accomplished in all things! It is said that on the 18th inst, a steamer will leave for Europe. I shall profit by the opportunity to inform you of whatever may transpire.

All, Priests, Brothers, Sisters,—salute you with loving respect, and recommend themselves to your prayers, begging a memento in the Holy Sacrifice.

Dispose, as seems good to you, Most Honored Father, of the least of your Sons in St. Vincent, who with humble respect kisses your hands.

Manuel Orriols, C. M.

Letter from Sister Tiburce Ayanz, Sister of Charity,
to Most Honored Mother Lamartinié,

College of the Immaculate Conception, Manilla, March 21, 1898.

Most Honored Mother,

The grace of Our Lord be with us forever!

...I thank you for the prayers offered for me. I doubt not that God hears them. In January, we sang, the Te Deum for the re-establishment of peace, and now, we say that the second stage of affairs is worse than the first. Last week, the insurrection extended to two provinces, many
were killed; we are told that the Religious were much exposed, and that several have perished.

The population is panic-stricken; hence, through fear, many have taken flight. How shall it be with us? we know not; we place all our confidence in the Blessed Virgin; our sweet Mother will protect us as she has always done. We believe that before long we shall find ourselves without pupils, I mean that we shall no longer have any but the orphans.—God be praised!

I conclude, Most Honored Mother, in offering you the assurance of my filial affection, and that of all your Daughters at Manila; and I remain, in the love of Jesus and Mary Immaculate, my good and worthy Mother,

Your very humble and obedient child,

Sister Tiburce Ayanz,

U. d. o. c.
THE ANNALS.

OUR DEAR DEPARTED.

Our Missionaries:

Rev. Robert Divine, Germantown, Pa., United States, March 1st; 24 years of age, 7 of vocation.
Rev. Oliver Rissel, Rennes, France, March 23rd; 78 years of age, 38 of vocation.
Rev. Innocent Gomez, Milagros, Spain, March 19th; 78 years of age, 42 of vocation.
Rev. Thomas Murphy, Mill Hill, England, March 26th; 72 years of age, 52 of vocation.
Rev. Peter Héard, La Teppe, France, March 31st; 71 years of age, 36 of vocation.
Rev. John Talley, Niagara, N. Y., United States, March 28th; 56 years of age, 31 of vocation.
Brother Anthony Sanna, Cagliari, Italy, April 27th; 15 years of vocation.
Rev. John Francis Pierre, Rochelle, France, May 7th; 27 years of age, 4 of vocation.

Our Sisters:

Our worthy Mother Léonide-Zoé Havard, Central-House, Naples, Italy; 68 years of age, 37 of vocation.
Sr. Amelia Butcher, Central-House, Cracow, Poland; 72, 48.
Frances Desbois, Bordeaux, France; 77, 50.
Victoire Pollet, Riom, France; 84, 65.
Flavie Huret, Nesle, France; 68, 42.
Jane Ware, Paris; 62, 38.
Joaquina Echarri, Lima, Peru; 74, 50.
Jane Villeneuve, Paris; 84, 62.
Marianne Dubenik, Brunn, Austria; 61, 42.
Victoire Feau, Allais, France; 63, 42.
Marie Heugenbauser, Salzburg, Austria; 64, 37.
Ann-Marie Charrier, Château-l'Évêque; 33, 12.
Louise Leroy, Clichy, France; 59, 39.
Amelia Delaine, Vitré, France; 30, 5.
Genevieve Laffitte, Coudures, France; 68, 44.
Sr. Victoire Raffet, Rio-de-Janeiro, Brazil; 73, 45.
Claudine Villard, Buenos Ayres; 60, 40.
Delores Guardia, Madrid; 69, 47.
Maria Remisa, Madrid; 36, 9.
Irma Courbouilis, Marseilles; 69, 41.
Marie Meisonneuve, Toulouse, France; 58, 33.
Julia Boudet, Mantagnac, France; 53, 36.
Marie Loyer, Clichy, France; 78, 55.
Catherine Pfeifer, Lankowitz, Austria; 24, 6.
Marceline Vien, Mother-House, Paris; 55, 34.
Johanne Roska, Erlau, Hungary; 44, 9.
Marie Fortini, Florence, Italy; 43, 18.
Julia Ruhnau, Nippes, Rhenish Prussia; 21, 4.
Marie Dumant, Dax, France; 64, 44.
Cecile Wroblewska, Kulparkow, Poland; 27, 8.
Francisca Rezende, Rio-de-Janeiro, Brazil; 37, 10.
Marie Lalande, Val-de-Grâce, Paris; 68, 50.
Maria Kavcie, Gratz, Austria; 37, 9.
Vicenta Marcos, Santiago, Spain; 64, 43.
Josefa Galar, Peralda, Spain; 68, 48.
Madrona Duran, Manilla, Philippine Isles; 68, 43.
Josefa Suarez, Havana, Cuba; 81, 62.
Aurelie Deneux, Mirambeau, France; 49, 23.
Valentine Godard, L’Hay, France; 28, 3.
Louise Majorel, Bordeaux, France; 83, 59.
Maria Schadler, Gratz, Austria; 25, 3.
Marie Barbance, Narbonne, France; 51, 32.
Louisa Schweizer, Budapest, Hungary; 34, 13.
Marie Gayze, Marseilles, France; 69, 48.
Henriette Rocaut, Clichy, France; 74, 38.
Louise Delmas, Angers, France; 61, 34.
Henriette Beau, Montreuil-sur-mer, France; 62, 40.
Cecilia Rattinger, Laibach, Austria; 72, 47.
Pelage Godet, Sienna, Italy; 72, 49.
Marguerite Williez, Constantinople, Turkey; 36, 6.
Léonie Ladant, Sedan, France; 35, 11.
Jane Aussel, Mustapha, Algeria; 67, 47.
Marie Antelme, Clermont-Ferrand, France; 89, 61.
Dolores Calvelo, Villanueva, Spain; 35, 7.
Madalena Reig, Manresa, Spain; 57, 37.
Vincenta Vivo, Valdemoro, Spain; 69, 42.
Maria Bertizbera, Bujaianche, Spain; 24, 6.
Bernardine Dayries, Mother-House, Paris; 75, 53.
Sr. Antonia Mazera, Resicza, Hungary; 22, 2.

Marie Sala, Turin, Italy; 30, 7.

Lucie Francois, Mother-House, Paris; 73, 47.

Anne-Marie Scolan, La Teppe, France; 71, 47.

Gabrielle Vigier, Manson, France; 42, 17.

Antoinette Laborde, Paris; 45, 24.

Theresa Gillot, Santorin, Greece; 83, 64.

Louise Raymond, Châtel-Saint-Denis, Switzerland; 67, 43.

Marie Julia Martin, Elbeuf, France; 62, 34.

Antoinette Viallant, Dijon, France; 47, 25.


Elvire Franconeri, Naples, Italy; 27, 4.

Marie Prey, Salzburg, Austria; 51, 25.

Josefa Olmos, Avila, Spain; 53, 24.

Catherine Echeverría, Cadiz, Spain; 47, 22.

Josephine Barabino Birle, Italy; 45, 24.

Virginie Amélie Chosielle, Lyons, France; 33, 12.

Marie Louise Humbert, Verdun, France; 84, 66.

Antonia Stastny, Wall-Meseritsch, Austria; 29, 10.

Celina Blottiaux, Roche-Guyon, France; 47, 23.

Marie Jablonowscka, Cracow, Poland; 40, 11.

Marie Andrieu, Château-l'Evêque, France; 29, 8.

Emilie Pierrette Rodier, Constantinople, Turkey; 44, 19.

Rossalía Hintergræber, Pinkafeld, Hungary; 30, 19.

Marie Seraphine Cabaret, l'Hay, France; 33, 8.


Marie White, Mill Hill, England; 36, 7.

Elizabeth Fabre, Mother-House, Paris; 46, 22.

Caroline Calderon, Burgo de Osma, Spain; 68, 39.

Frances Fillastre, Toulouse, France; 55, 35.

Jacoba Casi, Valdemore, Spain; 37, 13.

Dolores Francoli, Valladolid, Spain; 49, 27.

Juana Garcia, Cuenca, Spain; 38, 15.

Teresa Lastra, Mazorra, Cuba; 72, 49.

Rita Patino, Havana, Cuba; 40, 13.

Anna Barriola, Tolesa, Spain; 43, 20.

Rose Dignani, Acquapendente, Italy; 24, 3.

Josephine Rollet, Saint Etienne, France; 36, 2.

Marie Crespo, Cali, Colombia; 42, 19.

Marie Allet Coche, Orthez, France; 49, 25.

Claire Rozet, Mother-House, Paris; 78, 55.

Marie Mattei, Oria, Italy; 59, 42.

Marie Hackett, Dallas, Texas, U. S.; 25, 2.


Carmen Varo, Las Palmas, Canaries; 87, 68.
Bordeaux.—A conversion. Letter of 1898.

Success of a Mission at Pietra Montecorvino, (Italy):

“In this city some persons, notorious for their incredulity came to the church for the sole motive of criticising the Missionaries, and disturbing the audience. During the sermon, which was on the Apparition of the Miraculous Medal, they experienced an entire change within themselves; weeping, they confessed their sins, and declared their intention to lead a Christian and exemplary life.”

Letter from Father di Palma, Missionary, April 7, 1898.

FAVORS

ATTRIBUTED TO THE INTERCESSION OF VENERABLE LOUISE DE MARILLAC.

Saint-Vallier (Saone-et-Loire).

Let us not be surprised if the coal basin of the Mines of Blanzy, be an object of tender predilection to the heart of our Mother and Venerated Foundress. She who was so deeply interested in the proper education of children, finds in the midst of this immense laboring class of Blanzy, Montceau, Saint Vallier, etc., legions of her Daughters devoted to the instruction of the children of these poor miners; all eager to be numbered among those angels whom St. Vincent said should be appointed for the care of children. Therefore, many reasons induce us to believe that Our Venerable Mother from her throne in heaven, vouchsafes to bless the labors of her Daughters. It is a source of unspeakable happiness for us to publish, in proof of the interest she bears us, and of her maternal solicitude, some special favors attributed to her intercession.

A little girl of our school, nine years of age, was suddenly attacked by a fearful malady, which in a few hours, reduced her to the last extremity. I was hastily summoned to her bedside, and at once, perceived all the symptoms of meningitis. The child’s countenance was much distorted, and the pain in her head intense; her parents were inconsolable. It occurred to me to apply to the forehead of the little girl, a piece of linen that had touched the relics of Our Venerable Mother; requiring of the mother, that in the event of her child’s recovery, she would receive the Sacraments, which she had not approached for many years.

In a few minutes, little Amelia was free from pain: she was cured; an extreme weakness alone, proved how vio-
lent had been the attack, manifesting all the more clearly, the protection of Our Mother.

The parents carefully preserved the precious relic; the promise was fulfilled. Since this epoch, the happy mother has twice complied with her religious duties, to the edification of all around her.

The rumor being circulated in the district, that singular favors were obtained through the intercession of Our Venerable Mother, a poor man, our nearest neighbor, came to our house shortly after the recovery of little Amelia, to ask prayers for his wife who, for four days had been suffering intensely, medical science affording no relief: the birth of a child was anxiously awaited. In all haste, I gave the man a piece of the precious linen, exacting the promise to name the child after Our Venerated Foundress. In a very short time the happy mother gratefully attested the power of Mlle. LeGras over the heart of God: and a charming little Louise was added to the lambs of the fold of Holy Church.

For the third time, our prayers were requested in behalf of an afflicted mother. In vain had she employed every known remedy to relieve the crises of asthma threatening suffocation. The woman, still young, is obliged to labor for the support of her husband and children. For several months she had been confined to her bed of pain, or languished at the fireside, subject to almost incessant attacks of her disease. Faith did not abide in this family; and in anguish, I considered what chord I could touch. Suddenly, I thought of her who had already given me so many evident proofs of her protection; and in all confidence, I besought her to obtain for this poor woman health, at least, of soul,—a return to faith and to the practices of religion.

I proposed a novena to Venerable Louise de Marillac it was undertaken and made in common. We also engaged the children of our school to unite with us in this
devotion. At the end of the novena, this poor woman experienced a remarkable change in her condition. The attacks now are at rare intervals, and are much less violent. I am convinced, that if this woman would return sincerely to the practice of her religion, Our Venerable Mother would obtain a perfect cure. But this miracle is not yet accorded; we hope to secure it by continuing our prayers for this poor soul.

The case I am about to mention, happened quite recently. It was only yesterday that I was able to certify the perfect cure of a true Christian of the country,—a woman of strong faith, and held in the highest esteem. Madam X. had been suffering two weeks from raging fever; the pain in her head was excessive; she could not endure the faintest light. The condition of her body was such, that it was impossible to afford her any ease by a change of position. Moved to compassion on seeing this virtuous woman, already advanced in years, suffering excruciating pain, and considering what a loss for the neighborhood, should God call to Himself one whose example was so necessary, I spoke to her of Our Venerable Mother, of her goodness, of her power, and advised her to make a novena in which we promised to unite. On leaving her I gave her a piece of the precious relic. Some days later, I visited the dear patient who lives at a great distance from us. I found her up, her countenance radiant, and the relic attached to her forehead. "Sister," said she, "proclaim everywhere the power of your Holy Foundress: I am cured. As soon as the relic touched my forehead, it seemed to me as if some hand took my pain away. Never shall I be able sufficiently to express my gratitude, this is my only regret. But I shall make known to all the favor I have received from Mlle. LeGras."

May these few lines, inspired by gratitude, excite sentiments of love and confidence in all who read them!
A good old man, sixty-nine years of age, full of faith and confidence, is also indebted for his cure to our Venerable Mother.

Having been reduced to extremity by a violent attack of cholera-morbus, he made a novena to Our Mother, and wore her medal upon his person. At the end of the novena, he was perfectly restored, and loudly proclaimed the glory of Venerable Louise de Marillac.

This cure was followed by the unexpected conversion of an old man, neighbor to the one above-mentioned, and who was suffering from a cancer of the face. Imbued as he was, with erroneous and dangerous ideas regarding Religion and her ministers, he obstinately persisted in refusing to receive the Sacraments; nor would he allow any one to speak to him of repentance. Hearing that good old Father Aillot was cured, he asked us to make a novena for him. Grace prevailed; the poor man made his peace with God; and he who heretofore spoke only of suicide, is now full of confidence and resignation.

In terminating this little account of the special favors obtained through the intercession of our Venerable Mother, I must add, that, a woman of the country, Madam S . . . ., given over by the physician, who had forbidden any one to enter her chamber, on account of her extreme weakness, was suddenly restored to health, on placing a medal of Our Venerable Mother around her neck.

Sister Hébard,
U. d. o. c.
FAVORS

ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN GABRIEL PERBOYRE: OFFERINGS MADE IN HIS HONOR TO THE WORK OF THE MOST NEEDY MISSIONS OF THE DOUBLE FAMILY OF ST. VINCENT DE PAUL.

P.—Thank-offering for the success of an examination at St. Cyr, and petition for another favor. Letter of Feb. 25, 1898. $10.00.

Belgium. N.—Cure of a contagious disease. Feb. 26, 1898. $2.00.

H.—A vocation preserved. Petition for another favor. $3.00.


Cahors.—Favor obtained. Letter of March 26, 1898.


C. (Allier). A cure; thank-offering for the Missions of China. $20.00. Letter of March 6, 1898.

B. Favors obtained, March 6, 1896. 2 fr.

Paris.—A favor obtained, March 19th.


Angers.—Two favors. April 2. Thank-offering, $1.10.


Gentilly.—Favor obtained. April 12th.

Tourcoing. A cure. May 1898.

Pl. Favor obtained. April 12th. 2 fr.

C. Thank-offering for the Work of Blessed Perboyre. April 8th, $10.00.

Several favors obtained. Paris, April 17th. $4.00.—
Square, Jeanne d'Arc, April 18th, $2.00.—Castrés, April 28th, $1.00.—Paris, April 30th, $1.00.—Paris, Cure. May 1st.—Cahors, May 1st, $1.00.—Jeanne, May 3rd, $1.00.—W.—May 5th, $1.00.

Algeria. Promise made to our Blessed Martyr, asking for a cure. May 3rd, $4.00.

Douai. A petition graciously answered. May 4th, $10.00.


Treport.—"The enclosed $2.00 are for the most needy missions, according to the intention of Blessed Perboyre, who has just obtained two favors which I had asked of him." May 6, 1898.

Lille.—Thanksgiving for an examination, and petition for other favors. $20.00 for the mission of China. May 8th.


Ourmiah, Persia.—Feb. 20, 1898. House of Providence. Letter from Sister Verdeil, Sister of Charity:

"Blessed John Gabriel manifests his interest in our orphans. Recently, an epidemic of scarlatina broke out among our children; one of the youngest died after an illness of eight days, seven others were dangerously ill. My first thought was to send those in health to their own families; but what would I do with those who had no home? The Sister in charge of the children asked permission to make a novena to our Blessed Martyr, with the promise of publishing the favor if our prayers were heard. With full confidence in the protection of our holy Missionary, we postponed the transfer of the children. Only four had already been sent away; of the fifty-seven remaining, seven had been attacked by the disease. We began our novena, and, thenceforth, there were no new cases, and our little patients visibly improved."
We lost no more of our orphans; and, whilst with many children of the neighborhood the malady resulted in lung-affection, all our sick had a very successful convalescence "Praise and Gratitude to our holy Protector!"
Etc., etc.

BOOK NOTICES.


Who among the readers of the Life of St. Vincent de Paul, does not remember Brother Anthony, this true servant of God, whose example the Saint brings forward, and whose virtues he had witnessed? This is the Brother Anthony who so patiently and simply accepted sickness, saying: "My sister fever, God sends you to me," etc.

The life of this admirable servant of God, another Benedict Labre, as he has been justly styled, is well written. The production has merited a delicate and high encomium from the Bishop of Grenoble. Instead of adding our own approbation, which would be superfluous, we desire to make some return to the author for the pleasure his book has afforded us, by citing what St. Vincent and Louise de Marillac say of Brother Anthony; these citations have not been published; the author can utilize them in a future edition.

Extracts from the writings of Venerable Louise de Marillac.

"The first lesson I have learned from good Brother Anthony is, that we should be always united to God, depending entirely upon Him; referring to Him the glory of all we do; being satisfied however events turn out; desiring only the accomplishment of the will of God in our regard; and proving faithful on all occasions.

"That having experienced sorrow and regret at the near approach of death, because I had not served my neighbor well, I will strive to devote myself more diligently thereto, for the rest of my life.

"That habit and circumstance do not excite the love of God within us; it is rather the preparation of the heart disposed to accomplish His good pleasure.

That I should only regard my son, as the child of God,—love him only as such; and, for the love of God, bear the privation of not seeing him."
"Do you know, my Daughters, what was the practice of Brother Anthony, who is a great servant of God, and whom we have seen here? If he fell sick, he would immediately say: "You are welcome, my sister sickness, since you come on the part of God." If it was said to him: "Brother Anthony, people say that you are a hypocrite, that you seek your own profit, and that you ought to practise what you preach?" he would reply: "My sister detraction, you are welcome." If they said to him: "Brother Anthony, many say that you are a wheedler, that you deceive the people," etc. To this he would answer: "Welcome, my sister detraction." I regard this good Brother as one of the most holy persons of our times. His favorite maxim is to accept all contradictions and all the crosses that fall to his lot, as coming from the hand of God.

If then, you learn that any one is dissatisfied with you; that complaints and false reports are circulated against you, say like Brother Anthony, and in the same spirit: "Welcome my sister adversity." If you are overtaken by sickness and thus are prevented from performing your exercises as you would desire, oh! praise God who permits this for your good, and for His greater glory. Comport yourself in like manner, in the midst of difficulties, crosses, afflictions, and contradictions; and be assured that you could not make a more agreeable sacrifice to His divine Majesty, than to offer yourself to suffer whatever He shall be pleased to ordain."

"I would like to call your attention to a good Brother, named Anthony; his portrait hangs in the hall. This man could neither read nor write, but he was abundantly replenished with the spirit of God: very few of the present members of the Company have seen him, except Mr. Portail and myself; for he has been dead a long time. This good man gave to every one the title of brother; but if he spoke to a female, he called her sister; he even gave the Queen the same appellation, when he addressed her. At that time, every one was anxious to see this good Brother. Some one asked him one day: "Brother, how do you accept sickness when it surprises you? How do you conduct yourself under it? What use do you make of it?"—He answered: "I receive sickness as coming from the hand of God." Then, as they pressed him more closely on this point, he said: "You see, when the fever comes on, I accept it and say: Well sister illness, or well now sister fever, you have come on the part of God; since this is the case, you are welcome." Such, my Brethren, was the custom of this holy man; this also, is the manner in which the true servants of God, lovers of the Cross, comport themselves."

Every Christian age has explored this treasure, the Psalms, placed by God in the hands of the faithful; and each age has stamped upon the work its peculiar spirit. St. Augustine has bequeathed us his eloquent dissertation: Enarrationes in Psalms. The genius of Bossuet and the piety of Bellarmin are prominent in their Treatise and Commentary on the Psalms. Nor will the productions of these gifted men ever fall into oblivion.

At the present day, criticism is in vogue; the study of the Bible consists principally in applying thereto the rules of criticism, a subservient science however, but which, in its sphere, is justly regarded as necessary; and it will continue available in Sacred Studies.

Rev. René Flament contributes largely to the science of criticism, which so deeply engages the attention of the learned at this period. He has translated the Psalms from Hebrew into French.

We are happy to append the high approbation of a Review specially devoted to matters of this kind:

"It is a subject of great pleasure to call the attention of the public to a most valuable and critical work from the pen of a French priest. With equal pleasure, we find in the words of Mgr. de Cabrieres to Rev. René Flament, a testimony of the favorable opinion entertained by our Bishops, regarding works of this nature: "Your labor has been accomplished with scrupulous exactitude; you have spared no pains either in your application to the task, or in consulting the modern Savants of Germany and of England, for the precise meaning and comprehension of these divine Canticles."

The Venerable Prelate justly adds: "I doubt not, that your Treatise will be duly appreciated." The gravest reproach that we have to make to the author, is the excessive modesty with which he confines his book to the limited circle of his pupils: The production of René Flament merits a place among the learned works, and it will doubtless be classed among them. It is, in fact, the best French dissertation on the Psalms that we have. J. T."


The first edition of this work appeared in 1880. The author, encouraged by its reception, has extended and completed his researches, while pre-
serving the title at first adopted. The work contains local details and
particular statistics concerning the Hospital of Angers; but said local de-
tails have a more ample reference, and will serve to make the general labors
of the Sisters in Hospitals better appreciated. For example, a short chap-
ter bears the title: *Advantages of the Sisters in point of economy, in the
various services of Sainte Marie d'Angers*; another chapter is entitled:
*Death-rate at the Hospital of Angers, less than in other hospitals.* The
author, however, is not prolific in technical details; his book will rather
present to the reader a series of charming pictures and episodes; in turn
thrilling, as those of the Revolution, and most affecting, as the chapter
bearing the title: *Lamoriciere and the Sisters of St. Vincent de Paul.*
CONTENTS: NO. 3

EUROPE.

FRANCE.

Paris.—Anniversary of the Burning of the Charity Bazaar: Notice on Sister Anna Ginoux de Fermon, one of the Victims of the Catastrophe. ........................................................ 335
Panegyrics on St. Vincent de Paul: Panegyric delivered by Abbé Maury. ........................................................ 345

ENGLAND.

London.—Notes on the Commencement of the Works of the Sisters of Charity. Sister N. ........................................................ 400

AUSTRIA.

Pilis-Czaba.—Dedication of the Church of the Virgin Immaculate of the Miraculous Medal: Letter from the Archduke Joseph. Rev. G. Mungersdorf, C. M. ........................................................ 409

BELGIUM.

Brussels.—Princess Clementine visits St. Vincent’s Creche. Sister Destoop. ........................................................ 411

SPAIN.

One of the first Missionaries of the Restoration of the Congregation in Spain: Notice on Rev. Marcelin Del Rio. (To be continued.) ........................................................ 413

ITALY.

Rome.—International House of Studies at Rome: Reception of His Eminence Cardinal Labouré. Rev. J. Perrang, C. M. ........................................................ 418

Published by Via Sapientiae, 1898
CONTENTS.

ASIA.

CHINA.

Tabular View of the Missions, etc., for 1896—1897 .......... 426, 427
Special Chart of the Work of the Holy Infancy ............. 428
Pekin.—Consecration of Mgr. Alphonse Favier, Coadjutor to
Mgr. Sarthou ................................................. 429

SYRIA.

Notice on Sister Gélas, Sister of Charity ...................... 430

NORTH AMERICA.

UNITED STATES—LOUISIANA.

New Orleans.—Yellow Fever Epidemic ......................... 439

MARYLAND.

Emmitsburg.—Coronation of the Statue of the Virgin Immaculate
of the Miraculous Medal, at St. Joseph's Central-House 443

WEST INDIES—CUBA.

Letter to Most Honored Mother Lamartine. Sister Jovellar .. 450
Havana.—Deplorable Results of War. Sister Laquidain ...... 451
Mazarra.—Distressing condition of our Sisters and the Poor.
Sister Garcia .............................................. 453

SOUTH AMERICA.

COLOMBIA.

Popayan.—Zealous and edifying labors of the Double Family of
St. Vincent, as recorded by the Bishop of the Diocese ........ 455
Quindiu.—Report of Missions given. Rev. W. Rojas, C. M. . 457

ARGENTINE REPUBLIC.

Buenos Ayres.—Letter to Most Honored Mother Lamartine.
Sister Poujol .............................................. 461
CONTENTS.

OCEANICA.

Philippine Islands—Luzon.
—— Letter to Most Honored Mother Lamartinie. Sister Ayanz. ...................................................... 464

Our Dear Departed:—Our Missionaries: Our Sisters. ................................................................. 466
Favors, attributed to the Miraculous Medal. ................................................................................. 469
Favors, attributed to the Intercession of Venerable Louise de Marillac. ................................. 470
Favors, attributed to the Intercession of Blessed John Gabriel Perboyre: Offerings made in his honor to the most needy Missions of the Double Family of St. Vincent de Paul. ................................................................. 474
Book Notices. ................................................................................................................................. 476